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SOPHOCLES,

WITH

ANNOTATIONS, INTRODUCTION, ETC.

BY

EDWARD WUNDER.

A New Edition,

WITH THE NOTES LITERALLY TRANSLATED
INTO ENGLISH, AND A COLLATION OF
DINDORF'S TEXT.

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ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΙΟΥΣ ΤΥΡΑΝΝΟΣ.

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ΤΕΙΡΕΣΙΑΣ.

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ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ Λαῖον.

ΕΞΑΓΓΕΛΟΣ.

The part of Oedipus was sustained in both plays by Polus, an actor of great celebrity, as we are informed by Arrian in Stobaeus S. XCVII, 28. On Polus see A. Gell. VII, 5. and the note of Moses du Soul on Lucian Iov. tragoed. 3. T. II. p. 645. which latter author frequently mentions this performer. HERM.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ

ΕΠΙΓΡΑΜΜΑ ΕΙΣ ΤΟΝ ΤΥΡΑΝΝΟΝ ΟΙΔΙΠΟΤΗΝ.

Αἰπὼν Κόρινθον Οἰδίπους, πατρὸς νόθος
πρὸς τῶν ἀπάντων λοιδορούμενος ξένος,
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,
ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρον.
εὐρῶν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς
ἄκων ἔπεφνε Λαῖον γεννήτορα.
Σφιγγὸς δὲ δεινῆς θανάσιμον λύσας μέλος,
ἥσυχνε μητρὸς ἀγνοουμένης λέχος.
λοιμὸς δὲ Θήβας εἶλε καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,
ὅπως πύθοιτο τοῦ κακοῦ πανστήριον,
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα
τὸν Λαῖιον ἐκδικηθῆναι φόνον.
ὅθεν μαθὼν ἑαυτὸν Οἰδίπους τάλας
πόρπαισι δισσὰς ἐξανάλωσεν κόρας,
αὐτὴ δὲ μήτηρ ἀγχόναις διώλετο.

V. 7. G. Dindorf has received *θνήσιμον* from cod. Γ.

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ο ΤΥΡΑΝΝΟΣ ΟΙΔΙΠΟΥΣ ἐπὶ διακρίσει θατέρον
ἐπιγέγραπται. χαριέντως δὲ ΤΥΡΑΝΝΟΝ ἅπαντες αὐτὸν
ἐπέγραφον, ὥς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιήσεως,
καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὥς φησι Δικαίλαρχος ¹⁾.

εἰσὶ δὲ καὶ οἱ ΠΡΟΤΕΡΟΝ αὐτόν, οὐ ΤΥΡΑΝΝΟΝ, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι ²⁾. ἴδιον δὲ τι πεπόνθασιν οἱ μεθ' Ὀμηρον ποιηταὶ τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς ΤΥΡΑΝΝΟΥΣ προσαγορεύοντες, ὅψε ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἑλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἰππίας ὁ σοφιστὴς φησιν. Ὀμηρος γοῦν τὸν πάντων παρανομώτατον ἔχετον βασιλέα φησὶ καὶ οὐ τύραννον (Ὀδυσσ. δ', 84).

Εἰς ἔχετον βασιλῆα, βροτῶν δηλήμονα. προσαγορευθῆναι δὲ φασι τὸν τύραννον ἀπὸ τῶν Τυρρῶνῶν χαλεποὺς γὰρ τινὰς περὶ ληστείαν τούτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα, δήλον. οὔτε γὰρ Ὀμηρος, οὔτε Ἡσίοδος, οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ τοὺς τυράννους φησὶ τὸ πρότερον ΑἰΣΤΜΝΗΤΑΣ ³⁾ προσαγορεύεσθαι. εὐφημότερόν γ' ἐκεῖνο τοῦνομα.

¹⁾ »Dicaearchus was a Sicilian, a pupil of Aristotle, combining the philosopher, orator, and geometrician, the author of many works, enumerated by Suidas and Menag. on Diog. Laert. III, 4.« I. M. Heusinger on Cic. Off. II, 5, 4, where Dicaearchus is spoken of as a famous and eloquent Peripatetic. Cf. argumentum Aiacis. BOTHIUS.

²⁾ There are said to have been some persons who intitled this drama the first Oedipus, not the king Oedipus., considering both the time when it was first brought out, and the order of the events. For this play was put upon the stage long before the other Oedipus, which Sophocles composed at a very advanced age; and Oedipus retired to Colonus a long time after he had blinded himself. BR.

³⁾ Aristotle speaks of αἰσμνμητεία in Polit. III, 11.

Α Α Α Ω Σ.

Ὁ Τύραννος Οἰδίπους πρὸς ἀντιδιαστολὴν τοῦ ἐν τῷ Κολωνῷ ἐπιγράφεται. τὸ κεφάλαιον δὲ τοῦ δράματος γινῶσις τῶν ἰδίων κακῶν Οἰδίποδος, πῆρωςίς τε τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

This argument is wanting in the Aldine ed. and in Brunck's. ERF.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩΙ.

Λαίε Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς.
 δώσω σοι φίλον υἱόν ἀτὰρ πεπρωμένον ἐστὶ
 σοῦ παιδὸς χεῖρεςσι λιπεῖν φάος. ὥς γὰρ ἔνευσε
 Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
 οὗ φίλον ἤρπασας υἱόν· ὁ δ' ἠὔξατό σοι τὰδε πάντα.

V. 3. σοῦ παιδὸς is the reading of Γ and Δ. Vulg. παιδὸς ἐοῦ.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνή,
 καὶ τρίπον ἀλλάσσει δὲ φυὴν μόνον, ὅσ' ἐπὶ γαῖαν
 ἔρπετ' ἀκινεῖται ἀνὰ τ' αἰθέρα καὶ κατὰ πόντον.
 ἀλλ' ὅποτεν πλείστοισιν ἐρειδόμενον ποσὶ βαίνει,
 ἔνθα τάχος γυλόισιν ἀφαιρότατον πέλει αὐτοῦ.

V. 4. ἐρειδόμενον is corrected from Γ instead of ἐπειγόμενον.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλύθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,
 φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
 ἄνθρωπον κατέλεξας, ὅς, ἥνικα γαῖαν ἐφέρει,
 πρῶτον ἔφν τετράπους νήπιος ἐκ λαγόνων·
 γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
 αὐχένα φορτίζων, γήραϊ καμπτόμενος.

On this solution of the aenigma and the aenigma itself see Iacobs.
 Animadv. ad Anthol. Gr. Vol. III. P. II. p. 350. sqq. ERF.

After these arguments it seems a task of some utility to narrate the fable of Oedipus the king as it is treated by Sophocles, while we pursue the narratives of other writers in notes under the fable. This has been already done by Henr. Blümner in an academical dissertation on the king Oedipus, Lipsiae anno MDCCLXXXVIII. ex officina Breitkopfiana. In this tract the learned author has first given a list of those poets who have treated of the same argument; secondly, the history of Oedipus according to Sophocles himself, thirdly, a consideration of the style, economy and manner of the play; lastly, an exposition of its most remarkable beauties, and a defence of the poet against

some unjust criticisms of modern scholars, while the whole dissertation is terminated with an examination of some passages in Aristotle's Poetics.

This fable then has been treated by Homer Odys. XI, 271—280*); Pherecydes ed. Sturz. p. 187 ed. sec., briefly by Aeschylus in Septem c. Thebas, Euripides Phoen., Apollodorus III, 5, 7, Diodorus IV, 64, Pausanias IX, 5. p. 721. (T. IV. p. 20 sq. ed. Sieb.) and X, 5. p. 808. (T. IV. p. 181 sq.), Hygin. fab. 66. et 67., Schol. on Hom. Od. I 1., and the author of the argument to the Phoenician virgins in cod. Guelph.

The variety and vicissitudes of the Oedipodean fable has been treated of by Schütz Exc. I. on Aesch. Sept. c. Theb. p. 406 sqq. and Welcker, Aeschyl. Trilog. p. 354 sqq.

THE FABLE OF OEDIPUS. AS ADAPTED TO THE STAGE BY SOPHOCLES.

Laius, the son of Labdacus, king of Thebes, married Iocasta ¹⁾, the daughter of Menoeceus ²⁾, and sister of Creon (70. 577.). But by an oracle of Apollo he was admonished that if he had any son by that wife, he would be slain by him (711—714. 1175 sq.); and dreading this fate ³⁾, he drove iron nails through the feet (718. 1032 sqq.) of the infant three days after he was brought forth by Iocasta, from whence the child was called Oedipus (1036), and Iocasta (1173—1175.

*) The Homeric passage runs thus:

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἐρεξεν αἰδομένη νοοιο
γῆμαμένη ὧς υἱεῖ. ὃ δ' ὅν πατέρα' ἐξαναρίζας
γῆμεν· ἄφαρ δ' ἀνάνυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὃ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχω
Καδμείων ἤρασσε, θεῶν ὁλοὰς διὰ βουλὰς·
ἣ δ' ἔβη εἰς Αἶδαο πυλάσταιο κρατεροῖο,
ἀψαμένη βράχον αἰπὺν ἀφ' ὑψηλοῦ μελάθρου,
ὧς ἀρεῖ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρός Ἑρινύες ἐκτελείουσιν.

In II. XXIII, 679. mention of Oedipus is made in these verses.

ὅς (Κῶρυαλος) ποτε Θήβαςδ' ἦλθε δεδουπότος Οἰδιπόδαο
ἐς τάφον· ἐνθα δὲ πάντας ἐνίστα Καδμείωνας.

¹⁾ Homer, Od. I. l. calls her Epicaste. See Eustath. on that place.

²⁾ Diodorus I. l. makes Iocasta the daughter of Creon in these words: Λαῖος, ὁ Θηβῶν βασιλεὺς, γῆμας Ἰοκάστην, τὴν Κρέοντος etc.

³⁾ Aeschyl. Sept. c. Th. 742—753 ed. Bl. states the Laius was thrice

718 sq.) delivered it to one of their shepherds to slay. This man however, touched with pity (1178.), entrusted the infant to a servant of Polybus, king of Corinth, on mount Cithæron, where he fed sheep (1026 sqq. 1133—1139), thinking that he would be carried back to the city whence he himself came (1178 sq.). By this shepherd he was carried to Corinth, and adopted and educated by king Polybus (1021—1024)⁴) who had as yet begotten no children from his wife Merope⁵). Oedipus, supposing himself his son, was violently enraged by the language of a drunkard at a banquet, who reproached him with being the suppositious child of Polybus (779 sq.). And dissatisfied with the reply of his reputed parents, when he had enquired into his parentage, and deeply feeling the insult, he set out to Delphi without their knowledge, in order to consult Apollo as to his real parents (787.). From the god however he received no satisfactory reply, but was informed that he should be the murderer of his father, the husband of his mother, and the author of an accursed race. To avoid the threatened misfortune, thinking that he was the son of Polybus and Merope, he turned aside from Corinth (997 sq.) and arrived at Bœotia. But in passing through Phocis, he met Laius⁶) in his chariot (800). Being violently struck from the road by the king's charioteer, an altercation ensued, and ignorant of his father's person, he slew him with all his followers (752 sq. 813.), including the herald⁷), except one servant (118. 756.), who escaped by flight (774—813.)⁸). After this deed he came to Thebes (736) where he solved

admonished by Apollo, not to procreate children, but he is said to have begotten a son *κρατηθεὶς ἐκ φίλων ἀβουλίας*; by Euripides Phœn. 21. and Apollodorus l. l. by Diodorus he is said to have forgotten the oracle and begotten a son. Sophocles says nothing of the matter.

⁴) Euripides Phœn. 24—31. and Apollodorus l. l. relate that the infant was exposed by shepherds on mount Cithæron, but being found by the shepherds of Polybus, was delivered to the care of his wife, who is said to have deceived her husband into the belief that it was her own offspring. Hyginus asserts that the child was found by the wife of Polybus herself.

⁵) Apollodorus and Hygin fab. 66. she is called Peribœa; Schol. on O. R. 785: *Περικυδὲς γησὶ Μέδουσαν ἵκται τὴν Πολύβου γυναῖκα, διγατρία δὲ Ὀρσιλόχου, τοῦ ἀδελφίδου. οἱ δὲ Ἀντιόχεια, τὴν Χάλικονος*. On the fragment of Pherecydes, no. LXXI, in Sturz's edition, see p. 206.

⁶) Laius is said to have gone to Delphi by Euripides Phœn. 36. with whom Diodorus agrees, *τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν, εἰ μήκερ' εἴη*.

⁷) According to Apollodorus the name of the herald was Polyphontes.

⁸) Damasistratus is said to have buried Laius by Apollodorus l. l.

the riddle proposed by the Sphinx⁹⁾, who then harassed the Thebans, (35 sq. 391—398. 693 sqq. 1198 sqq.) and thereby caused the removal of the monster, and became king of Thebes and husband of Jocasta (1202 sqq.), from which union four children were born¹⁰⁾. Many years after a pestilence fell upon the Thebans, and Oedipus, in order to remedy to calamity, sent Creon to consult the oracle of Delphian Apollo (22—72.). He brought back a reply that the murderer of Laius, who was then dwelling at Thebes, must be either driven from the city or slain (96—107.)¹¹⁾. Oedipus, while taking the utmost pains to discover

and Pausanias L. X. c. 5. — That Creon moreover received the throne at the death of Laius, and, when the Thebans were troubled by the Sphinx, promised his kingdom and his sister Jocasta in marriage to whoever solved the riddle proposed, is asserted by Diodorus and Hyginus, and to a great extent by Euripides Phœn. 45—52.

- ⁹⁾ Concerning the Sphinx I will transcribe the following passage of Apollodorus, as it contains some particulars not mentioned by Sophocles: *Τούτου δὲ βασιλεύοντος (Κρέοντος), οὐ μικρά συμφορὰ κατέσχε Θήβας. ἐπεψφει γὰρ Ἥρα Σφίγγα, ἥ μητρὸς μὲν Ἐχιδνῆς ἦν πατρὸς δὲ Τυγῶνος· εἶχε δὲ πρόσωπον μὲν γυναικὸς, στήθος δὲ καὶ βάσιν καὶ οὐρὰν λέοντος, καὶ πτέρυγας δρυϊδος· μαθηθεὶσα δὲ αἰνίγμα παρὰ Μουσῶν ἐπὶ τὸ Φίκαϊον ὄρος ἐκαθίστατο, καὶ τοῦτο προὔτεινε Θηβαίοις. ἦν δὲ τὸ αἰνίγμα· τί ἐστὶν ὁ μίαν ἔχον φωνὴν τετραπόδων καὶ δίποδων καὶ τρίποδων γίνεται; Χρησμοῦ δὲ Θηβαίοις ὑπάρχοντος τηλικαῦτα ἀπαλλαγίσσασθαι τῆς Σφίγγος, ἥνικα ἂν τὸ αἰνίγμα λύσῃσι, καὶ συνιόντες εἰς αὐτὸ πολλὰ κίς, ἐξήτει τί τὸ λεγόμενον ἐστίν. ἐπὶ δὲ μὴ εὐρισκόν, ἀρπάσασα ἕνα κατεβίβρωσκε. πολλῶν δὲ ἀπολλυμένων καὶ τὸ τελευταῖον Αἰμῶνος τοῦ Κρέοντος, κηρύσσει Κρέων τῷ τὸ αἰνίγμα λύσονται καὶ τὴν βασιλείαν καὶ τὴν Λαῖου δώσωσιν γυναῖκα. Οἰδίπους δ' ἀκούσας ἔλυσεν, εἰπὼν — τὸ βάκτρον. Ἡ μὲν οὖν Σφίγξ ἀπὸ τῆς ἀκροπόλεως ἐαντήν ἐρρίψεν.* These latter particulars are described in nearly the same manner by Diodorus, Hyginus and the author of the argument to the Phœnician virgins of Euripides in cod. Guelph. Euripides l. c. asserts that the Sphinx was slain by Oedipus. The same poet has also some particulars respecting the Sphinx *ibid.* 813—818.

- ¹⁰⁾ The names of these children were Eteocles, Polynices, Antigone and Ismene. But according to other writers these were the children of Eurygania, the daughter of Hyperphantus, not of Jocasta. See Apollodorus l. l. The same thing has been stated on the authority of Homer *Od.* XI, 271 sqq. by Pausanias L. IX. c. 5. whom see. Add Pherecyd. *fragm.* LII. p. 187. There see Sturz.

- ¹¹⁾ These particulars are only found in Sophocles, but something similar occurs in Hygin *fab.* 67: *Interim Thebis sterilitas frugum et penuria incidit ob Oedipodis scelera, interrogatusque Tiresias, quid ita Thebae vexarentur, respondit: si quis ex Draconteo genere supersesset et pro patria interesset, pestilentia liberaturum. Tum Menoeceus, Iocastae pater, se de muris praecipitavit. Dum haec Thebis geruntur, Corintho Polybus decedit. Quo audito Oedipus moleste ferre coepit, aesti-*

the murderer, found himself to be at once the son and slayer of Laius by a variety of concurring circumstances. Upon this Jocasta destroyed herself by hanging ¹²⁾; and Oedipus, driven to excess of desperation, tore the large pins from the garments of Jocasta, and with them deprived himself of sight ¹³⁾.

mans patrem suum obisse, cui Periboea de eius suppositione palam fecit. Id Itemales senex, qui eum exposuerat, ex pedum cicatricibus et talorum agnovit Lai filium esse.

¹²⁾ This suicide of Iocasta is not mentioned by Diodorus, Pausanias and Hygin. According to Euripides Phœn. 1465. Iocasta slew herself immediatly after the mutual death of her sons with the same sword.

¹³⁾ Nothing is said respecting the blindness of Oedipus either by Diodorus or Pausanias.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΥΣ.

Ω τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
 τίνες ποῦν' ἔδρας τάςδε μοι θοάζετε, (inner accusative)

τί νύδ' a supposition

V. 1 sqq. When the city of Thebes was suffering under a most severe pestilence, the citizens chose a select body of elders, men, and youths to come to the altars which stood before the palace under the guidance of the priest of Jupiter, in order to solicit assistance and safety from Oedipus. On hearing of their arrival, the king comes forward from within the palace to inquire what is the purpose of their mission. — But we ought to notice with what skill the poet has represented the excessive, nay the paternal care of Oedipus for his people and at the same time their dutiful and grateful affection towards their king. From this cause the auditors could but be inspired with the greatest feelings of pity and regret, when they beheld Oedipus, whose great and surpassing virtue they so well knew, accused of crime, and placed in the utmost danger.

Ibidem ὦ τέκνα] The fatherly disposition of Oedipus towards his people is indicated by this address. Camerarius compares Hom. Od. ε, 12: ὡς οὐτις μέμνηται Ὀδυσῆος θείοιο λαῶν, οἷσιν ἄνασσε, πατήρ δ' ὡς ἥπιος ἦεν. From this same cause it seems that the poets

so often style the whole people the offspring of the prince. Thus the Thebans are here Κάδμου τοῦ πάλαι νέα τροφή, as if they had derived their origin from Cadmus, the founder of the Cadmeans; as well as in Euripides Phœn. 815. Καδμογενὴς γένηα, So the Athenians are called in Sophocles Ai. 202. Ἐρεχθεῖδαι, Oed. Col. 1066. Θησεῖδαι, in Aeschylus Eum. 1014. παῖδες Κραναοῦ. To the same idea we must refer δῶμα Καδμείων infr. vs. 29. and the Theban city being called in Ant. 1155. Κάδμου πάροικοι καὶ δόμων Ἀμφίονος. I would also compare Virg. Aen. VIII, 134: Dardanus, Iliacæ primus pater urbis et auctor. v. 146: gens eadem, quæ te, crudeli Daunia (i. e. Rutuli) bello insequitur — Lastly we must observe the rarer phrase τροφή τίνος, the progeny of any one, for which we may compare Soph. Ant. 918: παιδείου τρυφῆς. Philoct. 4: τραφεὶς τίνος, Eurip. Cycl. 189: μηκάδων ἀργυρῶν τροφαί.

V. 2. τίνες — θοάζετε] A brief greek form of expression for τίνες εἰσιν αἷδε αἱ ἔδραι, ἃς θοάζετε, i. e. διὰ τί τάςδε τὰς ἔδρας κάθησθε. Cf. O. C. 1166: τίς δῆτ'

ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι,
 7 πόλις δ' ὁμοῦ μὲν θυμαμάτων γέμει,
 5 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων;
 δικαίων ἀγῶ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
 ἄλλων ἀκούειν, αὐτὸς ὧδ' ἐλήλυθα.
 ἄλλ', ὦ γεραίε, φράξ', ἐπεὶ πρόπων ἔφρυς

V. 7. After this verse the following one is added in all the editions MSS. and Dind.

ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος,

which I have first erased, as the work of an interpreter. formed from vs. 40: νῦν τ', ὦ χράτιστον πᾶσιν Οἰδίπου χάρα. For throughout the plays of Sophocles the person who speaks the prologue never announces his own name, but is always called upon by his name by some one with whom he is conversing. Besides, Sophocles had too much knowledge of good taste and propriety to introduce Oedipus calling himself *τον πᾶσι κλεινὸν καλούμενον* at the very beginning of the play.

ἂν εἴη τήνδ' ὁ προςθακῶν ἔδραν·
 Eurip. Heracl. 55: ἤπου καθῆσθαι
 τήνδ' ἔδραν καλὴν δοκεῖς; Herc.
 f. 1214: σὲ τὸν θάσσοντα θυσιή-
 ρους ἔδρας αὐδῶ. In which pas-
 sages, as well as here and vs. 13.
 ἔδρα evidently signifies not the
 place, but the action of sit-
 ting, the seat, so that ἔδραν
 θοάζειν is used by the same idiom
 as ὁδὸν ἐλθεῖν, to go a journey.
 I have also shewn in my censure
 of Lobeck's second edition of the
 Ajax, published at Leipsic, that
 θοάζειν here signifies to sit, not
 to hasten. Observe also the plu-
 ral ἔδρας, the reasons for which
 I have explained in the Excursus
 on vs. 16.

V. 3. ἰκτηρίοις — ἐξεστεμ-
 μμένοι] See my remarks at length
 on this passage in the Excursus
 at the end.

V. 4 sq. Schol.: πόλις δ' ὁμοῦ
 μὲν θυμαμάτων οἱ μὲν μηδὲν
 πεπονηότες ἐπὶ ἀποτροπῇ τοῦ κα-
 κοῦ θύουσι καὶ παιᾶνας ἔδουσιν·
 οἱ δὲ ἱπταικότες ἐπὶ τοῖς οἰκείοις
 κακοῖς ἀποιμώζουσιν. So Iocasta,

when about to beseech Apollo to
 avert the impending evil, bore with
 her not only olive boughs bedecked
 with wool, but likewise *θυμαμάτα*,
 suffimenta, infra vs. 913 sqq.
 See also El. 632 sqq.

V. 6. ἀγῶ etc.] the pronoun αἶ
 does not refer to the supplication
 itself, but to its cause, which is
 contained in the words *τίνας ποθ'*
 etc., equivalent *διὰ τί ποτε* etc. as
 any one will easily perceive.

V. 6 sq. παρ' ἀγγέλων — ἄλ-
 λων] From others, and those
 messengers. So Eur. Or. 531:
 τί μαρτύρων ἄλλων ἀκούειν δεῖ
 μ' ἢ γ' εἰσορᾶν πάρα; Xenoph.
 Cyrop. I, 6, 2. ὅπως μὴ δι' ἄλλων
 ἐρμηνέων τὰς τῶν θεῶν συμβου-
 λίας συνείης, ἀλλ' αὐτὸς γινώ-
 σκοις. See my note on Philoct. 38.
 For the hiatus *τέκνα ἄλλων* see O.
 C. 1263 sq. *θρεπτήρια' ἀγῶ' Trach.*
 324 sq. *ἐλάσσονα. ἀλλ'* ibid. 934
 sq. *οὐνεκα ἀκουσα.*

V. 9. ὦ γεραίε] Who was priest
 of Iove, as is evident from vs. 18.
 On the phrase *πρόπων ἔφρυς* I have
 spoken at Ant. 499.

- 10 πρὸ τῶνδε φωνεῖν, ^{as a suppliant} τίνι τρόπῳ καθίστατε, — perfect.
 δέλω δείσαντες, ἢ στέρξαντες ὡς θέλοντος ἄν
 ἑμοῦ προσαρκεῖν πᾶν. δυσάλητος γὰρ ἄν
 εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.

ΙΕΡΕΥΣ.

- ἀλλ', ὦ κρατύνων Οἰδίπους χάρας ἐμῆς,
 15 ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα
 βωμοῖσι τοῖς σοῖς, οἳ μὲν οὐδέπω μακρὰν
 πτέσθαι σθένοντες, οἳ δὲ σὺν γήρᾳ βαρεῖς

V. 11. στερξαντες; Dind.

V. 10 sq. τίνι τρόπῳ—στέρξαντες] There is no doubt but the words τίνι τρόπῳ καθίστατε signify τίς τρόπος τῆς ἔδρας or τῆς ἀγέξεως ἐστίν (cf. vs. 99), i. e. ποία ἐστίν ἡ ἔδρα or ἡ ἀγίς. For the use of the verb καθίσταται cf. O. C. 23. Oedipus therefore repeats what he had just before enquired τίνας ποθ', — θοάζετε, except that he explains his meaning more accurately by adding δείσαντες ἢ στέρξαντες. For the suppliants were driven to the altars by two causes, first to avert the violence of the adversary which pursued them and consequently oppressed with fear of present danger (δείσαντες) and likewise to seek protection or that, assisted by the help they required from him, they might strive against the impending evil which they feared, and for that purpose asking assistance. Thus δείσασθαι καθίσταται or τοῖς βωμοῖς προσῆσθαι might be said of the daughters of Danaus, when they are represented in Aeschylus supplicating Pelasgus, but στέρξασθαι of the Argive women, when in Euripides they supplicate Aethra, the mother of Theseus, to assist them in recovering the bodies of the Argive leaders, who had fallen at Thebes, against the Thebans who detained them. In this passage they who had approached the palace of Oedipus, when they were beseeching him to find some remedy for the cruel pestilence, and thereby avert death and destruction

from the whole city, would most especially be στέρξαντες. Hence Oedipus in vs. 58 sq. says: γνωτὰ κοῦκ' ἀγνωτὰ μοι προσήλθεθ' ἱμετέρους.

V. 11 sq. ὡς θέλοντος—πᾶν] (i. e.) νομίσας, ὅτι ἐγὼ ἐθέλωμι ἄν πᾶν προσαρκεῖν. On this use of the particle ὡς see my note on Trach. 391.

V. 12. sq. δυσάλητος—ἔδραν] On the particles μὴ οὐ and the sense of the passage see my remarks in the second Excursus at the end of this play.

V. 16. βωμοῖσι τοῖς σοῖς] On this passage also, to avoid increasing the bulk of the notes to too great an extent I have treated in the third Excursus.

V. 17. Schol.: πτέσθαι—ἀντι τοῦ βαδίσαι. ἡ δὲ μεταφορὰ ἀπὸ τῶν νεοτῶν. Thus boys or infants are often called νεοσοῖ by the tragedians. Cf. Monk on Eurip. Alc. 414.

Ibid. σὺν γήρᾳ βαρεῖς] Id est σὺν γήρᾳ ὄντες καὶ τούτῳ βαρεῖς, sive γήρᾳ, ᾧ σύνεσι (see on Philoct. 266.), βαρεῖς. Thus below. vs. 1112 sq. ἐν τε γὰρ μακρῷ γήρᾳ ξυνήδει τῷδε τάνδρᾳ σύμμετρος (i. e.) ἐν τε γὰρ μακρῷ γήρᾳ ἐστὶ καὶ τούτῳ ξυνήδει etc. Ai. 1017: ἐν γήρᾳ βαρὺς. Philoct. 185 sq.: ἐν τ' ὀδύναις ὁμοῦ λιμῷ τ' οἰκτροῖς. So also the Latin poets, as Virgil Aen. VI, 359: madida cum veste gravatum, et Aen. V, 37. horridus in iaculis.

ιερχῆς, ἐγὼ μὲν Ζηνός, οἱ δ' ἰηθέων
λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον

?

20 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς
ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντεία σποδῶ.

πόλις γάρ, ὥςπερ καὶ τὸς εἰσορᾷς, ἄγαν

ἦδη σαλεύει, κἀνακουφίσαι κἄρα

βυθῶν ἔτ' οὐχ(οῖα τε) φοινίον σάλου,

οἶος τε
(bo nblp)

φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός,

V. 18. οἱ δ' ἰηθέων I have myself written on the authority of a MS. of Suidas, v. λεκτός, where we find οἱ δέ τ' ἰηθέων. All the MSS. of Sophocles read οἱ δέ τ' ἦθέων. But it is plain that the particles δέ τε are absurd. Nor can I approve of the emendations οἶδε τ' ἦθέων or οἱ δ' ἐπ' ἦθέων. I know not whether Bentley has truly conjectured: βαρεῖς, ἱερεὺς ἐγὼ μὲν —. Dind. οἶδε τ' ἦθέων.

V. 18. *ιερχῆς, ἐγὼ μὲν Ζηνός* From this passage Eustathius p. 775, 21. (684, 28.) shews that priests were used in embassies. HERM.

[*ἰηθεός· ἱεμεβος, ἄγαμος.*

V. 19. Schol. *λεκτοί· τὸ λεκτοὶ τάχα μὲν εἰς σύστασιν τῶν παιδῶν, τάχα δὲ καὶ δημοσίαν ἐκκαίνει τὴν ἐκπομπήν, ὥς ἐπιλεχθεῖσαν καὶ πεμφθεῖσαν παρὰ τοῦ κοινοῦ.* The same adjective *λεκτόν* must be understood also after the following words, τὸ δ' ἄλλο φῦλον. On the signification of the participle *ἐξεστεμμένον* I have treated at vs. 3.

V. 20. Schol.: *πρὸς τε Παλλάδος διπλοῖς ναοῖς· δύο ἱερά ἐν ταῖς Θήβαις ἴδρυτο τῇ Ἀθηνᾷ, τὸ μὲν Ὀγκας, τὸ δὲ Ἰσμηνίας. οἱ δὲ οὕτω, τὸ μὲν Ἀλαχομενίας, τὸ δὲ Καδμείας. τινὲς δὲ τὸν τῆς Ἀλαχομενίας οὐκ ἐν Θήβαις εἶναι, ἀλλ' ἐν κόμῃ.* On Minerva Onca, whose altar is said to have been placed by the city, but not within its walls, see Pausan. IX, 12, 2. Schol. Pindar. Olymp. II. 39, Aeschyl. Spt. c. Th. 164. 487. and Blomf. gl. on vs. 483. Pausanias makes no mention of Ismenia, but in IX, 10, 2. he asserts that he saw the statues of Minerva and Mercury προνάων before the temple of Ismenian Apollo.

V. 21. Schol.: *ἐπ' Ἰσμηνοῦ τε μαντεία σποδῶ· καὶ γὰρ ἔστι παρὰ τῷ Ἰσμηνῷ Ἀπόλλωνος ἱερόν. διό φησί, μαντεία σποδῶ. τοῦτο δὲ ἀντὶ τοῦ τῷ βωμῷ, ὅτι διὰ τῶν ἐμπύρων ἐμαντεύοντο οἱ ἱερεῖς, ὥς φησὶ Φιλόχορος.* It is well known that a temple built to Apollo Ismenius stood at Thebes near the river Ismenus. Cf. Herodot. I, 52. 92. V, 59. VIII, 134., Pausanias IX, 10, 2 sqq. And there is no doubt that the select band of Theban citizens are understood to have sought that temple in order to implore aid of Apollo, when they are said to have seated themselves ἐπ' Ἰσμ. μ. σποδῶ. And yet no one will be easily persuaded that the temple itself can be meant by the words *μαντεία σποδῶ*. Nay, the Scholiast has rightly observed that by these words the altar is meant, on which the flames from the victims offered served to foretell the future. And that this was the case is asserted by Herodotus VIII, 134.

V. 22 sqq. πόλις — σαλεύει] See my note on Aj. 1055 sq. Compare also my remarks on vs. 343 sq. of the same play, where I have noticed this passage.

V. 24. *ἔτ' οὐχ οἶα τε]* I. e. οὐκέτι οἶα τε. See Matth. S. 609.

V. 25. Unless I am deceived, this description of the pestilence, again

φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
 ἀρόνοις γυναικῶν ἐν δ' ὁ πυρφόρος θεὸς
 σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὅφ' οὐ κενούται δῶμα Καδμείον, μέλας δ'
 30 Ἰδης στεναγμοῖς καὶ γόοις πλουτίζεται.
 θεοῖσι μὲν νυν οὐκ ἰσούμενόν σ' ἐγὼ

repeated in vs. 168 sqq. was suggested to the poet by that fatal calamity of his own countrymen related at length by Thucydides II, 49, and thence by Lucretius I. VI. MUSG.

Ibid. φθίνουσα κάλυξιν ἐγκ. χθονός] The force of the dative depending upon φθίνουσα, which may be called the *dativus commodi* or *incommodi* is such as to signify that object to which the destruction of the city pertains. Hence ἡ πόλις φθίνει κάλυξιν means: the city perishes in such a manner, that the buds perish at the same time. Cf. Aj. 466 and Rost. Gr. Gr. p. 501 ed. V. Some similar examples are adduced by Matthiæ §. 400. 6., but his interpretation is not sufficiently clear. But when the fruit-bearing buds of the earth are said to perish, the poet means that the fruit or grains, before bursting from the buds, perish while yet inclosed therein. Lastly κάλυκες χθονός is similar to Phil. 707. ἱερὰς γὰρ σπόρος.

V. 26. ἀγέλαις βουνόμοις] Although, if we insist upon each idea, these words would seem to take this explanation: ἀγέλαις βοῶν νεμομένων, cf. Matth. §. 446, 3. c. yet, if we compare the use of similar adjectives, as of ἀγρονόμος, on which I have spoken at Ant. 780, it is easy to see that βουνόμοις ἀγέλαις mean nothing more than herds of bulls. Then τόκοις ἀγονοὶ γυναικῶν are the yet unborn offspring of women, who are said to perish while yet inclosed in the womb as the κάλυκες ἐγκαρποὶ χθονός a little before. Cf. v. 270 sq. and Herodot

VI, 139: ἀποκτείνανσι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὐτε γῇ καρπὸν ἔφερε, οὐτε γυναικίς τε καὶ ποίμναι ὁμοίως ἔεικτον καὶ πρὸ τοῦ.

V. 27. ἐν δ'] The commentators wrongly explain πρὸς τοῦτοις δέ, ἐν αὐτοῖς δέ. It is in fact a tmesis, as is rightly observed by Reising on Oed. C. p. XXXVII, and ἐν belongs to σκήψας, so as to form ἐνσκήψας. See Matth. §. 594. 2.

Ibidem. Schol.: ὁ λοιμὸς ὁ πυρφόρος. θεός· ὁ λοιμὸς ὁ πυρφόρος. τὸν γὰρ πυρετὸν πῦρ καλοῦσι, καὶ τὸ ἐναντίον. Ὁμηρος (II, γ, 31.). καὶ τε φέρεται πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν. What god is here meant, the poet himself shews in vs. 190. Compare the words of Thucydides II, 49, who speaks thus of the pestilence which broke out in Athens a. Chr. n. 430: τὰ ἐν τῷ οὕτως ἐκάετο, ὥστε μήτε τῶν πάντων λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μὴδ' ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι, ἤδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν.

V. 28. ἐλαύνει] Agitates, troubles. Cf. Ai. 275: κείνός τε λύπη πᾶς ἐλήλαται κακῇ. Trach. 1045. Eur. Androm. 31, and Blomf. on Aeschyl. Pers. 777. gloss.

V. 29. δῶμα Καδμείον] See on vs. 1. For the termination of this verse see Gruppe's Ariadn. p. 263 sqq.

V. 31 sqq. θεοῖσι μὲν νυν etc.] Any one will easily perceive that the accusative ἰσούμενόν σε depends upon the participle κρίνοντες. But lest some one think that for ἐξόμεθα κρίνοντες the poet should have said ἐξόμενοι κρίνομεν, he must remember that the priest

- οὐδ' οἶδε παῖδες ἐξόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου
 κρίνοντες ἐν τε δαιμόνων ξυναλλαγαῖς·
 35 ὅς τ' ἐξέλυσας, ἄστυ Καδμείον μολῶν,
 σκληρᾶς αἰοιδῷ δασμόν, ὃν παρείχομεν,
 ? καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον, εἰς οἷα
 ' οὐδ' ἐκδιδαχθεῖς· ἀλλὰ προσθήκη θεοῦ
 λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον·

2nd sing

passive - ὅσπερ

V. 35. I have restored ὅς τε from the Scholia. MSS. and Dind. ὅς γε, but those who retain this reading, have paid little attention to the Greek mode of expression. For this would be quite repudiated by νῦν τε, which follows in vs. 40, unless τέ had been used in this verse.

speaks to this effect: we have not come hitherto supplicate to thee because we deem thee equal to the gods, but because etc. For the primary sentence is this: we seek help from thee, the secondary, judging thee not in deed equal to the gods, but wisest among mortals. By παῖδες all the suppliants are meant, as in vs. 58. Lastly the words ἐξόμε. ἐφέστιοι mean the same as vs. 15 sq. προσήμεθα βωμοῖσι τοῖς σοῖς, cf. Matth. §. 446. 8.

V. 32. ἐφέστιοι.] I. e. ἐπὶ τῇ ἐστία. See Matth. §. 446. 8.

V. 33 sq. ἐν τε συμφοραῖς — ξυναλλαγαῖς] By συμφοραῖς βίου understand whatever is wont to happen to men accidentally and of its own accord, ταῖς συντυχλαῖς, τοῖς συναντήμασιν: by δαιμόνων ξυναλλαγαῖς whatever unusual matter happens through the will of the gods, whatever happens by their interference. Thus below vs. 960. νόσου ξυναλλαγῇ, by the intervention of a disease, and Oed. C. 410. πόας φανεύσεις ξυναλλαγῆς; by what circumstance occurring? As the Scholiast interprets. BR. Add. Aj. 713. The words δαίμ. ξυν. seem particularly to refer to the Sphinx sent against Thebes by the gods.

V. 35 sq. ὅς τ' ἐξέλυσας — νῦν τε etc. In these words the poet explains the last spoken sentence, we seek help from thee, in

such a manner as to say: for you (ὅς) have both before this liberated us from an excessive evil, and will now (νῦν τε) bear to us help and safety. There is nothing objectionable in the latter member νῦν τε etc. being formed rather loosely, so that instead of what I have said: you will help us, the poet has said we pray that you will render us help. But as in this passage τέ, which answers to the same particle placed after νῦν, is connected with the relative pronoun so that ὅς τε ἐξέλυσας etc. signifies the same as ὅς πρόσθεν τε or ὅς παλαι τε ἐξέλυσας, so also we have in vs. 695: ὅς τε ἡμῶν γὰρ φίλων — κατ' ὀρθὸν οὔρισας, τανῦν τε εὐπομπος etc. and Aeschyl. Pers. 710 sq.: ὅς θ' ἔως Ἐλευσας αὐγὰς ἡλίου, ζήλωτος ὦν βίοντο εὐαίωνα Πέρσαις ὡς θεὸς διήγαγε, νῦν τέ σε ζηλῶ θανόντα. On the adverb πρόσθεν or παλαι omitted in the first member see my note on vs. 447.

V. 35 sq. ἐξέλυσας — δασμόν] The signification of the verb ἐκλύειν does not here differ much from the use of the simple verb λύειν, so that it means nearly the same as παύειν. Cf. El. 939. τῆς νῦν παρούσης πημονῆς λύσεις βάρος, and Eurip. Phœn. 702: καίτοι ποδῶν σῶν μόχθον ἐκλύει παρών.

V. 36. Schol.: σκληρᾶς αἰοιδῶν· οἱ αἰοιδῶν εὐφημόν ἐστι,

- 40 νῦν τ', ὃ κράτιστον πᾶσιν Οἰδίπου κάρα,
 ἱκετεύομέν σε πάντες οἶδε πρόστροποι
 ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
 φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἰσθᾶ που·
 ὥς τοῖσιν ἐμπελροῖσι καὶ τὰς ξυμφορὰς
 45 ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
 ἴθ', ὃ βροτῶν ἄριστ', ἀνόρθωσον πόλιν·
 ἴθ', εὐλαβήθηθ' ὥς σε νῦν μὲν ἦδε γῇ
 σωτηρὰ κλήξει τῆς πάρος προμηθείας

ἀνορθώω
 εὐλαβίσθαι

V. 47. ὥς σε is the correction of Neuius for the incorrect common reading ὥς σέ. Dind. ὥς σέ.

V. 48. I have first restored προμηθείας. In Γ there is the note γρ. προμηθείας, in Δ: γρ. προμηθείας. MSS. and Dind. προθυμίας, which is absurd, since Oedipus was called the saviour of Thebes on account of the assistance he rendered, and his own skill, not on account of his will or disposition. On the form of the substantive προμηθείας I have spoken at El. 1019.

προσέθηκε σκληρῆς, ὃ ἐστὶ δυσκόλον, διὰ τὸ αἰνιγμα, ἢ φονικῆς. The Sphinx is called hard, i. e. heavy, cruel.

V. 38. Schol.: οὐδ' ἐκδιδαχθεὶς οἶον οὐδ' ἀκούσας παρ' ἡμῶν τὸν τρόπον τῶν αἰνιγμάτων. — προσθήκη· συμβουλῇ, ἐπικουρίῃ.

V. 40. κράτιστον πᾶσιν] Πᾶσιν is not neuter, but masculine, as in O. C. 1446: ἀνάξια γὰρ πᾶσιν ἐστὶ δυστυχεῖν, with which passage Matthiae on Eur. Heracl. 451 aptly compares Xenoph. Mem. I, 1: Σωκράτης ἀξίος ἐστὶ θανάτου τῇ πόλει. So in this passage πᾶσι κράτιστος is used in this sense: best among all i. e. who are considered best by all men. Cf. Aj. 591 and 1254 ed. m.

V. 41. ἱκετεύομεν — πρόστροποι] So Philoct. 470: ἱκέτης ἰκνοῦμαι, and O. C. 1327: ἱκετεύομεν ὑμῶν πάντες ἱξαιτούμενοι. For πρόστροπος signifies a suppliant as in Philoct. 773: ὄντα σαντοῦ πρόστροπον, and O. C. 1309: προστροπαίους λιτάς. So προστρέπω I supplicate O. C. 50. Aj. 831.

V. 42. ἀλκὴν τιν' εὐρεῖν] Cf. Eurip. Androm. 28: καὶ πρὶν μὲν ἐν κακοῖσι κείμενην ὅμως ἐλπίς μ' αἰὲ προσήγε, σωθέντος τέκνου, ἀλ-

κὴν τιν' εὐρεῖν καπικουρήσιν κακῶν.

V. 43. οἰσθᾶ που] One might have expected εἰδῶς που: but see my note on vs. 447.

V. 44 sq. Schol.: ὥς τοῖσιν ἐμπελροῖσιν· ἐν τοῖς συνετοῖς τὰς συντυχίας καὶ τὰς ἀποβάσεις τῶν βουλευμάτων ὁρῶ ζώσας καὶ οὐκ ἀπολλυμένας. οὐ σφάλλονται, ἀλλὰ τὸ ἀποβησόμενον στοχάζονται καλῶς. For the phrase αἱ ἐνυφοραὶ τῶν βουλ. signifying the results of counsel, Musgrave aptly quotes Thucyd. I, 140: ἐνδέχεται τὰς ἐνυφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου, where the Schol. τὰς ἐνυφορὰς· τὰς ἀποβάσεις. But when these events are said to live, it means not to perish, i. e. to flourish, succeed. Cf. vs. 485. Ant. 457. So that τοῖς ἐμπελροῖς αἱ ἐνυφ. τῶν β. ζώσιν must mean the counsels of prudent men have prosperous results. Cf. Herodot. VII, 157: τῷ δὲ ἐν βουλευθέντι πράγματι τελευτῇ ὥς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι.

V. 46 sqq. ἴθ', ὃ βροτῶν — ὕστερον] My note on this passage is reserved for the fourth Excursus.

V. 48. τῆς πάρος προμηθείας]

- ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα,
 50 στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
 ὄρνιθι γὰρ καὶ τὴν τότε αἰσῶ τύχην
 παρέσχες ἡμῖν, καὶ τανὺν ἴσος γενοῦ.
 ὥς, εἴπερ ἄρξεις τῆςδε γῆς, ὥσπερ κρατεῖς,
 55 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.
 ? ὥς οὐδὲν ἐστὶν οὔτε πύργος οὔτε ναῦς
 ? ἔρημος, ἀνδρῶν μὴ ξυνοικούντων ἔσω.

if no

V. 49. The recent editors, and Dind. have wrongly written μεμνώμεθα, thinking with Eustathius that the poet has here used the optative.

The genitive depends upon the verb κλῆζει, which is rightly joined with the genitive, because possessing the sense of praising or celebrating. Cf. Matth. §. 368. Rost. §. 109.

V. 51. Schol.: ἀλλ' ἀσφαλείᾳ γνώμῃ ἀσφαλεῖ καὶ ἐχρᾶτο εὐβουλία τὸ ἐμπεδῶν κακὸν τῇ πόλει ἀνόρθωσον. But what Greek writer has ever used the substantive ἀσφάλεια in that sense? Nay, there is little doubt but that ἀσφαλεῖς ἀν. πόλιν means: raise up the city so that it may stand firm. For ἀσφαλεῖς in the dative of intent or purpose, on which I have treated at Philoct. 1126 sq. ed. sec. But cf. Ant. 162 sq.: τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοί, πολλῶ σάλῳ σείσαντες, ὠρθωσαν πάλιν.

V. 52 sq. ὄρνιθι γὰρ — γενοῦ] The construction is: ὥσπερ γὰρ τὴν τότε τύχην ὄρνιθι αἰσῶ παρέσχες ἡμῖν, οὕτω καὶ νῦν ἴσος γενοῦ. On the collocation of these words I have spoken at Oed. C. 1223.

V. 55. ξὺν ἀνδράσιν] This must not be joined with the verb κρατεῖν, but with the substantive γῆς. Cf. Philoct. 825. with my note.

V. 56. This passage has been imitated by many writers. Tacit.

Hist. I. 84: quid? vos pulcherrimam hanc urbem domibus et tectis et congestu lapidum stare creditis? where Lipsius compares Dion. Cass. LVI, 6: ἀνθρωποι γὰρ πον πόλιν ἐστίν, οὐκ οἰκίαι, οὐδὲ στοαί, οὐδ' ἀγοραὶ ἀνδρῶν κεναί, with which Reimar compares Thucyd. VII, 77: ἀνδρες γὰρ πόλιν, καὶ οὐ τεῖχη. He seems to have forgotten the passage of our poet. Lucian. de Gymn. c. 20: πόλιν γὰρ ἡμεῖς οὐ τὰ οἰκοδομήματα ἡγούμεθα εἶναι, οἷον τεῖχη — τὸ δὲ πᾶν κῆρος ἐν τοῖς πολίταις κεκτῆμεθα. Aristides T. I. p. 791 ed. Dind.: ἔαν — πιστεύσητε ἀληθὲς εἶναι τὸ πάλαι τοῦτο, ὥς ἄρα οὐ τεῖχη, οὐδὲ ὠδεῖα, οὐδὲ στοαί, οὐδὲ ὁ τῶν ἀψύχων κόσμος αἱ πόλεις εἶναι, ἀλλ' ἀνδρες αὐτοῖς εἰδότες θαρρύν. Ib. p. 821: τὸν λόγον βεβαιῶσαι, ὅτι οὐκ οἰκίαι καλῶς ἐστειγασμέναι x. τ. λ. F. JACOBS.

V. 57. ἔρημος — ἔσω] i. e. ἔρημος ἀνδρῶν, ὥστε μηδένα ξυνοικεῖν ἔσω. So El. 241: γονέων ἐκτίμους ἰσχουσα πτέρυγας ὀξεύων γόων. Ant. 791: σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς ἐπὶ λῶβᾳ. ibid. 881: τὸν δ' ἑμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει. O. C. 1200: τῶν σῶν ἀδέρκτων ὁμμάτων τρωμένος. On the use of the adverb ἔσω I have treated at Ant. 489.

ΟΙΔΙΠΟΥΣ.

- ὦ παῖδες οἰκτροί, γνωτὰ κοῦκ ἄγνωτά μοι
 προσήλθεθ' ἱμεῖροντες. εὖ γὰρ οἶδ', ὅτι
 60 νοσεῖτε πάντες, καὶ νοσοῦντες, ὥς ἐγὼ
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται
 μόνον καθ' αὐτὸν, κοῦδέν' ἄλλον· ἡ δ' ἐμὴ
 ψυχὴ πόλιν τε καὶ μέ καὶ σ' ὁμοῦ στένει.
 65 ὥστ' οὐκ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε,
 ἀλλ' ἵστε πολλὰ μὲν με δακρύναντα δῆ,
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνους.

adverb

V. 62. εἰς ἓν I have written with Elmsley for εἰς ἓν', which Dind. retains.

V. 58. ὦ παῖδες οἰκτροί] This does not mean the young only, but the whole body of suppliants present. Cf. vss. 1. and 32. For the order of the words see Matth. §. 277. Lest any one suppose that γνωτὰ κοῦκ ἄγνωτά is a mere useless redundancy, we must remember that the meaning is: things not unknown, but well known. For the suppliants who had come to Oedipus seemed to believe him ignorant of the troubles of the city. Cf. El. 929. 1078. Aj. 289. and Matth. §. 444. 5.— Lastly, we must not with Matth. §. 350. not. suppose that the verb ἱμεῖρειν is to be joined with the suppressed accusative of the thing desired, for the adjectives γνωτὰ κοῦκ ἄγνωτά must be referred to the notion of the substantive contained in the verb ἱμεῖρειν, so that ἄγνωτά ἱμεῖρειν may signify ἄγνωτον ἱμεῖρον ἱμεῖρειν.

V. 60. νοσοῦντες] Even Elmsley supposes that this is an Attic construction for νοσοῦντων. But there is nothing Attic here, nor is the nominative put for the genitive. For the sense is: νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὥς ἐγὼ. But in order to show that this was to be understood of all persons, without any exception, the poet changes the construction and says: οὐκ ἔστιν ἱμῶν ὅστις. HERM.

V. 64. πόλιν τε καὶ μέ] See my note on vs. 905.

V. 65. ὕπνω εὐδοντά] The expression ἐν ὕπνῳ ὄντα, which a prose writer might have used, would have been beneath the dignity of tragedy. Similar expressions are θυμοῦσθαι δι' ὀργῆς 344. (339. ed. m.), εἰς τὸ φῶς φαίνειν 1229. Electr. 650. ζώσαν ἀβλαβεῖ βίῳ. 951. βίῳ θάλλοντα. Trach. 168. ζῆν ἀλυπήτῳ βίῳ. Eur. Hel. 530. ἐν φάει ζῆν, and many others, which I have noticed in Advers. in Phil. p. 52 sq. So Virg. Aen. I. 680. somno sopitum. But εὐδεν is frequently used of easy or unoccupied persons, as in v. 586. (566.) O. C. 307. Aesch. Ag. 1328 ed. Blomf. Chæph. 868. Theocr. II. 126: εὐδον δ', εἰ κε etc., i. e. nihil fecissem, ich würdemich ruhig verhalten haben. For that passage is usually wrongly rendered: contentus fuisset, Xenoph. An. I. 3, 11: ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. Cf. Huschke on Tibull. I. 1, 48. For the subject as well as the expression we may compare Aesch. Sept. c. Theb. 3.

V. 67. πολλὰς δ' — πλάνους] The peculiar phrase ἐλθεῖν πλάνους i. e. πλανώμενον ἐλθεῖν occurs also in Phil. 758. which passage

- (ἦν δ' εὖ σκοπῶν, εὗρισκον ἱασιν μόνην,
ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
70 Κρέοντ', ἔμαντοῦ γαμβρόν, ἐς τὰ Πυθικὰ
ἔπεμψα Φοῖβου δώμαθ', ὡς πύθοιτο, τί
δρῶν ἢ τί φωνῶν τήνδε ἑνσαλίμην πόλιν.
καί μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνῳ (measured with
εἰκώς
75 ἄπεστι πλείω τοῦ καθήκοντος χρόνον.
ὅταν δ' ἵκηται, τηνικαὐτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός. subjective

ΙΕΡΕΥΣ.

ἀλλ' ἐς καλὸν σύ τ' εἶπας, οἶδε τ' ἀρτίως

V. 71. πύθοιτο, τί is from the conjecture of L. Stephens. MSS. πύθοιτο, ὅ τι and so Dind.

V. 78. ἀλλ' εἰς Dind.

may be compared with this. The sense is therefore this: I have wandered over in my mind many ways of rendering a cure, i. e. I have thought within myself upon every means of finding a cure for the evil under which I labour. So Eur. Or. 632: Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς. For φροντίδος πλάνοις cf. vs. 727. ψυχῆς πλάνημα. Eurip. Hippol. 283: πλάνον φρενῶν. 290: γνώμης ὁδόν.

V. 68 sq. ἦν δ' — ταύτην ἔπραξα] Observe the phrase πράττειν ἱασιν, to accomplish a cure, i. e. to contrive something which seems likely to save the city. Very similar is Philoct. 86 sq.: ἐγὼ μὲν οὕς ἂν τῶν λόγων ἀλγῶ κλύων, τοῦσδε καὶ πράσσειν στυγῶ.

V. 70. ἔμαντοῦ γαμβρόν] This word is used of a sister's husband also in Eur. El. 1295. BR.

V. 72. τήνδε ἑνσαλίμην] Observe the short vowel before ρ in the verb ῥύεσθαι. See Aesch. Prom. 235. Sept. c. Th. 91. 830. Eur. Suppl. 380. Bacch. 1336., although some of these passages stand in need of correction. HERM.

V. 73. καί μ' ἡμαρ — χρόνῳ] With χρόνῳ we must understand τοῦ ἀπείναι from the following words, so that he may seem to say: and when I compare the day of his departure with the time he has been absent, or as Brunn interprets: et quum computo, quotus hic dies sit, ex quo abiit.

V. 74. λυπεῖ, τί πράσσει] Infra 155: ἀξόμενος, τί μοι — ἐξάνυσαι χρεός. Aj. 794: ὥστε μ' ὠδίνειν, τί γῆς. Eur. Hec. 185: διμαίνω, τί ποτ' ἀναστίνεις. See Schaeef. on L. Bos. p. 580 sq. ERF. Cf. Matth. §. 488. l.

V. 74 sq. τοῦ γὰρ — χρόνον] He says: for contrary to my expectation he is longer absent than he ought to be. For the genitive χρόνον one might have expected the accusative. But see Lobeck on Aj. 277. p. 199 ed. sec.

V. 76 sq. τηνικαὐτ' — θεός] The unknowing Oedipus here takes upon himself the office of investigating a matter, the discovery of which casts him into the greatest calamity that could befall him.

V. 77. δηλοῖ] The conjunctive. See Matth. §. 527. not. 2.

V. 78. sq. Schol.: οἶδε τ' ἀρ-

Κρέοντα προσσείχοντα σημαίνονσί μοι.

ΟΙΔΙΠΟΥΣ.

80 ὦναξ Ἀπολλων, εἰ γὰρ ἐν τύχῃ γέ τῳ
βαίνω σωτῆρι βαίῃ, λαμπρὸς ὥσπερ ὄμματι.

in some saving or future

ΙΕΡΕΥΣ.

εἰκάζω? ἀλλ' εἰκάσαι μὲν ἡδύς· οὐ γὰρ ἂν χάρα — as t. his head
πολυστεφής ὡδ' εἶρπε παγκάρπου δάφνης. ἔριτω

ΟΙΔΙΠΟΥΣ.

τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν

V. 79. προσσείχοντα is the correction of Erfurdt. MSS. and Dind. προστείχοντα.

τίως Κρ. προσσείχοντα· οἱ ἡῖδοι πρὸς τὸ οὐδ' αὐτοῦ φασιν, ὅτι πάρεστι Κρέων, ὡς δὲνωπέστεροι, δι' αἰδῶ δὲ τοὺς λόγους παρητήσαντο. ὁ δὲ ἱερεὺς ἅμα μὲν ὡς πρεσβύτης οὐχ ὀρεῖ, ἅμα δὲ κατὰ νοῦν ἔχων τὸν λόγον τοῦ βασιλέως. It is well known that *is kalōn elpas* is the same as *kalōs elpas*. But Oedipus is said to have spoken well, because he professed a most diligent obedience to the bidding of Apollo.

V. 80. Schol.: εἰ γάρ· ἀντι τοῦ εἶθε. Cf. Matth. §. 513. not. 3. — For the words ἐν τύχῃ τῳ Erfurdt compares Aesch. Sept. c. Th. 474: σὺν τύχῃ δέ τῳ. Choeph. 136: δεῦρο σὺν τύχῃ τινί. Ai. 853: σὺν τάχει τινί. — For the phrase τύχῃ σωτήρ cf. Lobeck. on Ai. 323. Matth. §. 429. 4. and my note on Phil. 1443. and on the preposition ἐν on vs. 60 of the same play.

V. 82. εἰκάσαι μὲν] As one may conjecture; see Matth. §. 545. On the signification of the adjective ἡδύς I have treated at 421.

Ibid. οὐ γὰρ ἂν χάρα] For those who came back from consulting the prophet never returned crowned, unless they had received a favourable answer. Hence the Scholia well add ἐπὶ τινὶ αἰσίῳ. But such persons as heard unfavourable or unfortunate news, on

approaching their home, always laid aside their crowns. So in Eur. Hipp. 813. on hearing of the death of his wife: τί δῆτα τοῖςδ' ἀνέστεμμαι χάρα πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν; Fabius Pictor on returning from Delphi to the senate at Rome says in Liv. XXIII, 11: se iussum ab templi antistite, sicut coronatus laurea corona et oraculum adiisset et rem divinam fecisset, ita coronatum navem ascendere, nec ante deponere eam, quam Romam pervenisset. BR. See El. 43. and Trach. 177. with my note.

V. 83. παγκάρπου] Very prolific. This is an unusual signification of the word, but is more than sufficiently well defended by the analogy of other words compounded with πᾶν. ERF. On the notion implied by πολυστεφής with a genitive, see Matth. §. 345. and on εἶρπε ἂν ibid. §. 508. c.

V. 84. ξύμμετρος γὰρ ὡς κλύειν] Instead of the dative of the substantive, with which ξύμμετρος should have been joined, the words ὡς κλύειν are here placed, so that Oedipus may say: for he is now in such a place as to be capable of hearing us i. e. he is sufficiently near to be able to hear us. Cf. Ant. 387. and Monk. on Eurip. Alc. 26. Schol.: οὐκ ἔστι, φησί, μακράν,

85 ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμῖν ἦκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

ἔσθλῃν. λέγω γὰρ καὶ τὰ δύσφορ'. εἰ τύχοι κατ' ὄρθον ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΪΔΙΠΟΥΣ.

90

ἔστιν δὲ ποῖον τοῦπος; οὔτε γὰρ θρασὺς
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

ΚΡΕΩΝ.

εἰ τῶνδε χρῆξεις πλησιαζόντων κλύειν,

ἀλλ' ἐγγύς, καὶ μέτρον ἔχων τοῦ
ἀκούειν διὰ τὸ πλησίον γενέσθαι.

V. 85. ἄναξ] Why Creon is thus called, will be known from my note on vs. 882. Then ἐμὸν κήδευμα is the same as ἐμὸς κηδεστής. Brunck quotes Ant. 756: γυναικὸς δοῦλευμα. Eur. Or. 479: κήδευμ' ἐμόν. 1237: ὦ ξυγγένεια πατρός ἐμού. Phoen. 298, Or. 924: τῶνδον οἰκουρήματα. Bacch. 792: δουλείαις ἐμαῖς. Androm. 446: δόλια βουλευτήρια. compared with Cicer. de Orat. III, 42. Cf. Rost. §. 97. 2. a. a.

V. 87. sq. Schol.: ὁ μὲν Οἰδίπους, τίς εἶη ὁ χρησμὸς, ἐπυνθάνετο. ὁ δὲ οὐκ εὐθὺς αὐτὸ τὸ ῥητὸν ψιλὸν εἶπεν. ἀπὸ γὰρ τῶν εὐφημῶν ἀρξασθαι θέλει. ὁ δὲ νουνὺς λέγει γὰρ πάντα ἂν εὐτυχεῖν τὴν πόλιν, εἰ καὶ τὰ δύσφημα τύχοι κατ' ὄρθον ἐξελθόντα, τουτέστιν, εἰ τὰ ἀγνωστα γνωσθῇ, τὸ τίς ἐστὶν ὁ φορεὺς αὐτοῦ. οὐδὲν γὰρ χαλεπὸν ἐν τῷ χρησμῷ, ἀλλ' ἀγνοεῖται μόνον τὸ ὑπ' αὐτοῦ ῥηθέν. — καὶ τὰ δύσφορ' εἰ τύχοι· καὶ τὰ χαλεπὰ εἰ τύχοι κατ' ὄρθον προϊόντα, πάντα εὐτυχεῖν ἡμᾶς λέγω. He calls the oracle prosperous (ἔσθλῃν), because it had predicted that the Thebans should be freed from the pestilence; unfortunate (τὰ δύσφορα), because, in order to be freed, they were bidden to seek out the murderer of Laius and either to slay

or drive him from the city. Then κατ' ὄρθον ἐξελθεῖν is nearly the same as κατορθοῦσθαι, to accomplish aright. Creon therefore says that even a grievous matter, namely the discovery and punishment of the king's murderer will be most beneficial to the Thebans, if it be rightly accomplished. Lastly, for the phrase πάντα εὐτυχεῖν see at vs. 259. and cf. Herodot. VII, 233: οὐ μέντοι τὰ γε πάντα εὐτύχησαν.

V. 89. sq. οὔτε γὰρ θρασὺς — λόγῳ] On οὔτε — οὔτε οὖν see Matth. §. 625. p. 1275. — λόγῳ is an ablative of instrument, so that the sense must be: neither confidence nor fear has been inspired in me by your words. Cf. Matth. §. 398. Aeschyl. Pers. 215: οὔτ' ἄγαν φοβεῖν λόγοις οὔτε θαρσύνειν. Plutarch. in Demosth. c. 9: Δημοσθένης — οὕτως ἐπίστρεψε τοὺς παρόντας, ὥστε δέισαντα τῷ θορύβῳ τὸν σοφιστὴν ὑπεκδύναι τῆς πανηγύρεως.

V. 91. πλησιαζόντων] For the sake of my younger readers I will observe that πλησιάζειν, as the text plainly shews, means to be near at hand. So διπλάζειν in Aj. 268. means to be double. Other words in αἶω of a similar signification are adduced by Lobbeck on Aj. 268, p. 196. sq. ed. sec.

ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙΔΙΠΟΥΣ.

εἰς πάντας αὖδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

ΚΡΕΩΝ.

95 λέγοιμ' ἂν οἱ ἤκουσα τοῦ θεοῦ πάρα.
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν, μὴδ' ἀνῆκστον τρέφειν.

τρέφω

ΟΙΔΙΠΟΥΣ.

ποιῶ καθαρωῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡΕΩΝ.

100 ἀνδρῆλατοῦντας, ἢ φόνω φόνον πάλιν
λύοντας, ὡς τόδ' αἶμα χειμάζον πόλιν.

ΟΙΔΙΠΟΥΣ.

ποιῶν γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

ΚΡΕΩΝ.

ἦν ἡμῖν, ὦναξ, Λαῖός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

ΟΙΔΙΠΟΥΣ.

105 ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γε πῶ.

V. 92. ἔτοιμος] On the omission of εἰμι see Matth. §. 306. — εἴτε καὶ etc. is an elliptic form for καὶ εἰ χρήσεις, ἔτοιμός εἰμι καὶ ἔσω στείχειν.

V. 93. sq. Schol.: εἰς πάντας αὖδα· ἀξίως τοῦ βασιλικοῦ ἤθους δημοσίᾳ φράζειν κελεύει· αἶμα μὲν ἐπεὶ μηδὲν ὑποπίπτει περὶ ἑαυτοῦ, καὶ οἶεται θεομιλὴς εἶναι, αἶμα δὲ καὶ ὑπὲρ τοῦ ἐν μέσῳ ῥηθέντων ἀνυσθῆναι τὰ τῆς ἀναζητήσεως. αὖτις δὲ ὁ ποιητὴς τὸ ὡς εὐνοϊκὸν ἦθος τοῦ Οἰδίποδος, ὅπως αὖξοιτο τὰ τῆς τραγωδίας, ὥστερον αἰτίου αὐτοῦ τῶν κακῶν ἀναγαγινόμενον. — τῶνδε γὰρ πλέον φέρω τὸ πένθος· περὶ τούτων πλέον ἄγνωνίζομαι ἢ περὶ τῆς ἑαυτοῦ ψυχῆς. Cf. Matth. §. 277. b

V. 99. τίς ὁ τρόπος τῆς ξυμφορᾶς;] Τρόπος here signifies property, characteristic. Eurip. Phoen. 388: τί τὸ στέρεσθαι πατρὶδος; — τίς ὁ τρόπος αὐτοῦ; τί φηγάσιν τὸ θυςχερές; Herc. f. 945: τίς ὁ τρόπος ξενώσεως τῆσδε; Schneider in Lex. gr. interprets it aversio, as if it were τροπή. NEUIUS.

V. 101. ὡς τόδ' αἶμα—πόλιν] i. e. thinking that this shedding of blood troubles the city. For the form of speech cf. Matth. §. 568. 3. Τόδε αἶμα is the same as τοῦτον τὸν φόνον, signifying the murder of Laius.

V. 102. ποῖον — τύχην] I. e. ποῖον γὰρ ἀνδρὸς ἐστὶν ἡδὲ ἡ τύχη· ἢ μηνύει;

ΚΡΕΩΝ.

τούτου θανόντος, νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινά.

ΟΙΔΙΠΟΥΣ.

οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὗρεθήσεται
ἔχνος παλαιᾶς δυστέκμαρτον αἰτίας;

ΚΡΕΩΝ.

110 ἐν τῇδ' ἔφασκε γῆ. τὸ δὲ ζητοῦμενον
can be ← ἀλωτόν· ἐκφεύγει δὲ ἀμελούμενον.
taken

ΟΙΔΙΠΟΥΣ.

πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λαῖος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπύπτει φόνος;

V. 107. *τινά* I have written from the conjecture of Schaefer. MSS. incorrectly *τινάς*. But so Dind.

V. 107. *χειρὶ τιμωρεῖν*] See note on vs. 140. On the pronoun *τινά*, which is nearly equivalent to *ἡμᾶς*, see Matth. §. 487. 3.

V. 110. The editors compare Chaeremon ap. Stob. I, 9. p. 236: οὐκ ἔστιν οὐδέν τῶν ἐν ἀνθρώποις, ὃ τι οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκειται, and Ter. Heaut. IV, 2, 8: nihil tam difficile est, quin quaerendo investigari possiet.

V. 112. Schol.: ὡς συνετός ὁ Οἰδίπους ζητεῖ τὰ καθ' ἕκαστα, εἰτα οὕτως ἐπὶ τὴν ἀναζήτησιν ἔξεισι, μεταπεμπόμενος τοὺς πολίτας, ἵνα καὶ ἀφορμὴ τῆς εἰσόδου γενήσεται. It may appear strange that the poet should represent Oedipus ignorant of the manner and place of Laius' death after he had lived with Iocasta so long. This apparent error however admits the excuse alledged by Aristotle A.P. XVIII, 14. and XXV, 8. ed. Herm. who asserts that the murder of Laius is ἐξώθεν τῆς τραγωδίας. ERFURDT. But the death of Laius belongs as much to this play as any other of the events recorded therein, especially, as it was the cause and origin of all. And if the poet had neglected it,

he could scarcely have deserved or obtained excuse. But he did not neglect it; for the Thebans are aptly said in vs. 30., to have been deterred from seeking the authors of the deed by the cruelty of the Sphinx, especially as they had gained no knowledge by their enquiry, it being, as would seem, not a careful one. And if we compare vss. 754 — 764. 851. 916 etc. as well as 1054 — 1072, especially the first of these passages, it will seem evident that Iocasta, although informed by the servant who had fled, that Oedipus was the murderer of Laius, had purposely concealed this knowledge, fearing that the wise man, who had deserved so well of the Thebans, would meet with less favourable treatment, and to accomplish this desired end, had sent that servant to a place of retirement in the country; so that Oedipus could scarcely have heard of Laius and his fate, by mortal agency at least. BOTH

V. 113. *συμπύπτει*] This is used in the sense of a perfect absolute, as by Hom. II, x., 200: ἐδριόωντο ἐν καθαροῖ, ὅθι δὴ νεκρῶν διεφαίνετο χάρος πιπτόνων.

ΚΡΕΩΝ.

θεωρός, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
115 πρὸς οἶκον οὐκέθ' ἔκειθ', ὡς ἀπεστάλη.

ἀποστέλλω 2007

ΟΙΔΙΠΟΥΣ.

οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐκρήσατ' ἄν;

consulted 8 1000

ΚΡΕΩΝ.

θυήσκουσι γάρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν
ᾧν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδὼς φράσαι.

2007

ΟΙΔΙΠΟΥΣ.

120 τὸ ποῖον; ἐν γὰρ πόλλ' ἂν ἐξεύροι^ε μαθεῖν, ἐξευρίσκει^ε αὖτις
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.

ΚΡΕΩΝ.

ληστὰς ἔφασκε, συντυχόντας, οὐ μὲν
ῥῶμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.

V. 115. οὐκ ἔθ' Dind.

V. 114. Schol.: Θεωρός· ὁ πρὸς τοὺς θεοὺς διὰ χρησμόν ἀπερχόμενος. Namely one τὸν ἔκτε-
θῆντα παῖδα μαστεύων μαθεῖν, εἰ
μηκέτ' εἶη, as Euripides Phoen. 36.
ELMSL.

V. 116 sq. Schol.: οὐδὲ συμ-
πράκτωρ ὁδοῦ· οἶον, οὐδὲ ἀκό-
λουθος, παρ' οὗ τις ἂν μάθοι καὶ
χρήσαιτο πρὸς ζήτησιν. It would
certainly seem that the poet ought
to have expressed by the words
ὅτου τις, what the Scholiast thinks
he did mean. But the words, as
they now stand in the MSS. can-
not mean but this: from whom
the city might hear the news,
and whom they might use to
assist them in investiga-
ting the matter. And this would
evidently be strangely, if not ab-
surdly, said. For although it is not
clear what conditional member is
to be understood, it is evidently
impossible for us to understand
with Sander: if the city had
wished. I am therefore inclined
to doubt the integrity of the pas-
sage.

V. 118. Schol.: θυήσκουσι
γὰρ πλὴν εἰς τις· οἶον, πάντες

οἱ ἀκολουθοῦντες αὐτῷ ἀνιρέθη-
σαν, δηλονότι ὑπεραγωνιζόμενοι
τοῦ δεσπότου, πλὴν ἑνός, ὃς διὰ
δειλίαν ἐκφυγὼν οὐδὲν ἀκριβὲς ἐλ-
χεν εἰπεῖν, πλὴν ὅτι ὑπὸ ληστῶν
ἀνιρέθη. ἄκρως δὲ ὑπέγραψε τὸ
ἥθος τῶν δειλῶν· ἅμα μὲν γὰρ
ἐπαίρουσι τὰ πεπραγμένα, ἵνα μὴ
δόξῃσι διὰ δειλίαν φυγεῖν, ἅμα
δὲ καὶ ἐν παραφρονήσει ὄντες τὰ
βραχεία μεῖζω δοξάζουσι. καλῶς
δὲ ὥκονόμῃται, ἵνα τίως μὴ ἐλέγ-
χοιτο τὸ κατὰ τὸν Οἰδίποδα. See
my note on vs. 122.

V. 120. ἐξεύροι] Gl. ἀντὶ τοῦ
μηχανῇν δοίη.

V. 122. The structure and sense
is: συντυχεῖν αὐτῷ ληστὰς καὶ οὐχ
ἕνα κτανεῖν αὐτόν, ἀλλὰ πλείονας.
Cf. Matth. §. 636. Sophocles
with great probability represents
this slave as asserting that Laius
was attacked and slain by several
men, in order to escape the punish-
ment he deserved for neglecting
and deserting the king. Besides,
this fiction contributed much to the
artifice and well-wrought devel-
opement of the plot. For if
Laius had been reported to have
been slain by one man only, Oedi-

ΟΙΔΙΠΟΥΣ.

- πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
 125 ἐπράσσει^{εἰς πόλιν} ἐνθ' ἐνδ', ἐς τόδ' ἂν τόλμης ἔβη;

ΚΡΕΩΝ.

δοκοῦντα ταῦτ' ἦν Λαῖον δ' ὀλωλότος.
 οὐδεὶς ἀργῶς ἐν κακοῖς ἐρίγνετο.

ΟΙΔΙΠΟΥΣ.

κακὸν δὲ ποῖον ἐμποδῶν, τυραννίδος
 οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναί;

ΚΡΕΩΝ.

- ? 130 ἡ ποικιλωδὸς Σφιγξ τὸ πρὸς ποσὶ σκοπεῖν
 μεθ' ἑντας ἡμᾶς ἀφανῆ^{πρὸς ἡμέτερον} πρὸς ἡμέτερον.

ΟΙΔΙΠΟΥΣ.

- ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
 ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
 πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν
 135 ὥστ' ἐνδίκως ὤψεσθε καὶ με σύμμαχον
 γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.

V. 130. I have restored τὸ from the best MSS. Vulg. and Dind. τὰ.

pus after vs. 767 sq (740 sq.) would have at once perceived that he himself was the murderer, as is plain from vs. 836 — 847 (809 — 820).

V. 124 sq. εἴ τι μὴ — ἐπράσσει. I.e. unless perchance he was bribed with money from this place (i.e. from this city or from some citizen). For this use of the verb πρᾶσσειν cf. Duker on Thucyd. IV, 89, and Aj. 446. There is nothing objectionable in the imperfect ἐπράσσειτο, although the aorist is used in the other conditional member. For the sense of the whole passage is this: but the robber would not have gone to such an extent of audacity, but was doubtless bribed with money. And in this sense we find the imperfect used in the protasis both by the Greeks and Latins, although the aorist be

used in the apodosis. See my note on Oed. C. 267. Lastly the pronoun τί refers to the particle εἰ, so that εἴ τι μὴ would be in Latin nisi forte. So in vs. 969: εἴ τι μὴ τῷ μὲν πόθῳ κατέφθιτο. O. C. 1450: εἴ τι μοῖρα μὴ κινήσει. Trach. 586: εἴ τι μὴ δοκῶ πράσσειν μάταιον. 712: εἴ τι μὴ ψευδοῦμαι γνώμης. Schol.: εἴ τι μὴ ξὺν ἀργύρῳ· ἀντὶ τοῦ, εἰ μὴ ἐπὶ κέρδει. τίνοι δὲ τοῦτο εἰς Κρέοντα, ὡς αὐτοῦ συνδεμνον τῷ τοῦ Λαῖον φονεῖ διὰ τὴν βασιλείαν. ἐνθ' ἐνδ' οὖν, ἐκ τῆς πόλεως ταύτης.

V. 130 sq. Schol.: ἡ ποικιλωδὸς· ἡνάγκαζεν ἡμᾶς ἡ Σφιγξ μεθ' ἑντας τὰ ἀφανῆ τὰ κατὰ τὸν νόνον τοῦ βασιλέως (τοῦτο γὰρ ἀφανές) τὸ παρὰ ποσὶ κακὸν σκοπεῖν. Elmsley compares Rhcs. 482: μὴ νυν τὰ πάρεω ἀγγύθεν μεθεὶς σκοπεῖ.

^{for}
 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
 ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος.
 ὅστις γὰρ ἦν ἐκείνου ὁ κτανὼν τάχ' ἂν
 140 κᾶμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
 κελῶ προσαρκῶν οὖν ἐμαντὸν ὠφελῶ.
 ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάρθρων
 ἴστασθε τοὺςδ' ἄραντες ἐκτῆρας κλάδους·
 ἄλλος δὲ Κάδμου λαὸν ᾧδ' ἀθροίζεται,

ἀποσκειδόνου

V. 140. Some editors have wrongly approved of the reading of the Lond. MS. which reads *ἐν* for *ἂν*, although the phrase *ἐν χειρὶ* is correct, cf. on Philoct. 60.

V. 137. Schol.: οὐ μόνον ὑπὲρ τοῦ ἀνηρομένου βασιλέως ἄξιον ποιήσασθαι τὴν ἀναζήτησιν, ἀλλὰ καὶ ὑπὲρ αὐτοῦ ἑμοῦ. ὁ γὰρ ἐκείνῳ ἐπιχειρήσας ἴσως κᾶμοι ἐπιβουλεύσει.

V. 138 αὐτὸς αὐτοῦ] The reciprocal pronoun αὐτοῦ is frequently used in the first and second persons instead of ἐμαντοῦ, especially in the tragedians. Cf. Herm. on Trach. 451. and Matth. §. 489. — On ἀποσκειδάσω, the attic future for ἀποσκειδάσω, see Matth. §. 181, 2. Throughout the whole of this speech we may observe the art of the poet, who, in order to render the lot of Oedipus more unhappy, represents him thinking that he consults his own safety in this very uneasiness which is the means of bringing down upon himself the most fearful evils. F. IACOBS.]

V. 139. τάχ' ἂν κᾶμ' ἂν — θέλοι] The first ἂν must be closely joined to the particle τάχα for τάχ' ἂν are here placed ἐκ παραλλήλου, the latter referring to the verb θέλοι. The opinion of Hermann on Vig. p. 781. is different. SCHAEF. Cf. Rost. §. 120. annot. 4.

V. 140. τιμωρεῖν] I have some doubts respecting the verb τιμωρεῖν, which I do not recollect finding in the sense of revenging or punishing, when joined with

an accusative. Nay, this sense would be foreign to the passage, since we require a word signifying to slay. Either then the Copyists have introduced τιμωρεῖν, or Sophocles must be thought to have given the new meaning to slay to the verb τιμωρεῖν. One is led to prefer the latter opinion by vs. 105, where, although we may interpret τιμωρεῖν to mean to revenge upon or punish, yet the addition of the substantive χειρὶ, on which see at Aj. 27. causes the idea of slaying to seem more apt.

V. 141. Schol.: καὶ τοῦτο κινητικὸν τοῦ θεάτρον. τὰ γὰρ ἐναντία ἀποβήσεται.

V. 142 sq. Schol.: ἴστασθε· ἀνίστασθε. See my notes on Philoct. 48. and 875. On the genitive βάρθρων depending on the verb ἴστασθε I have spoken at Phil. 605 ed. sec. But I have explained in my first Excursus on vs. 3 the reasons why the suppliants are ordered to depart with the boughs in their hands. Triclinius: ἰσθόν, ὅτι ὁ τόπος, ἐνθα ἡ ἐκκλησία ἐγένετο, βαθμισὶν ἢν κύκλῳ διελημμένος ἄλλαις ἐπ' ἄλλαις, ἐνθα οἱ συνελθόντες πάντες καθήμενοι ἀνεμποδίστως ἤκρωάντο τοῦ ἰσταμένου ἐν μέσῳ καὶ συμβουλευόντος.

V. 144. Schol.: πιθανὴ ἢ εἰσόδος τοῦ χοροῦ. σκέπτεσθαι γὰρ φησὶ δεῖν μετὰ τοῦ δήμου περὶ τῶν πρακτέων.

- 145 ὥς πᾶν ἐμοῦ δράσοντος. ἦ γὰρ εὐτυχεῖς
σὺν τῷ θεῷ φανούμεθ', ἦ πεπτωκότες.

πίντω

ΙΕΡΕΥΣ.

- ὦ παῖδες, ἰστώμεσθα τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάςδε μαντείας ἅμα
150 σωτήρ θ' ἔκοιτο καὶ νόσου πανστήριος.

ΧΟΡΟΣ.

(στροφῇ α.)

- Ὡ Διὸς ἀδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου
Πυθῶνος ἀγλαὰς ἔβας ἦ
Θήβας; ἐκτέταμαι, φοβεράν φρένα δειμάτι πάλλων,
ἠγὲ Δάλιε Παιάν,

τείνω

V. 151. ἀδυεπὲς is the reading of La and Lb. Vulg. ἀδυεπής.

V. 147. Schol.: ὦ παῖδες, ἰστώμεσθα· ἔτι μιν ὁ ἱερεὺς πράξας διόπερ ἦλθεν, ἅμα δὲ καὶ ὑπὲρ τοῦ χώρου εἶναι ἑτέρῳ ὑποκριτῇ.

V. 148. ἐξαγγέλλεται] The middle form ἐξαγγέλλομαι occurs also in Eur. Heracl. 532. Ion. 1605, the simple ἀγγέλλομαι in the same sense Soph. Aj. 1376. ELMSL.

V. 151. Schol.: ὦ Διὸς ἀδυεπὲς φάτι· κατὰ τὴν πρόσταξιν τοῦ βαισιλέως πάρεσι προεσβύταί τινες, ἐξ ὧν ὁ χορὸς συμπληροῦται. Διὸς δὲ ἡδυεπὴ φάτιν τὴν μαντείαν φησίν. ὁ γὰρ Ἀπόλλων ὑποφήτης δοκεῖ εἶναι τοῦ πατρὸς, καὶ παρ' ἐκείνου λαμβάνειν τὰς μαντείας, καὶ τοῖς ἀνθρώποις ἐκφέρειν. καὶ Ὅμηρος (Il. β, 93.) Διὸς ἀγγελὸς ὅσσα δεδήει. Cf. Aesch. Eum. 19: Διὸς προφήτης δ' ἐστὶ Δοξίας πατρός. Virg. Aen. III, 251. and Schol. on Oed. C. 790. ed. m.

Ibid. Schol.: τίς ποτε τᾶς πολυχρύσου· ἦτις ποτὲ ἐστίν. ὅτι μὲν γὰρ πάρεσι λόγιον ἀπὸ τῆς Πυθῶνος, ἀκηχόασιν· τὸ δὲ δητὸν αὐτὸ ζητοῦσιν. But the riches of the temple at Delphi are long since well known from Hom.

Il. i. 404. Compare the commentators on Eur. Ion. 54. On the genitive Πυθῶνος see Matth. §. 354, ζ. and on the accusative depending upon the verb βαίνειν Rost. §. 104. annot. 4.

V. 153. Triclinius: ἐκτέταμαι· ἀντὶ τοῦ ἐκπέπληγμαι, παρ' ὅσον οἱ ἐκπλαγέντες ἔκτασιν σώματος καὶ ἀκινήσιαν, ἐν ᾧ χρόνῳ ἐκπλήττονται, πιάχουσιν.

Ibid. Schol.: φοβεράν περίτροπον. καὶ Ἀλκαῖος· ἐλάφῳ δὲ βρόμος ἐν στήθεσι φύει φοβερός. ἀντὶ τοῦ περιτρόπος. Φοβερός occurs thus not only in Xenophon, on which see Kuster on Oecon. VII, 25, but also in Thuc. II, 3. Plat. de Rep. III. p. 413. d. de Legg. I. p. 649. d. NEUIUS.

Ibid. Schol.: δειμάτι πάλλων· ἀντὶ τοῦ παλλόμενος φόβῳ, ἀγωνιών. On which use of the active πάλλειν see Seidler on Eurip. El. 433.

V. 154. ἠγὲ Δάλιε Παιάν· ἐπὶ τῶν παιάνων λέγεται τὸ ἱῆος, ἐπεὶ τοιοῦτῳ μέλει ἦδον τοὺς παιᾶνας. ἐπεὶ δὲ πρὸς τὸν Ἀπόλλωνα ἦδοντο οἱ παιᾶνες, ἐλέγετο καὶ ὁ Ἀπόλλων ἱῆος, ὡς ὑπὸ τοιοῦτον μέλους ὑμνοῦμενος, ὥσπερ εὐτὸς ὁ

155 ἀμφὶ σοὶ ἀζόμενος, τί μοι ἦ νέον ^{χρέος} ^{unknown to now}
ἢ περιτελλομέναις ὥραις ἅλιν
ἐξανύσεις ^{χρέος} χρέος.

εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.

(ἀντιστροφή α.)

κέλευε ^α πρῶτα σὲ κεκλόμενος, θύγατερ Διός, ἄμβροτ' Ἀθάνα,
160 γαιάοχόν τ' ἀδελφεὰν

V. 156 and 157 are united in one verse by Dind.

Διόνυσος· καὶ ἐπὶ τοῦ παιᾶνος τὸ αὐτὸ τοῦτο συμβαίνει. λέγεται γὰρ παιᾶν ὁ εἰς τὸν Ἀπόλλωνα ὕμνος, καὶ ἀπὸ τούτου καὶ ὁ Ἀπόλλων, καθ' ὃ καὶ ἐνταῦθα. δείκνυνται δὲ καὶ ἐν τούτοις τοῦτο σαφέστερον ὑμνεῖω Παιᾶνα μέγαν θεὸν Ἀπόλλωνα. That it might be clear that Apollo *Ιατρός* is meant, the poet added *ἄλιν*. since he was known to have been born in that island.

V. 155. ἀζόμενος] Gl. εὐλαβοῦμενος, φοβούμενος. Rightly. Ἀξισθαι occurs in this sense in Homer II. ε, 261: ἄξιο γάρ, μὴ Νηκτι θοῇ ἀποθύμια ἔρδοι. BR.

V. 156. Schol.: ἡ περιτελλομένας ὥραις· εἰς τὸν ἐξῆς χρόνον προϊούσης τῆς ὥρας. ὁ δὲ νοῦς· τί μοι ἦ νῦν ἢ μετὰ χρόνον ἀνύσεις; For the adverb νέον cf. O. C. 1775: ὅς νέον ἐῖρει, for the substantive ὥραις Sophocl. fr. 519 ed. Dind.: τὰν δ' ἀνδρώπων ζόαν ποικιλομήτιδες αἶται πημάτων πάσαις μεταλλάσσουσιν ὥραις.

V. 157. ἐξανύσεις χρέος] Χρέος is equivalent to *res*, on which usage see Blomf. on Aesch. Ag. gloss. 84.

V. 158. ὦ χρυσέας τέκνον Ἐλπίδος] The poet with some boldness calls the oracle of Apollo the daughter of golden hope, because, as would appear, the voice of an oracle is sought by men who hope that the reply of Apollo will be favourable to their wishes. The Scholiast's note is nearly to the same effect: παρ' ὅσον ἐν ἐλπίδι τινὲς γενόμενοι χρησμοὺς αἰτοῦσιν ἀπὸ τοῦ θεοῦ.

V. 159. κεκλόμενος] Matthiae §. 312, 5. and §. 556. not. 2. wrongly thinks that we must refer the participle to the foregoing ἐκτέταμαι, which is quite destructive to the strength and sublimity of diction. The construction is arranged πρὸς τὸ υπονοούμενον. For the poet in saying: πρῶτα σὲ κεκλόμενος — τρισσοὶ ἀλεξίμοροι προσάνητέ μοι, meant this: First calling upon thee — I ask you to avert destruction. In a very similar manner Plato Leg. VI. p. 286. quoted by Erfurdt: θνητὸς ὢν — σμικρόν τινα χρόνον πόνοσιν αὐτῷ παραμένει πάμπαν. On the use of the participle κεκλόμενος see Matthiae Gr. gr. T. I. p. 531.

V. 160. γαιάοχόν τ' ἀδελφεὰν] There stood at Thebes a temple (mentioned by Paus. Boeotic. c. 17.) dedicated to Diana, the tutelary goddess of the Boeotian territory (cf. Aesch. Spt. c. Th. 449.) Plutarch in Aristid. c. 20. writes thus of the goddess: ἔθανον ἐν τῷ ἱερῷ τῆς Εὐκλείας Ἀρτέμιδος — τὴν δ' Εὐκλείαν οἱ μὲν πολλοὶ καὶ καλοῦσι καὶ νομίζουσιν Ἀρτέμιν, ἔτι οἱ δὲ φασιν Ἡρακλέους μὲν θυγατέρα καὶ Μυρτοῦς γενέσθαι, τῆς Μενοιτιάου μὲν θυγατρός, Πατρόκλου δ' ἀδελφῆς· τελευτήσαν δὲ παρθένον ἔχειν παρὰ τε Βοιωτοῖς καὶ Λοκροῖς τιμὰς· βωμὸς γὰρ αὐτῇ καὶ ἄγαλμα παρὰ πᾶσαν ἀγορὰν ἴδρυται, καὶ προσθύνουσιν αἱ τε γαμοῦμεναι καὶ οἱ γαμοῦντες. Ibid. Schol.: γαιάοχον ἂντι τοῦ πολιοῦχον· ὥστε τὴν γῆν ἀντὶ τῆς πόλεως εἰληφεν.

"Αρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
καὶ Φοῖβον ἐκαβόλον, ἰὼ
τρισσοὶ ἀλεξιμοροὶ, προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὑπερ-

165 ορνυμένας πόλει

200

ἡνύσατ' ἔκτοπιαν φλόγα πῆματος, ἔλθετε καὶ νῦν.

ἐπισημ.

(στροφὴ β')

ὦ πόποι, ἀνάρηθμα γὰρ φέρω

V. 164 sq. ὑπερορνυμένας is the conjecture of Musgrave, adopted by Dind. MSS. ὑπερ ὀρνυμένας. Dind. unites vss. 164 and 165.

V. 161. Schol.: *Κῦκλεια Ἀρτεμις οὕτω παρὰ Βοιωτοῖς τιμάται*. Cf. Plutarch Arist. c. 20, which passage I have transcribed in my note on vs. 160. But it seems that the Scholiast considered *εὐκλέα* as the nominative *Κῦκλεια*, so as to be an epithet of Diana, but other commentators have already shewn that this must not be approved. For the verb *θάσσειν* with an accusative cf. Eur. Ion. 91: *θάσσει τρέποδα ζάθειον*, and the examples I have adduced on Phil. 145. For the signification of the phrase *θρόνον θάσσειν*, meaning nearly the same thing as to be honoured or revered, Musgrave on Eur. Ion. 1618. Lastly, *κυκλόεντα ἀγορᾶς θρόνον* seems similar in expression to *πολλὰς πόnton θινός* in Phil. 1123, where see my note, so that the sense may here be: ἃ εὐκλέα θρόνον ἐν κυκλώσει ἀγορᾷ θάσσει. And these words were long ago understood in the same manner by Eustathius in various places, especially p. 1335, 60. (1463, 5): καὶ Ὀμηρος γὰρ ἠθάσας ἱερὸν κύκλον ἐφη τὴν ἀγορὰν, καὶ Σοφοκλῆς δὲ πον κυκλόεντα θρόνον ἀγορᾶς εὐκλεῇ λέγει. But Neuius asserts that *κυκλόεις* does not mean *κυκλώδης* but having many κύκλους. Buttmann. §. 119. 81. Matth. §. 110., who only excepts ἵστε-ροίς. That κύκλοι are choruses of dancers, and that thence is derived the phrase *περὶ βωμῶν κυκλούσθαι*, is shewn by Spanheim on Callim. in Dian. 267. Si-

monides in Anthol. Palat. VI. 212: *Ἀητοῖδην ἀγορῆς καλλιχόρον πρῦτανιν*.

V. 164 sq. καὶ προτέρας ἄτας ὑπερορνυμένας πόλει] I have joined ὑπερ and ὀρνυμένας in one word, although ὑπερορνυμαι is not elsewhere found in use. But as Sophocles is known to have used many compound verbs which other writers both of prose and verse have avoided, so ὑπερορνυμένας πόλει seem to be correctly, although newly used in this passage for ὀρνυμένας ὑπερ τῆς πόλεως, so that the sense must be: if indeed formerly also, when calamity hung over the city. But ὑπερ ἄτας would scarcely be correct in this place.

V. 166. ἡνύσατ' ἔκτοπιαν] This is rightly explained in the collection of scholia: *ἐποιήσατε ἐκτετοπισμένην, τουτέστιν ἐξετοπίσατε, ὑπερόριον ἐποιήσατε*. The words *φλόγα πῆματος* mean the Sphinx itself, from which Oedipus had, by the will of the gods, released the Thebans; and *φλόξ* is metaphorically used of vehemence, as incendium by the Latins. Thus incendium invidiae in Cicero in Cat. I. 11. and flamma invidiae de Orat. III. 3. Rightly the schol.: *φλόγα πῆματος περιφραστικῶς τὴν πημοσύνην τὴν διέπυρον*. On the conjunction of the verbs *προφάνητε* and *ἔλθετε* I have spoken at Ant. 814.

V. 167. ὦ πόποι] Gl. ἀντί τοῦ φεῦ. διὰ μέσον. BR. ὦ πόποι, o di. The nominative occurs in

πῆματα νοσεῖ δέ μοι πρόπας
 ? στόλος, οὐδ' (ἐν) φροντίδος ἔγχος, ἐνεῖς τε 170
 170 ὧ τις ἀλέγεται. οὔτε γὰρ ἔκγονα ἀλέγει
 κλυτὰς χθονὸς αὔξεται, οὔτε τόκοισιν
 ἰητῶν καμάτων ἀνέχουσι γυναικες 174
 ἄλλον δ' ἂν ἄλλω προσίδοις, ἅπερ εὔπερον ὄρνυ,
 κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον ὄρνυμι

V. 168 and 169 are connected by Dind.

Lycophron v. 943: τοιγὰρ πόποι
 φύξηλιν ἠνδρώσαν σπόρον. Plu-
 tarch Vol. II. p. 22. C: Ἀρύοπες
 δὲ πόπους τοὺς δαίμονας [καλοῦ-
 σιν]. MUSGR.

V. 169. οὐδ' ἐν φροντίδος
 ἔγχος] Gl. οὐδ' ἐν στήθεσιν μηχανῆς,
 ἐπινοίας δυνάμεις. BR.

V. 170 sq. ἔκγονα κλυτὰς χθονός] With these verses of Sophocles P. Vettori Var. Lectt. XV, 20. compares the words of Pacuvius, quoted from the Dulorestes by Nonius: Nec grandiri frugum fetum posse, nec mitescere. For men formerly supposed that the gods, when angry with men on account of some wicked deed, hindered the growth of the harvests, and destroyed the young of animals, untill their anger was appeased by the expiation of the wickedness. BR. Huschk. on Tibull. II, 5, 91. 390. compares Herodot. III, 68. Aristoph. Pac. 1320. Aeschyl. Eum. 905, observing that the ancients in their forms of public supplication are in the habit of joining three certain indications of public prosperity, richness of harvest, abundance of flocks, and fecundity of the women. F. JACOBS.

V. 171 sq. Schol.: οὔτε τόκοισιν· ἃ τε γυναῖκες τῶν καμάτων ἐν τοῖς τόκοις οὐκ ἀνέχουσι, τουτέστιν, οὐ περιγίνονται τῶν πόνων, τὸ δὲ ἀνέχουσιν, ἥτοι ἐλευθεροῦνται, καὶ ἄνω ἔχουσιν ἑαυτάς, καὶ μεταφορᾷ τῶν ἄνω νεύοντων μόγις ἐν τῷ νήχεσθαι. Both now and formerly ἀνέχουσιν has been variously explained by critics, although no one has ever doubted what should be the true sense of

the passage. For it is evident the Sophocles means: nor do the women bring forth, but they remain sterile. Cf. vs. 26 sq. But it is also equally certain that this sense might be very variously expressed. Indeed, although I have no doubt but that the sense is this: Nor do women bear their grievous labours at the birth (while giving birth to children), yet I confess that I do not as yet see how ἀνέχειν καμάτων could be used to express that meaning. I am therefore inclined to believe that the poet wrote something different. We must besides observe that τόκοισιν is by no means a temporal dative, but an instrumental.

V. 172. Schol.: ἰητῶν ἥτοι τῶν μετ' εὐχῆς γινομένων· ἡ τῶν λοιμικῶν (ἰήσιος γὰρ ὁ Ἀπόλλων, εἰς ὃν ἡ ἀγγεία τῶν λοιμῶν ἀναγέρεται)· ἡ ὅτι ἐπιφθέγμα κοινόν ἐστι καὶ Ἀρτέμιδος, αἱ δὲ γυναῖκες ἐν ταῖς ἀνάγκαις ταῖς τοιαύτας ἀγῶνισι φωνάζ. οἱ δὲ ἀκούουσι. — τῶν θρηνητικῶν. The last interpretation seems the correct one, so that κάματοι ἰήσιος mean labours joined with groans. Cf. ἰήσιον μέλος; ἰήσιον γόον in Eurip. Phœn. 1046. and El. 1211.

V. 173. ἄλλον ἄλλω] The Scholiast rightly, as I think, interprets: ἄλλον ἐπ' ἄλλω ἴδοις ἂν ἀποθνήσκοντα. Neuius compares Aj. 866: πόνος πόνῳ πόνον φέρει. — With the words ἅπερ εὔπερον ὄρνυμι Musgrave aptly compares Eur. Hipp. 840: ὄρνυς γὰρ ὥς τις ἐκ χειρῶν ἄφαντος εἰ πῆδημι· ἐς Ἄιδου κραπνὸν ὀρμήσασά μοι.

V. 174. κρεῖσσον — πυρὸς]

175 ἀκτὰν πρὸς ἐσπέρου θεοῦ·

(ἀντιστροφὴ β.)

ὣν πόλις ἀνάριθμος ὄλλυται·

νηλέα δὲ γένεθλα πρὸς πέδῳ

180

θαναταφόρα κεῖται ἀνοίκτως·

ἔν δ' ἄλοχοι πολιαί τ' ἐπι ματέρες

180 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι

λυγρῶν πόνων ἰκτῆρες ἐπιστενάχουσιν.

185

παῖαν δὲ λάμπει στονόεσσά τε γῆρυς ὄμανλος

ὦν ὕπερ, ὃ χρυσέα θύγατερ Διός,

V. 177 and 178 are united by Dind.

V. 178. *θαναταφόρα* I have restored from the best MSS. on account both of metre and meaning. Vulg. and Dind. *θανατηφόρα*.

This proverb, by which the celebrity and violent strength of the evil is signified, occurs also in Eurip. *Hecub.* 608. MUSGR.

V. 175. *ἐσπέρου θεοῦ*] I know no other author who designates Pluto thus. *Πόρευσ' Ἀχέροντος ἀκτὰν παρ' εὐσκειον* occurs also in Pindar. *Pyth.* XI. stroph. 2. See also *Antig.* 812 sq. MUSGR.

V. 176. *ὣν πόλις ἀνάριθμος ὄλλυται*] With which (dead bodies) the city abounding perishes away. So *El* 232: *οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι ἀνάριθμος ὡς θρήνων*. *Trach.* 247: *ἡμερῶν ἀνήριθμον*.

V. 178. *θαναταφόρα κεῖται*] In the word *θαναταφόρα* is contained the cause why the bodies of the dead were suffered to remain on the ground unwept and destitute of the honours of sepulture. For the friends of the dead feared lest they should themselves contract the contagion of disease by burying the bodies. This was perceived by the scholiast, who observes: *οὐκ ἤλθουν δὲ ἀλλήλους, ἵσως ὑπὸ τῆς συνηθείας τοῦ κακοῦ, ἢ ὑπὸ φόβον καὶ πρὸς δόξας τῶν ὁμοίων*.

V. 179. *ἐν δ'*] On this use of the adverb see my note on *El*. 700.

V. 180. *ἀκτὰν παρὰ βώμιον*] At the steps of the al-

tar. For *ἀκτῇ* sometimes signifies an eminence, *ἐξοχὴν*, as the scholiast well interprets. So in Aesch. *Chæph.* 718. *ἀκτῇ χώματος* is used of the tumulus of a sepulchre. ERF.

V. 181. *λυγρῶν π. ἰ. ἐπιστενάχουσιν*] The poet means this: groaning o'er the evils which they suffer, they pray the gods to avert them. *Ἐπιστενάχων* is a rare expression. It occurs however in Eur. *Phæn.* 1434: *κακῶν σὼν ὅσον στένω*, and *Iph. A.* 370: *Ἑλλάδος μάλιστ' ἔγωγε τῆς τάλαιπώρου στένω*. *Soph.* *El.* 1075: *πατὴρ στενάχονσα*, *ibid.* 1117: *κλαίειν τῶν ὀρεστέων κακῶν*. Cf. *Matth.* §. 368.

V. 182. *Schol.*: *παῖαν δὲ λάμπει· ἀντὶ τοῦ ἀκμαΐζει, λαμπρῶς τῇ φωνῇ λέγεται πρὸς ἀποτροπὴν τῶν κακῶν. ὄμανλος δὲ ἀντὶ τοῦ ὁμόθρους, ὁμόφρονος. τοῦτο δὲ ὁμοῖόν ἐστι τῷ [v. 5.] ὁμοῦ δὲ παῖανων τε καὶ στεναγμάτων*. MUSGRAVE. The boldness of this figure seems softened by the custom of the Greeks. For so *λαμπρὰ φωνή* is a clear voice in *Pollux lib. II. sect. 116*. *Plutarch Amator.* §. 22. p. 768. D: *ὡς δὲ ἰδὲν ἐκπεπωκότα, λαμπρὸν ἀνωλόλυσεν*.

V. 183. *ὦν ὕπερ*] For these, or for the benefit of these

^{ἐννοεῖται}
 εὐῶπα πέμψον ^{ἰσχυρῶς} ἀλκάν

- 185 Ἄρεά τε τὸν μαλερόν, ^{ἵσται (στροφὴ γ')} 190
 ὃς νῦν ἄχαλκος ἀσπίδων
 φλέγει με περιβόητος ἀντιάξων,
 (γενεῖσθαι) καλίσσυντον δράμημα νωτίσαι πάτρας νωτίζω
 ἄπουρον, εἴτ' ἐς μέγαν
 190 θάλαμον Ἀμφιτρίτας, 195

V. 185 and 186 are united by Dind.

V. 187. L. Stephanus conjectures *περιβόατος* for *περιβόητος*, not badly, for the tragic poets in doric choruses are accustomed to change the Attic *η* into *α* in words compounded with *βοᾶν*.

V. 188. *Δράμημα*. Most MSS. have *δρόμημα*, and so Dind.

who sit suppliants at the altars of the gods. Ὑπὲρ is therefore here used in its common signification.

V. 184. εὐῶπα — ἀλκάν] Hermann aptly compares Aesch. Chæph. 487: *εὐμορφον κράτος*. On the grammatical reason for *εὐῶψ ἀλκα*, see Matth. §. 112. not. 2.

V. 185. Ἄρεα] The Ancients ascribed to the displeasure of Mars not only wars, but all kinds of evils, even pestiferous diseases. See Musgr. on Aj. 706. ERF. Ἄρης is not here used as a proper name, but it means *λοιμός*, which is equal to Mars in evil, although inarmed. NAEKE in Prolus. Bon. 1524. mens. April. But Ἄρεα is a disyllable, as *βίλεια* v. 200, *ὄρεα* v. 203, *πάθεια* v. 1306.

V. 186. ἀχαλκος ἀσπίδων] This properly signifies *ὦν ἀνευ ἀσπίδων χαλκῶν*, then it is used for the same meaning as *ἄσπευον ἀσπίδων* El. 36. Of this pleonasm many examples are adduced by Matth. §. 339.

V. 187. Schol.: *περιβόητος*. *περὶ ὃν ἔκαστος βοᾷ, μετὰ βοῆς καὶ οἰμογῆς ἐπιῶν. ὡς ἐπὶ πολέμου πάλιν*. The former interpretation is correct; and the poet seems to mean that Mars, whither soever he may go, is received with the most violent mourning and clamour on account

of the wounds inflicted by him upon the citizens.

V. 188 sqq. *καλίσσυντον δράμημα νωτίσαι πάτρας ἄπουρον*] By a common tragic usage *παλ. δράμ. νωτίσαι* is put for *καλίσσυντον δράμημα ποιῆσαι*, so that the sense is: *παλινδρομῆσαι καὶ ἐκ τῆς πατρίδος ἀπελθεῖν*. Cf. note on vs. 65. and my remarks in Adv. in Soph. Philoct. p. 51 sq. The infinitive, as Musgr. and Erfurdt observe after the scholiast, is governed by *πέμψον*, which occurs above, so that *πέμψον τε Ἄρεα — νωτίσαι* must signify: And cause Mars to turn his back.

V. 189. *ἄπουρον*] Observe that this word is compounded of the Ionic *σῦρος*, i. e. *ὄρος*, and *ἀπό*. See on Phil. 681.

V. 189 sq. *εἴτ' ἐς μέγαν θ' Ἀμφιτρίτας*] By this I should understand the Atlantic Ocean, both because no other sea can be equally celebrated for its magnitude; and because it was the farthest distant from Greece of the seas then known, whence the Thebans would most aptly desire the pestilence to be removed thither. Cicero Somn. Scip. c. 6: *circumfuso illo, quod Atlanticum, quod magnum — appellatis*. Theon in Arat. Phenom. 26: *ὥκεανός δ' ἐκ τῆς καὶ μεγάλη θάλασσα καλεῖται*. MUSGR. This is quite correct;

εἴτ' ἐς τὸν ἀπόξενον ὄρμον,

Θρήκιον κλύδωνα·

τέλει γὰρ εἴ τι νῦξ ἀφῆ,

τοῦτ' ἐπ' ἡμαρ ἐρχεται·

195 τόν, ὃ πυρφόρων ἀστραπῶν κράτη νέμων,
ὃ Ζεῦ πάτερ, ὑπὸ σῶ φθίδιον κεραννῶ.

200

(ἀντιστροφὴ γ')

Λύκει' ἄναξ, τά τε δ' ἄ

χρυσοστρόφων ἀπ' ἀγκυλῶν

V. 195. Either this verse or the antistrophic, or both together must have suffered some corruption, for they do not agree. τόν, ὃ τῶν πυρφόρων = ἄστρ. Dind.

V. 197. I think we must write ἀγκυλῶν with Elmsley. These two verses are also connected by Dind.

for Erfurdt and others wrongly suppose that μέγαν θάλ. Ἀμφ. refers to the mediterranean seas, and that since the Pontus Euxinus (Θρήκιος κλύδων) is among these, he thinks that the Thebans pray that Mars, as the god of war, may be sent into Thrace, as a pestilence into the sea (ἐς μυχοῦς ἄλός Pind. Pyth. VI, 22.) But the particles εἴτε—εἴτε evidently shew that two different and far distant seas must be meant by the poet. Such seas are therefore most aptly mentioned, as we know to have been considered as the limits of the known world by the Greeks. Cf. Wytttenbach. on Plato Phædon. p. 299. and Matth. on Eur. Hipp. 3. But it is well known that both the Greek and Latin poets assert that whatever is grievous or abominable ought to be cast into the sea.

V. 191 sq. εἴτε ἐς—κλύδωνα] The Pontus Euxinus is meant, called the Thracian sea, because it washes the confines of Thrace.

V. 193 sq. Schol.: τέλει γὰρ εἴ τι νῦξ ἀφῆ· ἀντὶ τοῦ εἴ τι ἡ νῦξ ἀγαθὸν καταλείπεται, τοῦτο ἐν ἡμέρᾳ ἀναιρεῖται, βούλεται δὲ λέγειν, ὅτι τὰ κακὰ ἀδιόλεστον ἔχει. εἰ γὰρ τι ἡ νῦξ ἀφῆ ἐπὶ τῷ ἑαυτῆς τέλει ἄβλαβές, μὴ φθάσασα αὐτὸ ἀπολέσαι, τοῦτο μεθ' ἡμέραν ἀνήρησται. More rightly the Schol.

cod. Lips.: εἴ τι γὰρ ἂν ἡ νῦξ ἀφῆ, τοῦτο διὰ τέλους ἡ ἡμέρα ἐπέρχεται. So also Elmsley interprets τέλει by τελῶς, ἀτεχνῶς, absolutely, altogether. On εἰ joined with the conjunctive see Matth. §. 525, 7. b. Rost. §. 121. annot. 10.

V. 194. τοῦτ' ἐπ' ἡμαρ ἐρχεται] The preposition refers to ἐρχεται. So Trach. 129: ἀλλ' ἐπὶ πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν. ERF.

V. 195. Schol.: τόν· ἀντὶ τοῦ δν. τὸν μαρναντικόν Ἄρεα κεραννῶσων, ὃ Ζεῦ.

V. 198. Λύκει' ἄναξ] Apollo, the Averter is usually invoked under this title. Cf. Aeschyl. Sept. c. Th. 133. ed. Blomf. καὶ σύ, Λύκει' ἄναξ, λύκειος γινού' ἵστρατῶ δαίτῳ. Soph. El. 645. 655. 1379. For as he is said to have formerly expelled the wolves by which Sicyon was infested, so he is here implored to expel the pestilence-bearing deity. See my note on El. vs. 7.

V. 199. ἀγκυλῶν] Custom has applied this word to nearly every kind of rope, as to nautical cables in Eur. Iph. T. 1419; shoestrings Hesych. v. ἀγκυλᾶς; the yoke by which hunting dogs are held, in Pollux V. §. 54. It here denotes the string of the bow, for Apollo bore a bow, not a dart. MUSGR.

- 200 βέλεα θέλομ' ἂν ἀδάματ' ἐνδατεῖσθαι
 ? ἀρώγα' προσταχθέντα, τὰς τε πυρφόρους
 Ἀρτέμιδος αἴγλας, ξὺν αἷς
 Λύκι' ὄρεα διάσσει·
 τὸν χρυσομίτραν τε κυκλήσκω,
 205 τᾶςδ' ἐπώνυμον γᾶς,
 210 οἰνώπα Βάκχον εὖτιον,
 Μαινάδων ὁμόστολον,
 πελασθῆναι φλέγοντ' ἀγλαῶπι

V. 200. ἀδάματ' was first restored by Elmsley. MSS. ἀδάμαστ'.

V. 201. προσταχθέντα is the conjecture of G. Dindorf. MSS. προσταθέντα. So Dind.

V. 209. See remarks on vs. 195. Dind. πελασθῆναι φλέγοντ' = ἀγλαῶπι * * *.

V. 200. ἐνδατεῖσθαι] Rightly the Schol. on vs. 198: βουλομένη δὲ καὶ τὰ σὰ βέλη, ὦ Ἀπόλλον, τὰ ἀδάμαστα καταμερῆσθαι εἰς αὐτόν, καὶ τὰς λαμπάδας Ἀρτέμιδος. For both Elmsley and Hermann are wrong in interpreting ἐνδατεῖσθαι to commemorate, to celebrate. For since the chorus both in the preceding words from vs. 185. Ἄρεά τε etc. and again in the following from vs. 204. τὸν χρυσομίτραν τε etc. calls upon Minerva, Jove and Bacchus for the sole purpose of beseeching them to drive out the pestilent deity from their city, he could not possibly be supposed to introduce a mere praise or mention of Apollo's bow in this part of the ode, of which we are speaking, which is so closely connected both with the preceding and following verses, but we must consider it necessarily mentioned, so that this god is invoked with the same intent as the rest, viz, to drive away the fury of the pestiferous deity. Now if we consider this to be the object of the chorus, ἐνδατεῖσθαι must evidently be taken in the sense of hurling. Besides if ἐνδατεῖσθαι meant to celebrate, the chorus would never say θέλομ' ἂν ἐνδατεῖσθαι but ἐνδατοῦμαι or something similar.

Now this very ἐνδατεῖσθαι occurs passively in Nicander Ther. 509.

V. 201 sq. τὰς τε πυρφ. Ἀρτ. αἴγλας] See Spanheim on Callim. h. in Dian. 11, where the goddess is represented from an ancient coin with a torch in both hands. She is represented διπύρους ἀνέχουσα λαμπάδας in Aristoph. Ran. 1406. MUSGR. Cf. Trachin. 210. ed. in.

V. 203. Λύκι' ὄρεα διάσσει] Diana is said to wander through the mountains of Lycia, because she was by some supposed to have been born in Lycia.

V. 204. χρυσομίτραν] She is also described by Lucian: μέγας — ἀναδεξιμένος τὴν κόμην, in dial. Jovis et Junonis, Vol. I. p. 247, as well as in Προς Ἀλάξ, Vol. III. p. 76. MUSGR.

V. 205. Triclinius: τᾶςδ' ἐπ. γᾶς· ἤτοι Θηβαῖον· ἐκ Θηβῶν γὰρ ὁ Λιδυνσος.

V. 207. So also in the Antigone the chorus entreats Bacchus to come not alone, but ξὺν Θυιάσι προσπόλοις. MUSGR. Ὁμόστολον is rightly explained in the gl. ὁμόδαιτον, συνομιλον, συνοδοιπόρον. On the genitive governed by the adjective, see Matth. §. 379. Rost. §. 108. annot. 2.

210 πένυκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

215

ΟΙΔΙΠΟΥΣ.

Αἰτεῖς ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη
 κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν, ? *titat*
 ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν
 ἀγῶ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερω,

215 ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν 220
 ἔχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.
 νῦν δ', ὕστερος γὰρ αὐτὸς εἰς ἀστούς τελῶ,

V. 216. Those critics who have received αὐτό for αὐτός from La and Lb, shew themselves ignorant of the sense of the passage.

V. 217. I have written αὐτός from two MSS. The rest ἀστός, and so Dind., but they who defend this, shew that they neither properly know the meaning of εἰς ἀστούς τελεῖν, nor understand the sense of the passage.

V. 210. Schol.: ἐπὶ τὸν ἀπό-
 τιμον· ἀπότιμον θεὸν λέγει τὸν
 λοιπόν, τὸν μὴ μετέχοντα τῆς τι-
 μῆς τῶν θεῶν· θεῶν γὰρ ἔστι τὸ
 ὑπεργετεῖν τοὺς ἀνθρώπους.

V. 211—213. αἰτεῖς ἃ δ' —
 κακῶν] The language is suited to
 poetical style, but the sense is this:
 you ask a remedy and alle-
 viation of these evils, and
 you shall obtain what you
 ask, if you receive my words
 with attention, and will aid
 me in overcoming this pe-
 stilence. Cf. note on Philoct. 1299.

V. 212. Schol.: ὑπηρετεῖν· ἐπ-
 αρκεῖν καὶ συμπράττειν.

V. 214sq. ξένος μὲν — πρα-
 χθέντος] These words are rightly
 explained by the Scholiast on vs.
 211: οὐκ ἀπῆκώς πρότερον περὶ
 τοῦ φόνου τοῦ Λαῖου, οὐδὲ μὴν
 καθ' ὃν χρόνον ἐπράχθη ὁ φόνος
 παρών. But ξένος is joined with
 the genitive, because it signifies
 ignorant.

V. 215sq. οὐ γὰρ ἂν μακρὰν
 — σύμβολον] On the sense of
 these words I have spoken suffi-
 ciently at vs. 12 sq. But I would
 add, first that there is nothing ob-
 jectionable in the pronoun αὐτός
 referring to ἔχνευον, since, if we
 regard the sense, the poet evidently
 wishes to say: for unless I had

been ignorant of the whole
 matter, I should myself have
 easily discovered evidence,
 i. e. I should not have required to
 make use of your assistance; then
 that μακρὰν ἔχνευιν is used in the
 same manner as in 1259: μὴ μα-
 κραν βούλου λέγειν. Trach. 317:
 καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.

V. 217sq. νῦν δ' ὕστερος γὰρ
 αὐτός εἰς ἀστούς τελῶ] Oedi-
 pus says this: but because I am a
 newer citizen, so that I am less
 able to know the particulars of that
 murder than you who are citizens
 born (Καθμῖτοῦ), I bid you do
 these things, which will procure
 you an end of your troubles, if
 you hear what I say. Elmsley
 rightly saw that we must write
 αὐτός for ἀστός. For since εἰς ἀ-
 στοὺς τελῶ cannot mean anything
 else than I am reckoned among
 the citizens, I am a citizen
 (Cf. Passow. Lex. G. s. v. n. 3. b.),
 it is evident that ἀστός would be
 an absurd addition; while αὐτός
 is plainly required, since the oppo-
 sition is made by the poet between
 Oedipus and the chorus, as is suf-
 ficiently evident from ὅμιν placed
 at the commencement of the follow-
 ing verse: because I myself am
 a new citizen, I bid you who
 are citizens born in this land.

- ὕμιν προφωνῶ πᾶσι Καδμείοις τάδε
 ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκον
 220 κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225
 τοῦτον κελύω πάντα σημαίνειν ἐμοί
 κεί μὲν φοβεῖται, τοῦπίκλῃμ' ὑπεξελών
 αὐτὸς καθ' αὐτοῦ, πείσεται γὰρ ἄλλο μὲν
 ἀστέρῳ οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής.
 225 εἰ δ' αὖ τις ἄλλον οἶδεν ἢ ἔξ ἄλλης χειρὸς 230
 τὸν αὐτόχειρα, μὴ σιωπάτω τὸ γὰρ
 κέρδος τελῶ γῶ, χῆ χάρις προσκείσεται.
 εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
 δείσας ἀπώσσει τοῦπος ἢ χαυτοῦ τόδε, ἀπώσσει
 230 ἄκ τῶνδε δράσῃ, ταῦτα χρὴ κλύειν ἐμοῦ. 235
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς

V. 225. I have written ἢ ἔξ from Vauvillier's conjecture, instead of ἐξ, and χειρὸς with Neuius for χθονός. The absurdity of the common reading will be easily perceived by any one who considers the connection of the passage attentively. Dind. ἐξ ἄλλης χθονός.

V. 229. ἀπώσσει is rightly restored from some MSS. by Brunck. The rest have ἀπώσῃ.

V. 230. ἀκ Dind.

V. 221. Schol.: πάντα πάντα τὰ πραχθέντα.

V. 222 sqq. καὶ μὲν φοβεῖται — ἀβλαβής] And if he fears (sc. ὑμῶν τις πάντα σημαίνειν ἐμοί) the accusation of murder, let him remove himself or take flight privately and go to a foreign land; for he shall suffer no other mischief, i. e. if he fears to confess to me his guilt, let him remove himself when accused to another country, and thereby escape the penalty, for etc. And nearly to this effect Matthiae first explained the passage, further remarking that, as the Greeks place the causal enuntiations before the things for which the cause is given, so Sophocles places the words πείσεται γὰρ etc. first, and then adds what should have gone first, changing the construction in such a manner that these depend upon, and are opposed to the causal sentence. Cf. Gramm. gr. §. 615. p. 1242.

V. 225. ἄλλον — ἢ ἔξ ἄλλης χειρὸς] Neuius aptly quotes Eurip. Iphig. Aul. 1164: ἀπώλειν σ', ὡ τέκνον, ὁ θυτεύσας πατὴρ αὐτὸς κτανών, οὐκ ἄλλος, οὐδ' ἄλλῃ χειρὶ.

V. 228. τελῶ] Gl. τελῶσω, δώσω. On this form of the future see at vs. 138.

V. 228 sq. ἢ φίλου δείσας] The poet has here joined δείσας with the genitive (which I do not recollect observing in other Greek poets), because it is used in the sense of the verb κηδεσθαι; and verbs of such signification take a genitive. Cf. Matth. §. 348. For the construction of the verbs δακρύειν, ἀγασθαι, στυγεῖν and others, with which Matth. §. 368. compares this phrase, is different.

V. 229. ἀπώσσει τοῦπος] Neglects this my order, i. e. does not point out the author of the deed.

V. 230. ἐκ τῶνδε] Μετὰ ταῦτα, de hinc, postea. See Matth. §. 574.

V. 231 sqq. Schol.: τὸν ἄνδρ'

- τῆςδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινά,
 μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
- 235 κοινὸν ποιεῖσθαι, μήτε χέριβας νέμειν 240
 ὠθεῖν δ' ἀπ' οἴκων πάντας, ὥς μιάσματος
 τοῦδ' ἡμῖν ὄντος, ὥς τὸ Πυθικὸν θεοῦ
 μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
 ἐγὼ μὲν οὖν τοιόςδε τῷ τε δαίμονι
- 240 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω. 245
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις

ἀπανδῶ· πολὺν ἔλεον ἐργάζεται
 ὁ λόγος, ὅτι κατηγορεῖ ἑαυτοῦ ἀ-
 γνοῶν. πρότερον δὲ τὰ φιλάν-
 θρωπα εἰρηκῶς, τελευταία ἐπὶ νευχε
 τὰ σκληρότερα. The words must
 be construed thus: ἀπανδῶ μήτ'
 ἐσδέχεσθαι τινὰ τῆςδε γῆς — τὸν
 ἀνδρὰ τοῦτον. On the custom of
 prose writers placing the infinitive
 with the particle μὴ after words
 of forbidding etc. see Matth.
 §. 534. not. 4.

V. 231—233. γῆς τῆςδ' — ἐς-
 δέχεσθαι] This may seem put for
 εἶσω τῆςδε τῆς γῆς δέχεσθαι, as
 below vs. 679: τί μέλλεις κομίζειν
 δόμων τόνδ' εἶσω; and Hom. Od.
 9, 290: εἶσω δώματος ᾗει. So Eur.
 Phoen. 454: τόνδ' εἰσεδέξω τειχέων.
 And also Soph. Aj. 1292: τειχέων
 ἐγκλεισμένους, i. e. ἐντὸς τειχέων
 κεκλεισμένους, or, as prose writers
 say (cf. Xen. An. III, 3, 7. III, 4,
 26.), εἶσω τῶν τειχέων κατακεκλει-
 σμένους. Cf. Matth. §. 379. not. 2.
 — Yet I cannot approve this inter-
 pretation. For, in the first place,
 whoever diligently examines these
 examples, will perceive that they
 are rather different from this pas-
 sage. Then it would be strange for
 Oedipus to forbid the citizens re-
 ceiving the murderer of Laius into
 their country, as if it were cer-
 tain that he was really a foreigner.
 Lastly, from the following words
 vs. 236. ὠθεῖν δ' ἀπ' οἴκων, which
 are evidently opposed to the verb
 ἐσδέχεσθαι, it seems plain to me

that the words γῆς τῆςδε μήτε ἐς-
 δέχεσθαι μήτε προσφωνεῖν τινά
 must be understood in such a manner
 that the genitive γῆς τῆςδε may
 depend upon τινά, and that ἐς οἴ-
 χους may be taken from the follow-
 ing words after ἐς οἴκους. For the
 phrase γῆς τῆςδε τινά I will con-
 tent myself with one example. Aj.
 1175: εἰ δέ τις στρατοῦ βίε σ' ἀ-
 ποσπίσσει τοῦδε τοῦ νεκροῦ. I
 have no doubt therefore but that
 Oedipus here says the same thing
 as in vs. 817 sq. ὃν μὴ ξένων ἐξ-
 εἶσι μὴδ' ἄστων τινὰ δόμοις δέ-
 χεσθαι μὴδὲ προσφωνεῖν τινά, ὠ-
 θεῖν δ' ἀπ' οἴκων.

V. 235. κοινὸν ποιεῖσθαι] Socium adhibere. MUSGR.

Ibid. The meaning of the phrase
 χέριβας νέμειν is shewn by the
 following passage of Aethnaeus,
 L. IX. p. 409: ἐστὶ δὲ χέρινψ ὕδωρ,
 εἰς ὃ ἀπέβαπτον δαλὸν ἐκ τοῦ βω-
 μοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυ-
 σίαν ἐπετέλουν καὶ τοῦτω περιδαι-
 νοντες τοὺς παρόντας ἡγνίζον. BR.
 Erfurdt refers to Wolf on Lep-
 tin. p. 376. Aeschyl. Choeph. 288.
 and Eur. Or. 885.

V. 236. ὠθεῖν δ' ἀπ' οἴκων] Un-
 derstand κελεύω, which is implied
 in ἀπανδῶ. Cf. Matth. §. 634. 3.

V. 239. Schol.: δαίμονι· τῷ
 ταῦτα μαντευσσάμενῳ Ἀπόλλωνι.

V. 241 sq. εἴτε τις εἶς] On the
 phrase τις εἶς cf. Matth. §. 487.

- εἰς ὧν λέληθεν εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν ἄμωρον ἐκτρέψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος,
245 ἐν τοῖς ἔμοις γένοιτ', ἔμοῦ συνειδότης, ἡνθά νυν
συνείδω 250
ἐρῶ
παθεῖν ἅπερ τοῖσδ' ἀρτίως ἡρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν
ὑπὲρ τ' ἔμαντοῦ τοῦ θεοῦ τε τῆσδέ τε
γῆς, ὧδ' ἀκάρπως καθέως ἐφθαρμένης.
250 οὐδ' εἰ γάρ ἦν τὸ πρᾶγμα μὴ θεήλατον, φθεῖρω
255
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἔαν,
ἀνδρὸς γ' ἀρίστου βασιλέως ὀλωλότος,
ἀλλ' ἐξερευνᾶν νῦν δ' ἐπεὶ κυρῶ τ' ἐγώ

V. 243. ἄμωρον. Erfurdt first wrote thus for ἄμοιρον, on the authority of Porson praef. ad. Hec. p. X. ed. sec.

V. 245. Instead of γένοιτ' ἔμοῦ συνειδότης Brunck writes, from the conjecture of Markl. on Eur. Suppl. 390. γένοιτο μὴ οὐ ξυνειδότης. This is however rightly repudiated by Schaefer Melett. crit. p. 107.

V. 252. On the authority of the best MSS. I have omitted the particle τὲ commonly added after βασιλέως.

V. 253. ἐπεὶ κυρῶ τ' ἐγώ. This is Burton's conjecture. MSS. ἐπικυρῶ τ' ἐγώ. Brunck edited: νῦν δὲ γ' ἐπικυρῶ τ' ἐγώ.

V. 243. τὸν δεδρακότα — νιν] See Matth. §. 472, l. a. p. 876.

V. 244 sqq. ἐπεύχομαι δ' — παθεῖν] But I pray that, if the murderer of Laius be in my house with my knowledge, I may myself suffer the same punishment as I have invoked upon these persons. Schol.: ἀγνοῶν ἐπαρᾶται ἑαυτῷ, εἰ σύνοιδε τὸν φονέα. διὸ καὶ περιπαθέστερος γίνεται ὁ λόγος.

V. 248. ὑπὲρ τ' ἔμαντοῦ] On the collocation of the particle τὲ I have spoken at Oed. C. 33. — But in the fact of the words τῆσδέ τε being closely connected with the noun γῆς, and yet placed at the end of the verse, there is nothing more objectionable than in those verses, at the end of which a preposition is placed, to which a noun occurring in the following verse, refers, many examples of which kind I have adduced on Philoct. 183.

V. 249. ἀκάρπως καθέως

ἐφθ.] So El. 1181: ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον,

V. 250 sq. οὐδ' εἰ γάρ etc.] The sense, which Erfurdt has not rightly perceived, is this: for it was not right for you to leave this murder unexpiated, even though the god had not ordered it to be investigated. For as it frequently happens that some word pertaining to two members, is to be understood in one sense in that member in which it is placed, but in a different one in that in which it is to be supplied (see on El. 72. and on vs. 236 below.), so here τὸ πρᾶγμα joined with θεήλατον signifies the investigation of the murder, but when referred to ἀκάθαρτον ἔαν the murder itself. On εἰκὸς ἦν placed without ἂν see Matth. §. 508. n. 2. Rost. §. 120. annot. 2.

V. 253. ἐπεὶ κυρῶ τ' ἐγώ ἐχων etc.] The apodosis follows in vs. 259, the construction being loosely formed, in this sense: but be-

ἔχων μὲν ἀρχάς, ἃς ἐκεῖνος εἶχε πρὶν,
 255 ἔχων δὲ λέκτρα καὶ γυναιχ' ὁμόσπορον,
 κοινῶν τε παίδων κοῖν' ἄν, εἰ κελίῳ γένος
 μὴ 'δυστύχησεν, ἣν ἂν ἐκπεφυκότα·
 νῦν δ' ἐς τὸ κελίου κρατ' ἐνήλαθ' ἡ τύχη.
 ἀνθ' ὧν ἐγὼ τάδ' ὥσπερ εἰ τοῦμοῦ πατρὸς

260

V. 259. Brunck has rashly written τοῦδ' for τάδ' from conjecture.

cause I now hold the power which he held before, — therefore I will carry on the affair as if for my own father. The particle *τε* answers to *τε* after *κοινῶν* in vs. 256.

V. 255. Schol. min.: ὁμόσπορον· εἰς ἣν ἐσπείρει καὶ ἐκεῖνος καὶ ἐγώ.

V. 256 sq. *κοινῶν τε παίδων κοῖν' ἄν* etc.] The sense is this: and because, if he begot children, we should possess a common family. For *κοινῶν παίδων κοῖνὰ* is a pleonastic expression for *κοινοὶ παῖδες*. Cf. Matth. §. 442. 4. Neuius compares Eurip. Androm. 704; τὸ κελίῳ δεστυχεῖ παίδων πέρι.

V. 258. *νῦν δ' ἐς — ἡ τύχη*] This verse definitely expresses what had been hypothetically spoken in the preceding, so that the sense is: but an evil fortune befell him, so that he did not beget children. So in Aj. 1057., quoted by Erfurdt: *κεῖ μὴ θεῶν τις τήνδε πείραν ἔσπευσεν, ἡμεῖς μὲν ἂν τήνδ' ἦν δὲ εἰληχεν τύχην θανάτους ἂν προὔκειμεθ' αἰσχίστω μόρῳ, οὗτος δ' ἂν ἔζη· νῦν δ' ἐνήλλαξεν θεὸς τήν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πσιῖν*. See also my note on Oed. C. 269. But Musgr. aptly compares with this passage Antig. 1345: *τά τ' ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσέλατο*.

V. 259. *ἀνθ' ὧν*] Ἀντὶ τούτων. Cf. Matth. §. 480. c. Schol.: αἱ τοιαῦται ἔννοιαι οὐκ ἔχονται μὲν τοῦ σεμινοῦ, κινήτικαὶ δὲ εἰς τοῦ θεάτρον. αἷς καὶ πλεονάζει Κόρυπιδης· ὁ δὲ Σοφοκλῆς πρὸς βραχὺ μὲν αὐτῶν ἀπτεται πρὸς τὸ κινήσαι τὸ θεάτρον.

V. 259 sq. *τάδ' ὥσπερ εἰ τοῦμοῦ — ὁ περμαχοῦμαι*] This is an example of a common mode of speaking among the Greeks, although it has not as yet, as far as I know, been explained by the learned. The Greeks then are in the habit of joining pronouns or adjectives in the accusative case neuter with verbs of different kinds in such a manner as to refer to the substantive notion contained in the verb, with which it is joined. Therefore *ταῦτα ὑπερμαχεσθαι τινος* is an abbreviated expression for *ταύτην τὴν μάχην μάχεσθαι ὑπὲρ τινος*. So Aj. 1346: *σύ ταυτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί*. Hom. Il. α, 257: *τάδε πάντα μαρναμένουν*. Out of the innumerable instances of this construction it will not be unprofitable to adduce a few: *τάδε μαλινεσθαι* (Hom. Il. ε, 185.), i. e. *ταύτην τὴν μάχην μαλινεσθαι*; *τοιαῦτα ὑβρίζειν τινά* (Soph. El. 293. 613. Eur. El. 264.), i. e. *τοιαύτην τὴν ὕβριν ὑβρίζειν τινά*; *τοιαῦτα ὑλακτεῖν* (Soph. El. 299.), i. e. *τοιαύτην ὑλακὴν ὑλακτεῖν* or *ποιεῖν*; *ταῦτά ταῦτα λυπεῖν τινα* (Plat. Apol. Socr. p. 41. extr.): *ταῦτα ἀνιᾶν τινα* (Soph. Ant. 550.): *ταῦτά σ' ἔχθει πόσις* (Eur. Andr. 212.), i. e. *τοῦτό σε ἔχθος ἔχθαίρει πόσις* (cf. Soph. Phil. 59. with my note.): *τὰ μέγιστα τιμῆθῆναι* (below vs. 1203.), i. e. as the Scholiast himself explains, *τὰς μεγίστας τιμὰς τιμῆθῆναι*, coll. Xen. Anab. I, 3, 3: *καὶ με φεύγοντα — τὰ τε ἄλλα ἐτίμησε καὶ etc.*: *δεῖνὰ ἀναγκαζεσθαι* (Plat. Phaedr. p. 254. A.), i. e. *δεῖνῃν ἀνάγκην πάσχειν*: *μέλινα πηδήσας* (hui. fab. 1300.), i. e. *μέλιζονα πηδήματα πηδήσας*: *τοῦτο γὰρ*

- 260 ὑπερμαχοῦμαι, κἀπὶ πάντ' ἀφίξομαι 265
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
 τῷ Λαβδακείῳ παιδί Πολυδάρου τε καὶ
 τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
 καὶ ταῦτα τοῖς μὴ δρωῶσιν, εὖχομαι θεοὺς
 265 μὴτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινά, 270
 μὴτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
 τῷ νῦν φθηρεῖσθαι, κἄτι τοῦδ' ἐχθρόν.
 ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις

V. 265. γῆς is from the conjecture of Musgrave. MSS. γῆν.

σ' ἔχω μόνον προσειπεῖν (hui. fab. 1071.), i. e. τοῦτο γὰρ τὸ ὄνομα sive ἔπος προσειπεῖν σ' ἔχω: ταῦτα σπεινύειν (Xen. An. IV, 1, 21: ταῦτα γὰρ ἐσπεύον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον), i. e. ταύτην τὴν σπουδὴν ἐσπεύον. Is the same mode of speech we may refer vs. 1327. of this play: πῶς ἐτίλης τοιαῦτα σὰς ὄψεις μαρᾶναι, i. e. πῶς ἐτίλης τοιοῦτον μαρασμόν σῶν ὀμμάτων ποιῆσαι. Compare also my note on vs. 560. and my remarks in censura Aj. ab Lobeck. edit. p. 86. §. 4.

V. 260. κἀπὶ πάντ' ἀφίξομαι] See my note on Philoct. 257 ed. sec.

V. 262. τῷ Λαβδακείῳ παιδί] Τῷ τοῦ Λαβδάκου παιδί. On the form of expression I have spoken at Aj. 134. Brunck observes that Eustathius has twice used this example to illustrate similar constructions in Homer; Il. β, 54. [p. 172, 28. (130, 47.)] Νεστορέη παρὰ νηὶ Πυλοειγνέος βασιλῆος. et ε, 741. [p. 601, 34. (458, 2.)] ἐν δὲ τε Γοργείῳ κεφαλῇ Διωνοῖο πελώρου.

V. 264. ταῦτα τοῖς μὴ δρωῶσιν] They who omit to do this, viz. to point out or search for the murderer. It will be well to compare a similar speech of Cambyses in Herod. III, 65: καὶ ταῦτα μὲν ποιεῖσι ὑμῖν γῆ τε καρπὸν ἐκφέρει, καὶ γυναῖκες τε καὶ ποιῆμαι τίς ποτεν, ἰούσι ἐς τὸν ἀπαντα χρόνον ἐλευθέρουσιν μὴ ἀ-

νασσωσαμένοις δὲ τὴν ἀρχὴν μὴδ' ἐπιχειρήσασι ἀνασῶζειν τὰ ἐναντία τοῦτοισι ἀρετοῖς ὑμῖν γενέσθαι.

V. 265 sq. εὖχομαι θεοὺς — γυναικῶν παῖδας] I pray the gods that they will never allow the harvest to spring for them from the earth, nor children to be born from their wives. ERF. Schaefer understands ἀνιέναι in a neuter sense, to mean coming forth, existing (on which see Lobeck. Aj. p. 258.), but this could not, as Erfurdt acutely observes, be admitted, if θεοὺς be retained. On αὐτοῖς repeated after δρωῶσιν see Matth. §. 472. l. a., and on μὴτε — μὴν οὖν §. 625. — For the sense of the passage the commentators compare Aeschin. in Ctesiph. §. 111. p. 59 ed. Steph.: καὶ ἐπιύχεται αὐτοῖς μὴτε γῆν καρποὺς φέρειν, μὴτε γυναῖκας τέκνα τίς ποτεν γονεύσιν ἰοικότα, ἀλλὰ τέρατα, μὴτε βροσκήματα κατὰ φύσιν γονὰς ποιεῖσθαι, ἦτταν δὲ αὐτοῖς εἶναι πολέμου καὶ δικῶν καὶ ἀγορῶν, καὶ ἐξώλεις εἶναι καὶ αὐτοὺς καὶ οἰκίας καὶ γένος τὸ ἐκείνων.

V. 266 sq. τῷ πότμῳ τῷ νῦν] The present calamity, i. e. the pestilence. On the infinitive future φθηρεῖσθαι after εὖχομαι see Matth. §. 506, VI. (On the 2. fut. middle used passively compare my Greek Gram. §. 114. annot. 1. V. C. F. R.)

? τὰδ' ἔστ' ἀρεσκονθ', ἥ τε σύμμαχος Δίκη
270 χοὶ πάντες εὐ ξυνείεν εἰσαὶ θεοί.

275

ΧΟΡΟΣ.

ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἄναξ, ἐρῶ.
οὐτ' ἔκτανον γὰρ, οὔτε τὸν κτανόντ' ἔχω
δείξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοῖβον τόδ' εἰπεῖν, ὅστις εἰργασταί ποτε. *εργασταί*

ΟΙΔΙΠΟΥΣ.

275 δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς,
ἂν μὴ θέλωσιν, οὐδ' ἂν εἰς δύναιτ' ἀνήρ.

280

ΧΟΡΟΣ

τὰ δεύτερ' ἐκ τῶνδ' ἂν λεγοίμ', ἃ μοι δοκεῖ.

ΟΙΔΙΠΟΥΣ.

? πάντες εἰ καὶ τρίτ' ἐστί, μὴ παρῆς τὸ μὴ οὐ φράσαι. 2714
8

ΧΟΡΟΣ.

ἄνακτ' ἄνακτι ταῦθ' ὀρῶντ' ἐπίσταμαι
280 μάλιστα Φοῖβῳ Τειρεσίαν, παρ' οὗ τις ἂν
σκοπῶν τὰδ', ὦναξ, ἐκμάθοι σαφέστατα.

285

ΟΙΔΙΠΟΥΣ.

ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.

V. 277. Elmsley conjectures ἀμοί, which is received by Dindorf.

V. 269 sq. ἥ τε σύμμαχος Δίκη] I. e. ἥ τε Δίκη σύμμαχος εἶη. In the following verse observe the phrase εὐ ξυνείναί τινα, to favour any one, to which εὐ διδόναι is similar, which I have explained at vs. 1052.

V. 271. ὥσπερ μ' ἀραῖον ἔλαβες] Eustathius p. 1809, 14. reads: ὥσπερ μ' ἀραῖον εἶλες, and explains it: ὥσπερ με εἶλες διὰ τῆς ἀράς. BR. The sense is: as you have forced me to speak by your curses, so will I speak.

V. 273—274. τὸ δὲ ζήτημα — ποτε] The Chorus says: but the investigation was the business of him who gave the answer (τοῦ πέμψαντος), Phoebus, and he ought to say who perpetrated this murder.

V. 276. οὐδ' ἂν εἰς δύναιτ' ἀνήρ] Hermann compares Trach. 1072: καὶ τόδ' οὐδ' ἂν εἰς ποτε τόνδ' ἄνδρα φαίη πρόςθ' ἰδεῖν δεδρακότα.

V. 277. ἐκ τῶνδε] So above vs. 235: ἔκ τῶνδε δράσω.

V. 278. μὴ παρῆς τὸ μὴ οὐ φράσαι] Cf. Matth. §. 534. not. 4. 7.

V. 279 sq. Schol. rec.: τὸν Ἀπόλλωνα καὶ τὸν Τειρεσίαν λέγει ἄνακτα· τὸν μὲν ὡς φύσει ἀνάσσοντα, τὸν δὲ Τειρεσίαν ὡς ὑπὸ τῶν ἀνθρώπων οὕτω τιμώμενον διὰ τὸ χράτος τῆς μαντικῆς.

V. 281. σκοπῶν] Gl. ζητῶν. ἐρευνῶν. et 291. σκαπῶ, ἐξετάζων. BR.

V. 282. ἐν ἀργοῖς] Segniter; cf. Matth. §. 577.—On ἐπραξάμην

ἔπεμψα γάρ, Κρέοντος εἰπόντος, διπλοῦς
πομπούς· πάλαι δὲ μὴ παρῶν θανυμάζεται.

ΧΟΡΟΣ.

285 καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαιά ἔπη.

290

ΟΙΔΙΠΟΥΣ.

τα ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.

ΧΟΡΟΣ.

θανεῖν ἐλέχθη πρὸς τινῶν ὁδοιπόρων.

ΟΙΔΙΠΟΥΣ.

ἤκουσα καὶ γὰρ τὸν δ' ἰδόντ' οὐδεὶς ὄρα.

ΧΟΡΟΣ.

ἀλλ' εἴ τι μὲν δὴ δείματος τρέφει μέρος,
290 τὰς σὰς ἀκούων οὐ μενεῖ τοιάδ' ἄρας.

295

ΟΙΔΙΠΟΥΣ.

ὦ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

V. 289. *τρέφει* I have written from my own conjecture. Vulg. and Dind. *δείματος γ' ἔχει*. But both the various readings of the MSS. shew that Sophocles could not have written thus, and the use of the particle *γέ* would be foreign to the sense of this passage.

put for *ἔπραξα* see *ibid.* §. 496, 7.

V. 283. Schol.: *ἀνταῦθα τὸ κη-
δεμονικὸν τοῦ ἡθους διετήρησεν·
τὸ μὲν οὖν διπλοῦς πομποῦς τῆς
σπουδῆς ἐστὶ τεκμήριον· τὸ δὲ Κρέ-
οντος εἰπόντος πιθανὸν εἰς τὰ
ἔξης* [378. 385 sqq. 555.], *ἵνα ἡ ὑ-
πόνοια αὐτοῦ πᾶσιν ἔχοι, τὸ πε-
πισμένον ὑπὸ τοῦ Κρέοντος τὸν
Τειρεσίαν μαντεύσθαι κατὰ τοῦ
Οἰδίποδος τὰ ψευδῆ.*

V. 284. *μὴ παρῶν θανυμάζε-
ται*] I. e. *μὴ παρῆναι αὐτὸν θαν-
μάζω*. Cf. *Matth.* §. 555. p. 1092.

V. 285. *κωφὰ καὶ παλαιά ἔπη*] On the word *κωφός* see *Coray* on *Heliod.* T. II. p. 152 sq. on *παλαιός* *Schütz* on *Aesch. Prom.* 317. *ERF.*

V. 288. *τὸν δ' ἰδόντ' οὐδεὶς ὄρα*] Although it would at first sight appear that for *τὸν δ' ἰδόντ'* we should write *τὸν δὲ δρῶντ'* (cf. *Ant.* 319.), on account of the following words, yet the common reading is perfectly correct. For it is natural for Oedipus to say; we

have all heard that report, but its author is not known, i. e. he who beheld the death of Laius, by whom we could have been informed concerning his murderer, is seen by none.

V. 289. *τρέφει*] Viz. the murderer of Laius, who might be learnt from the person who witnessed the deed. For the use of the verb *τρέφειν* cf. *Trach.* 28: *αἰεί τιν' ἐκ φόβου φόβον τρέφω*, and my note on *Ant.* 884.

V. 290. *τὰς σὰς ἀκούων* etc.] He will not bear it, when he hears your imprecations, i. e. he will become his own accuser, when he hears your imprecations. *Μένειν* is used thus in *Philoct.* 871: *οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης· ἐγώ, τλή-
ναι σ' ἑλαινῶς ὥς ἐτάμα πῆματα
μῆναι.*

V. 291. *δρῶντι τάρβος*] On the participle see *Matth.* §. 555. not. 2.

ΧΟΡΟΣ.

ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἶδε γὰρ
 τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ
 ἐρφέω τάληθες ἐμπέφυκεν ἀνθρώπων μόνῳ.

ΟΙΔΙΠΟΥΣ.

- 295 ὦ πάντα νωμῶν Τειρεσία, διδακτά τε 300
 ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ,
 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
 οἷα νόσῳ σύνεστιν ἧς σὲ προστάτην
 σωτηρά τ', ὦναξ, μῦνον ἐξευρίσκομεν.
 300 Φοῖβος γάρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων, 305
 πέμψασιν ἡμῖν ἀντέπεμψεν ἔκλυσιν
 μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
 εἰ τοὺς κτανόντας Λαῖον μαθόντες εὖ
 κτείναιμεν, ἢ γῆς φρυγάδας ἐκπεμψαίμεθα.
 305 σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν, 310

V. 300. εἴ τι I have written from the conjecture of Steph. Vulg. and Dind. εἰ καί.

V. 292. οὐξελέγξων αὐτὸν ἔστιν etc.] I. e.: ἔστι τις, ὅς αὐτὸν ἐξελέγξει, i. e. φανερώσει, τὸν θεῖον μάντιν λέγω, καὶ ἤδη ἐξελέγξει· ἀρτίως γὰρ ὧδε ἄγεται. We may compare Philoct. 1241 sq.: ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν. NK. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε.

294. τάληθ' ἐς] Ἡ ἀλήθεια. See on Philoct. 83.

V. 295. Schol.: ὦ πάντα νωμῶν· ἀντί τοῦ κρίνων ἕκαστα καὶ ἐξετάζων. ἐπαινεῖ δὲ τὸν μάντιν, πάντων αὐτῷ περιτιθεὶς ἐμπειρίαν θείων τε καὶ ἀνθρωπίνων, τοὺς ἐκίνοῦ λόγους οὐκ ἀναμένων, ὅπερ δηλωτικόν ἐστι τῆς σπουδῆς. Besides other passages Musgrave compares Aeschyl. Sept. c. Th. 24: ὁ μάντις, οἰωνῶν βοτήρ, ἐν ᾧσι νωμῶν καὶ φρεσὶν πυρὸς δίχα χρησθησὶν δρυιδας ἀψευθεῖ τέχνη.

V. 297. φρονεῖς δ' ὅμως] Of the particles δὲ ὅμως thus joined I have adduced more examples at Ant. 234.

V. 298. οἷα νόσῳ σύνεστιν] Under what a calamity it labours. See my note on this phrase at Philoct. 266.

V. 299. μῦνον] By what licence Sophocles made use of this Ionic form found neither in Aeschylus nor Euripides, I have explained at Oed. C. 925. On the use of the verb ἐξευρίσκειν I have spoken at Trach. 1157 sq.

V. 300. κλύεις] Ἀκίχοας. See on Philoct. 259 ed. m. and Rost. §. 116. annot. 2. On εἴ τι μὴ I have spoken at vs. 124 sq.

V. 301. πέμψασιν ἡμῖν ἀντέπεμψεν] Cf. 149: Φοῖβος δ' ὁ πέμψας τάςδε μαντίας, et 278: τοῦ πέμψαντος ἦν Φοῖβος. Πέμπειν is therefore used by Sophocles in such a manner as to sometimes mean to send persons to consult an oracle (Xenoph. Cyrop. VII, 2, 18: πέμπω περὶ παίδων), sometimes to send persons to bring back an answer.

μητ' εἴ τι ν' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
 ῥῦσαι δὲ πᾶν μίasma τοῦ τεθνηκότος.
 ἐν σοὶ γὰρ ἐσμέν ἄνδρα δ' ὠφελεῖν ἄφ' ὧν
 310 ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

? 315

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλη
 λύῃ φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἰκόμην.

ΟΙΔΙΠΟΥΣ.

τί δ' ἔστιν, ὡς ἄθνημος εἰσελήλυθας;

V. 312. I have received λύῃ from the best MSS. and the Scholia, for Sophocles in these common places is fond of placing the conjunctive after relative pronouns and adverbs, and consequently after the conditional particle. Vulg. λύει.

V. 314. τί δ' ἔστιν; ὡς — ας.

V. 306. ὁδόν] Method, manner. See above vs. 67. πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνας.

V. 308. πᾶν μίasma τοῦ τεθνηκότος] He understands all matters referring to the murder of Laius and consequently needing expiation HERM. For the genitive see Matth. §. 342.

V. 309. ἐν σοὶ γὰρ ἐσμὲν] We depend on thee. i. e. our safety depends. Cf. O. C. 247. ἐν ὑμῖν κείμεθα. Eur. Alc. 279: ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μῆ. Cf. Matth. §. 577.

V. 309 sq. ἄνδρα δ' — πόων] It is plain from the very collocation of the words that ἄνδρα is not the object, as they say, but the subject of the passage, so that the sense is this: ἐσθλοῦ γὰρ ἀνδρός πόνος κάλλιστος ἂν εἴη, ὠφελεῖν ἄφ' ὧν ἔχοι τε καὶ δύναιτο. On the signification of the substantive ἄνδρα see my note on Aj. 512, on the verb ὠφελεῖν put without a case, cf. fragm. inc. 667 ed. Dind.: αἰδῶς γὰρ ἐν κακοῖσιν οὐδὲν ὠφελεῖ. Lastly, on the phrase ἄφ' ὧν ἔχοι cf. El. 1377: ἧ σε πολλὰ δὴ ἄφ' ὧν ἔχοιμι λιπαρεῖ προύστην χερεῖ.

V. 311 sq. Schol.: ὡς δεινόν,

φησὶ, τὸ φρονεῖν, ὅταν τὸ φρονούμενον τῷ φρονοῦντι μὴ λυσιτέλῃ. σχετλιάζει δὲ μὴ βουλόμενος εἰς τῶς ἀγειν τὰ τοῦ Οιδίπου. διαλελυμένως δὲ εἶπεν τέλη λύῃ, ἀντὶ τοῦ λυσιτελεῖν. On the participle φρονοῦντι, for which one might expect the infinitive, see Matth. §. 555. not. 2, for the conjunctive Aj. 1054. and 1133. ed. m. Add vs. 1047. of the same play, although I have now restored the optative there, required by the past time.

V. 312. ταῦτα γὰρ καλῶς ἐγὼ εἰδὼς etc.] The sense is: but knowing this well, that it is dangerous to be wise, when our wisdom avails us not, I was yet forgetful thereof; for if I had remembered it, I should not have come hither. By which Tiresias evidently signifies that the task of telling the truth is a heavy one in this case.

V. 313. διώλεισα] Gl. ἐπέλασθ' ὁμην. Rightly: for as σώζειν is often used to signify to hold in remembrance, so διολλύειν sometimes means to forget. See my note on Eur. Bacch. 782. and on Hipp. 391. BR.

ΤΕΙΡΕΣΙΑΣ.

- 315 ἄφες μ' ἐς οἶκους· ῥᾶστα γὰρ τὸ σὸν τε σὺ
κάγῳ διοίσω τούμῳ, ἦν ἐμοὶ πύθῃ. 320

ΟΙΔΙΠΟΥΣ.

οὐτ' ἐννομ' εἶπας οὔτε προσφιλὲς πόλει
τῇδ', ἣ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

ΤΕΙΡΕΣΙΑΣ

- ὀρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
320 πρὸς καιρὸν ὥς οὖν μηδ' ἐγὼ ταυτόν πάθω. 325

ΧΟΡΟΣ.

μή, πρὸς θεῶν, φρονῶν γ' ἀποστραφῆς, ἐπεὶ
πάντες σε προσκυνούμεν οἷδ' ἱκτῆριοι.

ΤΕΙΡΕΣΙΑΣ.

πάντες γὰρ οὐ φρονεῖτ'· ἐγὼ δ' οὐ μήποτε
τάμ', ὥς ἂν εἶπω μὴ τὰ σ', ἐκφήνω κακά.

ΟΙΔΙΠΟΥΣ.

- 325 τί φῆς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς
ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν; 330

ΤΕΙΡΕΣΙΑΣ.

ἐγὼ οὐτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.

ΟΙΔΙΠΟΥΣ.

οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου

V. 321 sq. Hermann with Elmsley, assigns these verses to Oedipus on the authority of a few MSS. They are assigned to the chorus by the Scholiast in addition to other MSS. Dind. assigns them both to Oedipus.

V. 316. Schol.: ἦν ἐμοὶ πύθῃ· ἴάν με ἀπελθεῖν ἐάσης.

V. 318. Schol.: ἀποστερῶν· μὴ λέγων τὸν χρησμόν.

V. 319 sq. Schol.: ὀρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημα· οὐ γὰρ σύμφορὸς σοὶ οὐδὲ κατὰ καιρὸν ἡ ζήτησις γίνεται. Ἵνα οὖν μὴ ἐκ τούτου μέμψις ἀκολουθήσῃ, σιωπῶ. τὸ μὲν κατὰ λόγον ἐλλίπεις ἔστι, τὸ δὲ κατὰ διάνοιαν πλήρης. ὃ δὲ βούλεται λέγειν, ὀρῶ τὸ σὸν φώνημα μὴ πρὸς καιρὸν ἐξίόν· καγὼ οὖν φωνὴν μὴ πρὸς καιρὸν ἀφίεμαι φυλάσσομαι. Nay we must rather consider the words

οὐ λέξω τήν φάτιν, which must be supplied with the particle γὰρ, as omitted also after πάθω by Tiresias. It is perhaps better however to place a mark of broken-off construction after πάθω.

V. 323 sq. ἐγὼ δ' οὐ μήποτε — ἐκφήνω κακά] The Scholiast has rightly interpreted these words thus: οὐκ ἐμφανῶ τὰ ἐμὰ ἐπη, Ἵνα μὴ τὰ σὰ εἶπω κακά. ἤδη δὲ τρανότερόν φησιν, ὅτι τὰ αὐτοῦ κακά ἀποκρύπτεται.

V. 328. ἄλλως] In vain. See note on Philoct. 929.

V. 329. ὦ κακῶν κάκιστε]

- 330 φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτε, 335
ἀλλ' ὧδ' ὅτε γκτος κάτελεύτητος φανεί;

ΤΕΙΡΕΣΙΑΣ.

ὀργὴν ἐμέμψω τὴν ἐμήν τὴν σὴν δ' ὁμοῦ
ναλουσάν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.

ΟΙΔΙΠΟΥΣ.

- τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη 340
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάξεις πόλιν;

ΤΕΙΡΕΣΙΑΣ.

ἤξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.

ΟΙΔΙΠΟΥΣ.

οὐκοῦν ἃ γ' ἤξει καὶ σὲ χρὴ λέγειν ἐμοί.

ΤΕΙΡΕΣΙΑΣ.

οὐκ ἂν πέρα φράσσαιμι. πρὸς τὰδ', εἰ θέλεις,

On this phrase see Matth. §. 459, 1. — In the words καὶ γὰρ — ὀργάνειας Oedipus alledges the reason, or rather excuses for his abusing Tiresias with the epithet ὦ κ. κ.

V. 330. ὀργάνειας] Gl. εἰς ὀργὴν κινήσεως.

V. 331. ἀτεγκτος κάτελεύτητος] Ἀτεγκτος ἀντὶ τοῦ ἀσυμπαθὲς καὶ ἀδάκρυτος. τέγγειν γὰρ τὸ βρέχειν. ἀτελεύτητος δὲ δυσ-αἰώωτος, δυσπαράκλητος, ἀμείλικτος. SCHOL. But Eustathius p. 441, 26. (335, 33.): ἀτελεύτητος παρὰ Σοφοκλεῖ καὶ τὸν μὴ τελευτὴν ἐπάγοντα τοῖς ζητουμένοις δηλοῖ ἐν τῷ ἀτεγκτος κάτελεύτητος φανεί.

V. 332 sq. ὀργὴν ἐμέμψω τὴν ἐμήν etc.] Since Oedipus in the preceding passage does not reproach Tiresias for being angry himself, but for causing rage in others, no one will fail to see that the Scholiast has rightly explained ὀργὴν τὴν ἐμήν thus: ὀργὴν, εἰς ἣν ἐγὼ ἄλλους κινῶ. — The ambiguity of the following words has been pointed out by Eustathius p. 755, 14. (656, 44.) who observes: δοκεῖ μὲν λέγειν ὁ Τειρεσίας, ὅτι τὴν σὴν ὀργὴν οὐ κατεῖδες, τὴν σύμφυτον σοι. ἀληθῶς δὲ λέ-

γει, ὅτι τὴν σὴν ἄλοχον οὐκ οἶδας, ἤγουν τὴν μητέρα σου, ἢ συμβιοῖς. ὅπερ ὀκνήσας ἐκφῆναι εἶπε τὸ ὁμοῦ ναλουσάν. ὁ ταῦτόν ἐστι τῷ ὁμηνύτιν. The sense is therefore this: but you do not perceive that you are yourself the man who inflames the minds of others with anger, and that in these dwells that which fills others with anger. Yet Oedipus only understood the words of Tiresias to mean that he himself provoked the mind of Tiresias to anger by his reproaches.

V. 334 sq. τοιαῦτ' ἂν οὐκ ἂν] On this repetition of the particle ἂν see the excellent remarks of my friend Rost in Gr. Gr. §. 120. annot. 4.

V. 335. ἃ νῦν σὺ τήνδ' ἀτ. πόλιν] These words, which no one of the editors seems to have as yet rightly understood, I have, I think, sufficiently illustrated in Censura Aj. ab Lobeck. edit. p. 80 sqq.

V. 336. ἤξει] Gl. παραγενήσεται, φανήσεται. — Schol.: αὐτὰ αὐτόματα. So Trach. 1177: ἀλλ' αὐτόν εἰκαθόντα συμφράσσειν.

V. 338. πρὸς τὰδ'] Where-

θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.

ΟΙΔΙΠΟΥΣ.

- 340 καὶ μὴν παρήσω γ' οὐδέν, ὥς ὀργῆς ἔχω, 345
ἄπερ ξυνίημι. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοῦργον εἰργάσθαι θ' ὅσον
μὴ χειρὶ καίνων εἰ δ' ἐτύγχανες βλέπων,
καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.

ΤΕΙΡΕΣΙΑΣ.

- 345 ἄληθεις; ἐννέπω σὲ τῷ κηρύγματι, 350
ᾧπερ προείπας, ἐμμένειν, κάφ' ἡμέρας
τῆς νῦν προσανδάν μήτε τοῦςδε μήτ' ἐμέ,
ὥς ὄντι γῆς τῆσδ' ἀνοσίφω μιάστορι.

V. 342. La a pr. m., Γ, ἃ εἰργάσθαι δ', which the poet might have written.

fore, on account of which. So Electr. 383: πρὸς ταῦτα φράζον. Aj. 972: πρὸς ταῦτ' — ἔβριζέτω. Cf. Herm. on Vig. p. 863. Matth. §. 591.

V. 339. θυμοῦ δι' ὀργῆς] An unusual expression. But as ἐργασθαι δι' ὀργῆς is used (cf. Matth. §. 580. c. p. 1149.) in such a manner as to mean nearly the same as ἐργάζεσθαι, Sophocles, in order to give greater depth to the language, used instead of ἔρχου another verb expressive of anger, which was the chief object, and in doing so he readily departed from the usual mode of speaking, while his meaning was evidently ὀργίζου ὀργήν. Similar are ἔπνω εἵδοντα above vs. 65. and the other examples adduced in my note on Philoct. 139 sq.

Ibid. ἥτις ἀγριωτάτη] Aesch. Sept. c. Th. 65: καὶ ὅντις ὅστις ὅστις. Pers. 830: κόσμον ὅστις εἰπρεπής. See Matth. §. 445. a. coll. §. 461. So also the Latins. Cicero in Pis. c. 21: poenas — eas, quae gravissimae sunt. ERF.

V. 340. ὥς ὀργῆς ἔχω] Pro ira qua ardeo. Cf. Matth. §. 337. Rost. §. 108. 2. b. et §. 109. 1.

V. 342. ξυμφυτεῦσαι τοῦργον] The verb φυτεῦσαι exactly answers to the Latin concipere. Cf. Cic. pro P. Sulla c. 5: quod flagitium Lentulus non cum Autronio concepit? quod sine eodem illo Catilina facinus admisit. On the particles καὶ — τε see my note at Oed. C. 1389. But no one will be foolish enough to suppose that καὶ — τε are opposed to one another in the same sense as καὶ — καὶ.

V. 342 sq. Schol.: εἰργάσθαι θ' ὅσον μὴ χειρὶ· εἰργάσθαι τὰ ἄλλα τοῦ φόβου, χωρὶς τῆς ἀπὸ τῶν χειρῶν ἐνεργείας· εἰ δὲ ἐβλεπεις, ἐκάλουν ἂν σε καὶ φονέα αὐτόχειρα.

V. 345. ἄληθεις] Gl. ἐλεωνκόν. See my note on Aristoph. Ran. 840. BR. Cf. Ant. 758. Eur. Cycl. 241. Aristoph. Av. 605.

Ibid. ἐννέπω σὲ] Ibid. thee. See my note on Oed. C. 837.

V. 348. ὥς ὄντι — μιάστορι] Even tiros in Greek are aware that both ἐννέπω σε ποιεῖν τοῦτο and ἐννέπω σοι ποιεῖν τοῦτο are in use. There would therefore be nothing objectionable in the dative ὄντι μιάστορι, if σοὶ had preceded. But since the accusative σε prece-

ΟΙΔΙΠΟΥΣ.

οὕτως ἀναιδῶς ἐξεκίνησας τόδε
 350 τὸ ῥήμα; καὶ που τοῦτο φεύξεσθαι δοκεῖς; 355

ΤΕΙΡΕΣΙΑΣ.

πέφευγα· τάληθές γὰρ ἰσχύον τρέφω.

ΟΙΔΙΠΟΥΣ.

πρὸς τοῦ διδαχθείς; οὐ γὰρ ἔκ γε τῆς τέχνης.

ΤΕΙΡΕΣΙΑΣ.

πρὸς σοῦ. σὺ γὰρ μ' ἄκοντα προὔτρεψω λέγειν.

ΟΙΔΙΠΟΥΣ.

ποιον λόγον; λέγ' αὐθις, ὥς μᾶλλον μάθω.

ΤΕΙΡΕΣΙΑΣ.

355 οὐχὶ ξυνήκας πρόσθεν; ἢ 'κπειρᾷ λέγειν; 360

ΟΙΔΙΠΟΥΣ.

οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὐθις φράσον.

V. 355. Brunck gives λόγων for λέγειν from conjecture, but he conjectures that Sophocles wrote thus: οὐχὶ ξυνήκας; πρὸς τί μ' ἐκπειρᾷ πάλιν;

des, it is necessary that the poet must have had some rhetorical reason for departing from the usual mode of speaking. In this passage it will be easy to perceive that he departed from regular structure in order to avoid ambiguity. See my note on Aj. 980.

V. 349. Schol.: οὕτως ἀναιδῶς ἐξεκίνησας· οἶται αὐτὸν πλασάμενον ψεύδεσθαι. εἰκότως δὲ ἀπιστεῖται ὥς δι' ὀργὴν εἰρηκώς· εἰ δὲ ἐπιστεῖθαι κατ' ἀρχὴν ὁ μάντις, τὰ ἐξῆς τοῦ δράματος ἀνῆρητο, τὰ τοῦ ἀναγνωρισμοῦ, ἐν οἷς καταγέγονε μάλιστα ὁ ποιητής.

V. 350. καὶ που τοῦτο φεύξεσθαι δοκεῖς;] i. e. as the Scholiast rightly explains, τὴν ἀκολούθουσαν τῷ ῥήματι βλάβην.

V. 351. πέφευγα] This does not so much signify I have fled from, as I am free from, viz. that punishment, with which you threaten me for my boldness

of speech. So Phil. 1044: τῆς νόσου πεποιημέναι. Compare my note on Phil. 910. On the use of the verb τρέφειν I have treated at vs. 289.

V. 352. πρὸς τοῦ διδ. Sc. τὸ ἀληθές. Oedipus begins to suspect that Tiresias has been suborned by some party or other. Schol.: ἢ ἀπότασις φανερώς εἰς Κρόντα.

V. 353. πρὸς σοῦ] Sc. ἐδιδάχθην τὸ ἀληθές λέγειν, i. e. I am compelled to speak the truth.

V. 355. ἢ 'κπειρᾷ λέγειν;] This rare style of expression seems to me to be used in this sense: do you try whether I will speak? By which Tiresias means: or do you try by asking what I say, to prevent me speaking the truth? Λέγειν is therefore put for τὸ λέγειν με τοῦτο.

V. 356. οὐχ ὥστε γ' I. e. οὐχ οὕτως γέ, ὥστε etc. So again v. 1131. See on v. 360.

ΤΕΙΡΕΣΙΑΣ.

φονέα σέ φημι τάνδρὸς οὐ ζητεῖς κυρεῖν.

ΟΙΔΙΠΟΥΣ.

ἀλλ' οὔτι χαίρων δὲς γε πημονὰς ἐρεῖς.

ΤΕΙΡΕΣΙΑΣ.

εἶπω τι δῆτα καλλ', ἔν' ὀργίῃ πλέον;

ΟΙΔΙΠΟΥΣ.

360 ὅσον γε χρεῖς ὥς μάτην εἰρήσεται.

365

ΤΕΙΡΕΣΙΑΣ

λεληθέναι σέ φημι σὺν τοῖς φιλτάτοις
αἰσχισθ' ὁμιλοῦντ', οὐδ' ὄρᾱν ἔν' εἰ κακοῦ.

ΟΙΔΙΠΟΥΣ.

ἦ καὶ γεγηθῶς ταῦτ' αἰεὶ λέξειν δοκεῖς;

ΤΕΙΡΕΣΙΑΣ.

εἵπερ τί γ' ἔστι τῆς ἀληθείας σθένος.

ΟΙΔΙΠΟΥΣ.

365 ἀλλ' ἔστι, πλὴν σοί. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370
τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ.

V. 358. ἀλλ' οὐ τι Dind.

V. 359. Lud. Stephens suspects with some probability that we should write τὰλλ' for καλλ'. Dind. καλλ'.

V. 357. φονέα σέ φημι — κυρεῖν] Herrmann rightly takes κυρεῖν as put for εἶναι. The other editors wrongly render οὐ ζητεῖς κυρεῖν whom you wish to find. But I doubt whether κυρεῖν τινος, to find any one, is Greek. Nor can φονέα σέ φημι be well used without εἶναι. See vs. 703. Johnson rightly renders: peremptorem te esse dico viri, cuius peremptorem quaeris. ELSL.

359. πημονάς] Gl. λοιθορίας. So vs. 520. ἡ ζημία τοῦ λόγον. On the signification of the words οὐ χαίρων I have treated at Ant. 230.

V. 358. εἶπω τι] Beware of correcting τί δῆτα with Brunck. τι is here an enclitic: dicamne etiam aliud quid? ERF.

V. 360. ὅσον γε] I. e. τοσοῦτόν γε, ὅσον. So vs. 1239. and Trach.

1214: ὅσον γ' ἂν αὐτὸς μὴ τι προσψαύων χερσίν. See on v. 356.

V. 361. σὺν τοῖς φιλτάτοις] The plural number refers to his mother only. Thus below, vs. 1184. Oedipus says: ἔνιν οἷς τ' οὐ χρεῖν ὁμιλῶν, οὗς τ' ἐμ' οὐκ εἶδει κτανῶν, the latter expression referring to his father, the former to his mother only. This schema is frequent in the tragedians. See Gataker opp. T. 1. p. 351. BR. Cf. below vss. 1007. 1012: τῶν φυτευσάντων. Ant. 10. O. C. 813: τοὺς φίλους. O. C. 832: τοὺς ἐμούς. El. 803: τῶν φίλων. ibid. 1233: γοναὶ σωμάτων. See also the note on vs. 1369 and on Phil. 1326 sq.

V. 365. πλὴν σοί· σοὶ δέ] On this repetition of the pronoun see at Phil. 1035 — ἀλλ' ἔστι — οὐκ ἔστ'. Since the words of Tiresias, to which Oedipus replies, are spo-

ΤΕΙΡΕΣΙΑΣ.

σὺ δ' ἄθλιός γε ταῦτ' ὄνειδίζων, ἃ σοὶ
οὔδεις ὃς οὐχὶ τῶνδ' ὄνειδιεὶ τάχα.

ΟΙΔΙΠΟΥΣ.

μιᾶς τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμὲ
370 μήτ' ἄλλον, ὅστις φῶς ὀρᾷ, βλάψαι ποτ' ἄν. 375

ΤΕΙΡΕΣΙΑΣ.

οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.

ΟΙΔΙΠΟΥΣ.

Κρέοντος ἢ σοῦ ταῦτα τάξευρήματα;

ΤΕΙΡΕΣΙΑΣ.

Κρέων δέ σοι πῆμ' οὐδέν' ἀλλ' αὐτὸς σὺ σοί.

ΟΙΔΙΠΟΥΣ.

375 ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης 380

V. 371. σε μοῖρα πρὸς γ' ἐμοῦ. So Brunck first rightly edited from conjecture. MSS. με μοῖρα πρὸς γε σοῦ.

374. Brunck has wrongly written Κρέων γε contrary to the MSS.

ken in this sense: if indeed there be any force in truth. i. e. if truth prevail at all, it is evident that Oedipus means this: truth has some force, except in thee, but in thee it has no strength, i. e. truth from thy lips avails nought. By which he means that what Tiresias asserts to be true, must not be considered as such.

V. 368. οὐδεις ὃς οὐχί] On the omission of ἔστι see Matth. §. 306. Rost. §. 100. annot. 4.

V. 369. μιᾶς τρέφει πρὸς νυκτός] Oedipus says this: by thee, who dwellest in darkness eternal, nothing can ever be uttered, which can injure either myself, or any other man who sees the light. By which words he means that a blind man like Tiresias will never be able to point out the murderer of Laius. See my note on Trach. 114 sqq.

V. 371. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν] I shall not hurt

thee; for the fates will not that thou shalt fall through me, since it is fitting that Apollo work out this thy fall. Cf. v. 1329 sq. (1305 sq.)

V. 372. τάδ' ἐκπρᾶξαι] Viz. τὸ πεσεῖν σε. For he says that it is the duty of Apollo to cause the discovery of Oedipus being the murderer of Laius.

V. 373. Κρέοντος — τάξευρήματα] The sense is: is this discovery, which you say will be made by Apollo, the work of thyself or Creon? For Oedipus suspected that Tiresias had been suborned by Creon to say that Apollo would make such disclosures as Creon had himself thought of as means of obtaining the kingdom.

V. 374. Κρέων δέ — σὺ σοί] He says this: Creon does not cause thy fall, but it happens through your own fault. On the particle δέ used thus in answers, cf. Matth. §. 616.

V. 375. τέχνῃ τέχνης ὑπερ-

ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆςδὲ γ' ἀρχῆς οὐνεχ', ἣν ἐμοὶ πόλις
δωρητόν, οὐκ αἰτητόν εἰσεχέρισεν,

380 ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος,
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἱμείρεται,
ὑφείς μάγον τοιόνδε μηχανοῤῥάφον,
δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
μόνον δέδορκε, τὴν τέχνην δ' ἔφν τυφλός.

385 ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής;

385

390

φέρουσα] Art overcoming art, i. e. that art in which each man surpasses his fellows. But the art and prudence of a king was thought to surpass all other; cf. Philoct. 137 sq.: τέχνα γὰρ τέχνας ἑτέρας προὔχει καὶ γνώμα, παρ' ὧν τὸ θεῖον Διὸς σκηπτρον ἀνίσσεται, i. e. τέχνας γὰρ ἑτέρας προὔχει τέχνα καὶ γνώμα ἱκέτιον, παρ' ὧν — ἀνίσσεται. Add. Xenoph. Memorab. IV, 2, 11: μεγίστης ἐφίεσαι τέχνης: ἐστὶ γὰρ τῶν βασιλείων αὐτῇ καὶ καλεῖται βασιλική. Oedipus is not however thinking of his own art developed in solving the riddle of the Sphinx, but, as Matthiae rightly observes, he mentions three chief causes of envy among men, riches, power, and excess of art. The remarks of Hermann lately promulgated against this view of the text cannot possibly be approved by anyone who attentively considers the sense and connection of ideas in the whole passage. On the verb ὑπερφέρειν taking a genitive cf. Matth. §. 358.

V. 376. τῷ πολυζήλῳ βίῳ] In this life full of so many different desires and pursuits. But see my note on the verse before. For the dative cf. Matth. §. 406.

V. 377. ὅσος παρ' — φυλάσσεται] I. e. ὅσος ὁ φθόνος ἐστίν, ὅς παρ' ὑμῖν φυλάσσεται, how great is the envy to which ye are exposed. But I know

not whether it is not better to place a comma after ὑπερφέρουσα, and join the words τῷ πολυζήλῳ βίῳ with the following, in this sense: to how great envy are ye exposed in this life of emulation.

V. 380. οὐξ ἀρχῆς φίλος] ἐν ἰρωνίᾳ. So also Plutarch Symposiac. II. 1, p. 623. D.

V. 381. ὑπελθὼν] Schol. rec.: τὸ ὑπελθὼν ἀπὸ μεταφορᾶς τῶν παλαιόντων, ὅταν τοὺς ἀντιπάλους ὑπέρχωνται λαθόντες, ἵνα εὐχερωτόν οὔτω ποιήσαντες καταστρέψωσι. Cf. Philoct. 1007: οἴως μ' ὑπῆλθες.

V. 382. Schol.: μηχανοῤῥάφον· τὰ γὰρ μηχανώμενον. μάγους δὲ ἐκάλουν τοὺς ψευδεῖς φαντασίας περιτιθέντας. ἀπὸ τούτου δὲ καὶ τοὺς φαρμακεῖς μάγους ἔλεγον.

V. 383. ἐν τοῖς κέρδεσιν μόνον δέδορκε] So Cicero Tusc. disp. V, 39 speaking of Cn. Aufidius Caecus: videbat in literis. ERF. Schol.: ἀγύρτην· πτωχόν, ὀχλαγωγόν. Neuius quotes Aesch. Ag. 1273. καλουμένη δὲ φοιτᾶς ὡς ἀγύρτρια πτωχὸς τάλαινα λιμοθνήσκει ἡνεσχόμεν.

V. 385. ἐπεὶ] This does not signify alioqui, si secus est, as Brunck interprets but nam, for, as in vs. 433. (428.) and elsewhere in many places. On the use of the particle ποῦ I have treated at Aj. 1073.

- πῶς οὐχ, ὅθ' ἡ ῥαψωδὸς ἐνθάδ' ἦν κύων,
 ἧῦδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν
 ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει
 390 ἦν οὐτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων, 395
 οὐτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολῶν,
 ὁ μὴδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
 γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθὼν
 ὃν δὴ σὺ πειρᾷς ἐκβαλεῖν, δοκῶν θρόνοις
 395 παραστατήσῃν τοῖς Κρεοντέοις πέλας. 400
 κλαίων δοκεῖς μοι καὶ σὺ χῶ συνθελς τάδε

V. 386. ῥαψωδὸς — κύων] Schol.: ῥαψωδός· ἡ Σφίγξ ἡ δά-
 πνουσα τὰς ψδὰς. κύνα δὲ αὐτὴν
 καλεῖ διὰ τὸ ἀρπακτικόν. The
 Greek poets are in the habit of
 applying the epithet dog to all
 kinds of fearful monsters. Eur.
 Herc. f. 1277: τὴν τ' ἀμφίκρανον
 καὶ παλιμβλαστὴ κύνα ὕδραν φο-
 νεύσας. Apollonius II, 289. calls
 the Harpies μεγάλοιο Διὸς κύνας.
 The Furies in Electra 1387. μετὰ-
 δρομοὶ κακῶν πανουργημάτων
 ἀφνυτοὶ κύνες. BR. The same
 goddesses are styled μητρὸς ἔγκο-
 τοὶ κύνες by Orestes in Aesch.
 Choeph. 1051. For the Sphinx, com-
 pare a fragment of the Aeschy-
 lean play of that name: Σφίγγα,
 δυσαιμίσαν πρῶτανιν κύνα, as well
 as Arist. Ran. 1287. See I. H.
 Voss. Mythol. Briefe II, 2, 3. Ja-
 cobs. Additam. animadv. in Athen.
 p. 71. and the authors there quo-
 ted. ERF.

V. 388. Schol.: τοῦ 'πιόντος·
 τοῦ τυχόντος. ἀντὶ τοῦ οὐ τοῦ
 τυχόντος ἦν σαφηνίσαι, διὰ τοῦ-
 των δὲ αὐξεῖ τὸ ἴδιον κατόρθωμα,
 μείζον καὶ μαντικῆς καὶ πάσης
 ἀνθρωπίνης συνέσεως. Cf. O. C.
 752.

V. 393. Schol.: κυρήσας· ἐπι-
 τυγών. On οὐδὲ see Matth. §. 608.

V. 396. χῶ συνθελς τάδε] And he who has contrived
 these things, i. e. who has
 planned them. So above vs. 373:

Κρέοντος ἡ σοῦ ταῦτα τάξιν ῥήμα-
 τα; For συντιθέναι used in this
 sense Jacobs aptly compares De-
 mosth. pr. Cor. p. 275: καὶ γὰρ
 εὐ πρῶγμα συντεθέν ὤψισθε, where
 συνεσκιεύσθη had preceded. Eur.
 Ion. 382: κακούργους ἀνδρας ὡς
 αἰεὶ στυγῶ, οἱ συντιθέντες τὰδικ'.
 εἰτα μηχαναῖς κοσμοῦσιν.

V. 397. ἀγῆλατῆσειν] Pia-
 cula ablegare velle; as it is
 rightly explained by Suidas, He-
 sych., Etym. M., and the gl. He-
 rodot. ad lib. V, 72. MUSG. Scho-
 liasta: ἀγῆλατῆσειν· εἰάν θα-
 σέως, τὸ ἄγος ἐπιλάσειν τὸ περὶ
 τὸν Λαῖον, εἰάν δὲ ψιλῶς, ἀντὶ τοῦ
 βασιλεύσειν.

V. 397 sq. εἰδὲ — φρονεῖς] Tiresias is threatened with equal
 violence in Eur. Bacch. 254: εἰ
 μὴ σε γῆρας πολὺν ἐξεύρετο, κα-
 θήσ' ἂν ἐν Βάχχαισι δέσμιος μί-
 σαις τελετὰς πονηρὰς εἰσάγων. BR.

V. 403 sq. εἰ καὶ τυραννεῖς
 — ἀντιλέξαι] Tiresias says this:
 even though you have this
 distinction of being king, still
 the right of returning equal
 answers is common to us
 both.

V. 406. σὺ — γεγράφομαι] I shall not be enrolled on
 the public tablets as the
 client of Creon. By the Attic
 law all foreigners (μείτοιχοι) were
 compelled to take some citizen as
 their patron (προστάτην), and they

ἀγῆλατῆσειν· εἰ δὲ μὴ ῥόκεις γέρων
εἶναι, παθῶν ἔγνωσ' ἄν οἶά περ φρονεῖς.

ΧΟΡΟΣ.

- ἡμῖν μὲν εἰκάξουσιν καὶ τὰ τοῦδ' ἔπη
400 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405
δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

ΤΕΙΡΕΣΙΑΣ.

- εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ ἀγῶ κρατῶ.
405 οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410
ᾧστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνειδίσας·
σὺ καὶ δέδορκας, κοῦ βλέπεις ἴν' εἰ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκοῖς μετὰ.
410 ἄρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὦν 415
τοῖς σοῖσιν αὐτοῦ νέρθε καπὶ γῆς ἄνω.
καὶ σ' ἀμφιπλήξῃ μητρὸς τε καὶ τοῦ σοῦ πατρὸς

V. 408. Brunck has most wrongly edited from conjecture, σὺ, καὶ δεδορκας, οὐ βλέπεις.

were thus enrolled in the public lists. See Suid. v. ἀπροστασίον, v. νέμειν προστάτην. Hesychius: προστάτου· ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι, ἀπὸ τοῦ Ἀθηνῆσαι νομίζον. ἀνάγει δὲ εἰς τοὺς ἥρωας. ἐνέμον γὰρ προστάτην οἱ μέτοικοι, καὶ οἱ μὴ ἐπιγραφόμενοι τοῦτον ἀποστασίον δίκην ὀφείλον. MUSG. Brunck refers to P. Vettori Varr. Lectt. VII, 22.

V. 408. σὺ καὶ δεδορκας, κοῦ βλέπεις] The particles καὶ — καὶ answer to each other, and this is the less offensive, because the poet introduces Tiresias speaking in an obscure and unusual strain throughout his conversation with Oedipus. Hence Oedipus says in vs. 439. ὡς πάντ' ἄναι αἰνικτὰ πᾶσαρ' λέγεις. But Tiresias says this: you are both (von der einen Seite) not blind, becau-

se you possess the power of seeing and (von der andern Seite) you are blind, because you do not see, i. e. understand etc. But Brunck aptly compares Aj. 85: ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. Add. Aeschyl. Prom. 456: βλέποντες ἐβλεπον μάτην.

V. 410. ἄρ' οἶσθ'] Knowest thou? i. e. if we express it positively, thou knowest not. ERF.

410 sq. καὶ λέληθας — ἄνω] The words are spoken in this sense: οὐκ οἶσθα ἐχθρὸς ὦν (i. e. ἐχθρόν σε εἶναι) τοῖς σοῖσιν αὐτοῦ καὶ τοῖς νέρθε (i. e. to your father) καὶ τοῖς ἐπὶ γῆς ἄνω (i. e. to your mother).

V. 412. Schol.: ἀμφιπλήξῃ ἢ ἐξ ἀμφοτέρων ἑταῖα, ἢ ἐκατέρωθεν πλήττονσα, ἐκ τε πατρὸς καὶ μητρὸς. So also ἀμφιπλήξῃ in Trach. 930. and ἀμφιπλήκτος Phil. 678,

- ἐλᾷ ποτ' ἐκ γῆς τῆςδε δεινόπους Ἀρά,
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.
 415 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν,
 420 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,
 ὅταν καταλῶν τὸν ὑμέναιον, ὃν δόμοις
 ἄνορμον εἰσέπλευσας, εὐπλοίας τυχῶν;
 ἄλλων δὲ πληθὺς οὐκ ἐπαισθάνει κακῶν,
 420 ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. 425

V. 420. Brunck has written ὅσ' ἐξισώσει from the conjecture of Markland on Eur. Suppl. 594. thinking that ἐξισοῦν is here used intransitively. Porson Advers. p. 237. thinks that we should write ἅσ' ἐξισώσει.

(where see note) are used actively. On τοῦ σου, added to the second substantive only, see Matth. §. 441. not. 2.

V. 413. ἐλᾷ] I. e. ἐλάσει, cf. on v. 138. — δεινόπους, walking with awful step. So El. 491: χαλκόπους Κρινύς. For Ἀρά is Ἐρινύς, as is rightly observed by Elmsley, who compares Aesch. Eum. 419: ἡμεῖς μὲν ἔσμεν Νυκτὸς αἰαντῆς τέκνα, Ἀραί δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα, and Sept. adv. Th. 729: πατρὸς εὐκταίαν Ἐρινύν.

V. 414. βλέποντα — σκότον] So σκότον δεδορκώς Eur. Phoen. 391. εἰσορᾷ κνίφας Bacch. 510. See also below vs. 1273. MUSG. Erfurdt also refers to Jacobs on Anthol. Vol. II. P. III. p. 203.

V. 415. βοῆς] The genitive depends upon σύμφωνος, on which manner of speaking see Matth. §. 379. not. 2. Rost. §. 108. annot. 2. Schol.: λιμήν· τὸν λιμένα τίθουσιν αἰεὶ ἀντὶ τοῦ τόπου. τροπικῶς δὲ ἀντὶ τοῦ ποιοῦσθαι ἐλευσθαι βοῶν. It seems to signify a receptacle.

V. 416. Κιθαιρῶν] Neuius quotes Aristid. Monod. de Smyrna p. 262: ποῖον Βόσπορον ἢ ποῖον καταβράχτας ἢ τίνα Ταρτησσὸν τὸ σὸν, ὡ δαιμονία, κλέος οὐκ ἐπῆλθι; ποῖα Μασσαλία τὸ πένθος τοῦτο ὀρισθῆσεται ἢ τίνοι Βορυσθένει.

V. 417 — 418. ὅταν καταλῶν — τυχῶν] The poet compares the marriage of Oedipus with Jocasta to a port, into which he had come after a prosperous voyage. He calls this ἄνορμον, unhospitable, because it was such as Oedipus ought never to have entered. Hence ὃν ἄνορμον εἰσέπλευσας is put for εἰς ὃν ὄρμον ἄνορμον ἐπλευσας, into which port thou hast sailed against right. The dative δόμοις is added to explain at what place Oedipus had come into port. The words εὐπλοίας τυχῶν evidently refer to the riddle solved by Oedipus. Lastly ὑμέναιος is said of nuptials also in Antig. 813. Eurip. Orest. 556 sq.: ἡ σὴ δὲ θυγάτηρ ἰδίῳσιν ὑμεναίοισι κοῦχὶ σώφροσιν εἰς ἀνδρὸς ἦε λέκτρα. ibid. 1210. Bacch. 1272: εἰς ποῖον ἡλθες οἶκον ὑμεναίων μέτα; and so hymenaei is used by the Roman writers. Virg. Aen. I. 651: Pergama quum peteret (Helena) inconcessosque hymenaeos. et VI. 623: hic thalamum invasit natae vestitosque hymenaeos. The sense of the passage must therefore be: when you hear that you were joined in an unfortunate union with Jocasta, after you had solved the riddle of the Sphinx, and liberated the Thebans.

V. 420. ἃ σ' ἐξισώσει — τί-

πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙΔΙΠΟΥΣ.

ἢ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
425 οὐκ εἰς ὄλεθρον; οὐχὶ θᾶσσον; οὐ' ἅλιν 430
ἄψορρός οἴκων τῶνδ' ἀποστραφεῖς ἄπει;

ΤΕΙΡΕΣΙΑΣ.

οὐδ' ἐκόμην ἔργῳ' ἄν, εἰ σὺ μὴ 'κάλεις.

κνοις] Unless I am mistaken, the sense is this: which when you perceive, and deceitful hope is removed, you will be judged what you really are (*ἴσος σοί*), a parricide, and guilty of incest, and the brother of your children (*ἴσος τοῖς σοῖς τέκνοις*). For since Oedipus would be made the same as himself and his children by the discovery of his crimes, not by the evils under which he laboured, the verb *ἔξισθῶν* must be understood in a pregnant sense. But what is *ἄλλων πληθός κακῶν*? I should understand by it the mutual slaughter of the brothers and the death of Jocasta and Antigone. For I do not think that we must urge the noun *πληθός* too closely, as Tiresias speaks bitterly through anger. ERF. Hermann considers this the true interpretation of the passage. But how can the noun *κακά* at once signify both the discovery of the deeds of Oedipus, the mutual death of the brothers, and the deaths of Jocasta and Antigone, as Erfurdt supposed? And if we think the latter are meant, the meaning of the words *ἂ σ' ἔξ*. — *τέκνοις* will be absurd, at all events, not what Erfurdt wishes; but if again we understand the discovery of the crimes, how could it be spoken of as *ἄλλων κακῶν*, when it is already described in the preceding *ὅταν καταίσθῃ—τυχών*? Nay it is most certain that

by *ἄλλα κακά* are meant all the circumstances following the detection of Oedipus as a parricide, and the recognition of his parents, and therefore all those evils which were produced by the Furies to whom Oedipus had devoted his sons. Nor is there any doubt but that the sense of vs. 420 is this: by which your children will be made equal to thyself, i. e. by which your children will be afflicted in the same manner as thou art thyself afflicted. Cf. vs. 1507: *μηδ' ἔξισώσης τὰςδε τοῖς ἐμοῖς κακοῖς*. But it is not yet clear to me what words were used by the poet to express that; for that they were certainly not those now found in the text, will be perceived by any diligent reader. And in this view I am borne out by Schaefer Appar. Demosth. T. I. p. 308, who rightly rejects the interpretation of Erfurdt, the defence of which has been lately, but unsuccessfully undertaken by Hermann.

V. 421. *πρὸς ταῦτα*] Itaque; See on vs. 343. (338.) — *τοῦμόν στόμα*, gl. *τοὺς ἐμούς λόγους*. So below vs. 671: *τὸ γὰρ σὸν — ἐποιεῖσθαι στόμα ἑλκινόν*.

V. 425. *οὐκ εἰς ὄλεθρον*] See on v. 1115 ed. m. — *οὐ' ἅλιν* — *ἄπει*; will you not retire, and quit this house? Cf. 193 (188): *παλίσσυντον δράμηνω ρωτίσαι πάτρας ἀπουρον*, where see my note.

ΟΙΔΙΠΟΥΣ.

οὐ γάρ τι σ' ἤδη μῶρα φωνήσουντ', ἐπεὶ
σχολῇ σ' ἂν οἴκους τοὺς ἐμούς ἐστευλάμην.

ΤΕΙΡΕΣΙΑΣ.

430 ἡμεῖς τοιοῖδ' ἔφνυμεν, ὥς μὲν σοὶ δοκεῖ,
μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.

435

ΟΙΔΙΠΟΥΣ.

πολίοις; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;

ΤΕΙΡΕΣΙΑΣ.

ἦδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

ΟΙΔΙΠΟΥΣ.

ὥς πάντ' ἄγαν αἰνικτὰ κάσαφῃ λέγεις.

ΤΕΙΡΕΣΙΑΣ.

435 οὐκ οὖν ταῦτ' ἄριστος εὐρίσκειν ἔφυσ;

440

ΟΙΔΙΠΟΥΣ.

τοιαῦτ' ὀνειδίξ', οἷς ἔμ' εὐρήσεις μέγαν.

V. 435. οὐκ οὖν Dind.

V. 428 sq. οὐ γάρ τι — ἐστευλάμην] I have called you because I did not know that you would speak foolishly, for had I known this, I would by no means have sent for you to my house. By the same briefness as ἐπεὶ — ἐστευλάμην is here used, we find above vs. 318. (313.) οὐ γάρ ἂν δεῦρ' ἰκόμην.

V. 430. τοιοῖδε] As μῶροι is here added to explain this pronoun, so in Phil. 1271. (1243.) τοιοῦτος ἦσθα — πιστός, ἀτηρός λάθρα. There is nothing objectionable in the position of the particle μὲν, which some would have preferred being placed after σοὶ. See Ant. 557: καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ ὁδοῦν φρονεῖν. Philoct. 279. ὁρῶντα μὲν ναῦς — ἄνδρα δ' οὐδέν' ἐντοπον. et ibid. 1136: ὁρῶν μὲν αἰσχρὰς ἀπάτας στυγνὸν τε φῶτα. In which passages as μὲν is placed after ὁρῶν, because the poet, in placing it, intended to go on thus in the apodosis: ὁρῶντα δὲ ἄνδρα et ὁρῶν τε στυγνὸν etc., which might

have been used by the same reason as above vs. 259 sq. ἔχων μὲν ἀρχὰς — ἔχων δὲ λίτρα. So in this passage ὥς μὲν σοὶ δοκεῖ is written by the poet, because he intended to form the opposite member thus: ὥς δὲ γονεῦσι δοκεῖ. So Xenoph. Cyrop. V, 2, 28: ὥς μὲν τινες ἐφασαν — ὥς δ' αὐτὸς νῦν λέγει. But see also my note on El. 183.

V. 431. ἐμφρονες] Gl. φρόνιμοι. On the addition of the words οἳ σ' ἔφυσαν see my note on El. 334 sq.

V. 433. Schol.: ἦδ' ἡμέρα φύσει σε. ἀντὶ τοῦ, οἷων ἐλ γόνων δεικνυσιν. διαφθερεῖ δὲ, διὰ τὴν πέρωσιν καὶ τὴν λοιπὴν τοῦ βίου ἀνατροπὴν.

V. 435. Schol.: οὐκ οὖν σὺ ταῦτ' ἄριστος. ὥσπερ εἰρω-νευόμενός φησιν. αἰνιγμα ἐστὶ σὺ θάκτιον νοήσεις, ὅτι καὶ τὸ τῆς Σφριγγὸς αἰνιγμα πρῶτος ἐξεῦρες. ὃ δέχεται εἰς ἐπαινον.

V. 436. οἷς ἔμ' εὐρήσεις μέγαν] In which you will find me great, if you consider care-

ΤΕΙΡΕΣΙΑΣ.

αὕτη γε μέντοι δ' ἡ τύχη διώλεσεν.

ΟΙΔΙΠΟΥΣ.

ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.

ΤΕΙΡΕΣΙΑΣ.

ἄπειμι τοίνυν καὶ σύ, παῖ, κόμιζέ με.

ΟΙΔΙΠΟΥΣ.

- 440 κομιζέτω δῆθ' ὥς παρὼν σύ γ' ἐμποδὼν 445
ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.

ΤΕΙΡΕΣΙΑΣ.

εἰπὼν ἄπειμ' ὦν οὖνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
λέγω δέ σοι τὸν ἄνδρα τοῦτον, ὃν πάλα

- 445 ζητεῖς ἀπειλῶν κάνακηρύσσων φόνον 450
τὸν Λαίτιον, οὗτός ἐστιν ἐνθάδε,
ξένος λόγῳ μέτοιχος, εἴτα δ' ἐγγενῆς

V. 440. Brunck has written *τά γ' ἐμπ.* from some MSS.

fully. The future *ἴσται* may be explained in the same manner in vs. 1495. ERF.

V. 437. *αὕτη — σ' ἡ τύχη διώλεσεν*] He speaks of that fortune by which Oedipus became king of Thebes and husband of Jocasta, although he had by his own talents brought this fate upon himself, through solving the riddle of the Sphinx.

V. 438. *οὐ μοι μέλει*] I will easily bear my unhappy fate in solving that riddle, if I have saved the city by that means.

V. 440 sq. *Σύ γε* is spoken with indignation, and *ὀχλεῖς ἐμποδὼν*, by a frequent construction of this adverb, means you trouble me by being in the way. HERM. On the double *ἂν* see at vs. 334.

V. 442. Schol.: *ἐνταῦθα παρρησιαστικώτερον ὅλον τὸ πρᾶγμα παραινίσσεται, ἀμφοτέρων τοῦ ποιητοῦ στοχασσάμενον, τοῦ τε τῷ δράματι συμφέροντος, ὅπως μὴ ἀνα-*

καλύπτηται ἡ ὑπόθεσις (διὸ ἀνιγματοδῶς πάντα γησί), τοῦ τε τῷ προσώπῳ πρέποντος. ἔδει γὰρ εἰπεῖν τὸν μάντιν τὰ μετ' ὀλίγον φανησόμενα.

V. 443. *πρόσωπον*] Face, i. e. of threats, as is evident from the following, i. e. your threats. So vs. 533. *τόλμης πρόσωπον*. Bothe aptly compares Hor. Od. III, 3, 3: *non voltus instantis tyranni*. — *οὐ γὰρ ἔσθ' ὅπου*, *nunquam enim*; cf. Matth. §. 482. not. 2. p. 903.

V. 444. *λέγω δέ σοι*] So above vs. 412 sq.: *λέγω δ' — ἀνείδισας*; *σὺ καὶ* etc. — On the phrase *τὸν ἄνδρα τοῦτον*, *ὃν* — *οὗτος* etc. See Matth. §. 474.

V. 447. *ξένος λόγῳ μέτοιχος*] The complete phrase would be: *νῦν μὲν ξένος λόγῳ μέτοιχος ὦν*. We must therefore observe two things, first that the poet has been guilty of anacoluthon; for when he had so commenced, that an adjective with the addition of the participle *φανησόμενος* ought to have been

- φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
 τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος,
 450 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι 455
 σκήπτρῳ προδεικνύς γαῖαν ἐμπορεύσεται.
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν
 ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ἥς ἔφν
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
 455 ὁμόσπορος τε καὶ φρονεὺς. καὶ ταῦτ' ἰὼν 460
 ἔσω λογίζον καὶ λάρβης ἐψευσμένον,
 φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

V. 453. αὐτὸς was first rightly restored by Erfurdt. MSS. αὐτός. So Dind.

V. 456. λάρβης ἐψευσμένον is restored from La. Vulg. λάρβης μ' ἐψευσμένον. So Dind., who also gives εἶσω for ἔσω.

opposed to the adjective μέτοιχος, he quitted the construction he had begun, and used a finite verb instead of that participle. Of the same kind are El. 183. 749. Ant. 805. 1141 sq. Trach. 262 sq. 667 sq. On which passages see my notes. Add vs. 1171 sq. of this play. We must moreover recollect that the particles νῦν μὲν or πρῶτα μὲν are sometimes omitted when εἴτα or ἔπειτα δὲ immediatly follow, because it is evident that from these we may easily supply the particles wanting. So Hom. II, λ, 92: ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν, αὐτόν, ἔπειτα δ' ἑταῖρον, Ὀϊλῆα πλῆξιππον. The contrary occurs in vs. 695 sqq. where τανῦν is opposed to the suppressed particle πάλας.

V. 449. τῇ ξυμφορᾷ] Viz. in its appearing that he was a Theban citizen. ξυμφορά is also thus used of good fortune in Electr. 1230: καπὶ ξυμφοραῖς μοι γιγνηθὸς ἔρπει δάκρυον δμμάτων ἀπο.

V. 451. σκήπτρῳ προδεικνύς] Understand τῇ βακτηρίᾳ προδεικνύς ἑαυτῷ τὴν ὁδόν. BR. We should properly supply τὴν γῆν, ἣν σιβεύσει before προδεικνύς, which

would be nothing more than τὴν ὁδόν. The editors aptly compare Theocr. XXII, 102: τὸν μὲν ἀναξ ἑτάραξεν, ἐτάσια χερσὶ προδεικνύς πάντοθεν, and Senec. Oed. 656: repet incertus viae, baculo senili triste praetentans iter.

V. 452. φανήσεται — πατήρ] It will appear that the same man is both brother and father of his own children, with whom he dwells.

V. 455. ὁμόσπορος] Τὴν αὐτὴν στείρων γυναῖκα. SCHOL. As the tragedians use γενέτης to mean not only the father, but also the son (cf. on vs. 470.), and ὁμογενής is again used in vs. 1361. of one who begets children with others, so ὁμόσπορος is not only applied to the woman (260.), ἣ στείρεται ὑπὸ τινος σὺν ἄλλῳ τινί, who is treated as a wife by one man with another, but also, as here, to the man, ὃς στείρει τὴν αὐτὴν τινὶ γυναῖκα, who shares the same wife with another man. But this noun is joined with the genitive by that usage which is explained by Matth. §. 379. not. 2.

V. 457. φάσκειν] Infinitive for Imperative; cf. Matth. §. 546.

ΧΟΡΟΣ.

(στροφὴ α').

- Τίς, ὄντιν' ἄ θεοπίπεια Δελφίς εἶπε πέτρα
 ἄρρηγ' ἄρρηγτων τελέσαντα φοινίαισι χερσίν; 465
 460 ὦρα νιν ἀελλάδων
 ἔππων σθεναρώτερον
 φυγᾶ πόδα νωμᾶν.
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, 470
 465 δειναὶ δ' αἶμ' ἔπονται
 Κῆρες ἀναπλάκῃτοι.
 (ἀντιστροφή α').
 ἔλαμψε γὰρ τοῦ νιφόντος ἀρτίως φανείδα

V. 460. ἀελλάδων was first restored by Brunck from Hesychius. The MSS. against the metre read ἀελλοπόδων.

V. 458sq. Schol.: ἀκόλουθ' ἔστι τὰ τοῦ χοροῦ πρὸς τὰ προτειρημένα. νῦν δὲ οὐκ ἔστιν αὐτῷ εὐπρόσῳπον ἀναλογίζεσθαι περὶ ὧν εἶπεν ὁ μάντις. διὸ ἀνατρέχει ἐπὶ τὸ μάντιμα τοῦ θεοῦ. ὁ δὲ νοῦς· τίς ἔστιν οὗτος, ὅστινα ἐμφανίζει τὸ μαντεῖον. ἢ οὕτως· τίς ἔστιν οὗτος, ὃν κατώπτευσιν ἡ Δελφίς πέτρα, οἷον, ὁ μὴ λαθὼν τὸ μαντεῖον τοῦ Ἀπόλλωνος.

V. 458. Δελφίς πέτρα] The city itself and the temple of Apollo were both built on mount Parnassus. See Strab. IX. p. 418. Justin. XXIV, 6. Liv. XLII, 15. ERF. Cf. Eur. Andr. 999. Jon. 550.

V. 459. ἄρρηγ' ἄρρηγτων] Maxime nefanda; cf. on Philoct. 465. and Matth. §. 446. 5.

V. 461. σθεναρώτερον] Neither here nor in Hom. II. IX, 505. ἄτη σθεναρὴ τε καὶ ἀρτίως, does the adjective σθεναρός of itself imply swiftness, as Erfurdt asserts in his note, but vehemence. Although when this quality is attributed, as here, to course or flight, it does certainly not differ from swiftness.

V. 462. φυγᾶ πόδα νωμᾶν] On the poetical phrase φυγῇ ἀπελθεῖν for ἀποφύγειν I have spoken

at Phil. 1126sq. So Virg. Aen. IV, 281: ardet abire fuga.

V. 463. ἔνοπλος] Armed with the lightening of Jove. Bothe well observes that Apollo and Minerva sometimes use the lightnings of their father. Apollo is so represented on a Thyrean coin in Golz. Graec. tab. 61. and Natal. Com. IV, 10.; Minerva in various places, as in Virg. Aen. I, 42, where see Heyne. Compare also my remarks on El. 1046 sq.

V. 464. πυρὶ καὶ στεροπαῖς] As Jupiter is styled πυρφόρος ἀστροπηγῆς in Philoct. 1198. because he sends down fiery lightnings, so in this passage Apollo is said to pursue the murderer of Laius with fire and lightnings, which is spoken in an even stronger sense than βροντᾶς αὐγαῖς in Phil. 1199. But γενέτας signifies a son here, as in Eur. Jon. 916.

V. 466. Schol.: Κῆρες ἀναπλάκῃτοι· αἱ εἰς μηδὲν ἀμαρτάνουσαι, ἀλλὰ πάντων κρατοῦσαι, κῆρες δὲ τοῦ τελευτήσαντος Λαῖου· ἢ οὕτως ἄφνκτοι, ἀπλάνητοι, ἀπροπέλαστοι, ἀφανεῖς, ἃς οὐκ ἔστιν ἀποφυγεῖν.

V. 467. ἔλαμψε] See on v. 186. (182.)

- φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν.
 φοιτᾷ γὰρ ὑπ' ἀγρίαν 476
 470 ὕλαν ἀνά τ' ἄντρα καὶ
 πέτρας, ἅτε ταῦρος,
 μέλεος μελέω ποδὶ χηρεύων,
 τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480
 μαντεῖα· τὰ δ' αἰεὶ
 475 ζῶντα περιποτᾶται.
 (στροφὴ β.)
 δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας,
 οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὅ τι λέξω δ',
 ἀπορῶ. 485

V. 471. On account of metre, what Erfurdt had advised, and Dorville on Charit. p. 464. ed. Lips. quotes as the hand of Sophocles, I have written ἅτε. MSS. ὥς.

V. 468. Schol.: πάντα· πανταχοῦ] Although this interpretation is scarcely correct, since πάντα is not used for πανταχοῦ, yet the Scholiast had seen the sense of the passage much more rightly than the latter commentators, who most absurdly consider πάντα as the accusative masculine; as if the Delphic oracle had ordered that all the Theban citizens together should search out the assassin of Laius. Nay it is certain that πάντα is the neuter plural, to be referred to the substantial notion implied in the verb ἰχνεύειν, so that πάντα ἰχνεύειν must be put for πᾶσαν ἰχνεύειν.

V. 469. Schol.: φοιτᾷ γὰρ ὑπ' ἀγρίαν ὕλαν· ἐκείνος δὲ πεφοβηκώς πανταχοῦ κρυπτόμενος οὐ βούλεται αὐτὸν ἐμφανίσαι. τὸ δὲ ἰχνεύειν ἐπὶ γὰρ καὶ τὰ ἄλλα ὀνόματα τροπικῶς, ὥς ἐπὶ ἀγρίας ταύρων τῶν ὑπὸ πάντων ζητουμένων καλῶν, καὶ ὥς περ ἐν ὅλῃ κεκρυμμένων. οἰκεία δὲ ταῦτα τὰ ὀνόματα, ἄντρα καὶ πέτραι.

V. 472. Schol.: μελέω ποδὶ χηρεύων· ἀντὶ τοῦ μηδενὶ γιγνσκομένου, τῇ φωνῇ μονάζων. ὁ καὶ αὐτὸ οἰκείον τῇ θηριώδει διαίτῃ.

V. 473 sq. τὰ μεσόμφαλα —

μαντεῖα] The Scholiast rightly explains ἀπονοσφίζων by φεύγων, although he wrongly understands the words as spoken of place. Τὰ μεσ. γᾶς μαντεῖα is poetically said for τὰ μεσομγάλου γῆς μαντεῖα (cf. on Philoct. 159. and 1101.), which is to be understood in the same sense as what just preceded: τοῦ νιφόεντος φάμα Παρνασοῦ. But when the murderer of Laius is said to fly from the oracles of Apollo, it means that he tries to escape the punishment decreed to him by Apollo. Hence it is quite clear what is the meaning of the following words, τὰ δ' αἰεὶ ζῶντα περιποτᾶται. For the verb ζῆν see at v. 45.

V. 476 sq. δεινὰ — ταράσσει — οὔτε δοκοῦντ'] I. e. δεινὴν παραχὴν ποιεῖ λίγων οὔτε δοκοῦντα etc. So above vs. 340 (335). ἄ νῦν σὺ τήνδ' ἀτιμάξεις πόλιν. But on the phrase δεινὰ ταράσσειν see my note on vs. 264. (259.).

V. 477. Schol.: οὔτε δοκοῦντε οὔτ' ἀποφάσκοντα· οὔτε πιστὰ οὔτε ἀπιστα. In like manner we may say in German: weder ansprechendes noch absprechendes, i. e. neither probable nor improbable.

πέτομαι δ' ἐλπίσιν, οὐτ' ἐνθάδ' ὀρώων οὐτ' ὀπίσω.
 τί γάρ ἢ Λαβδακίδαις ἦ
 480 τῷ Πολύβου νείκος ἔκειτ', οὕτε πάροιθ' ἐν ποτ' ἔγωγ'
 οὕτε ταῦν πω 490
 ἔμαθον, πρὸς ὅτου **** δὴ βασάνῳ
 ἐπὶ τὰν ἐπίδαμον φάτιν εἰμ' Οἰδιπόδα, Λαβδακί-
 δαις 495
 ἐπίκουρος ἀδήλων θανάτων.

V. 479. Dindorf makes ἦ commence the next line.

V. 481. No mark of lacuna in Dind.

V. 482. Brunck has added *χρησάμενος* after ὅτου on account of the antistrophic verse. I have preferred placing the mark of a lacuna.

V. 478. *πέτομαι δ' ἐλπίσιν*] Between hope and fear my mind is in a state of suspense. This phrase is touched upon by Valck. on Phalar. p. XVIII, to whom Herm. refers. — *οὐτ' ἐνθάδ' ὀρώων οὐτ' ὀπίσω*, understanding neither present nor future, i. e. neither now seeing anything which induces me to believe that Tiresias has spoken truly, nor understanding what can happen to give validity to his statement. For Elmsley rightly remarks: all the interpreters render *ὀπίσω* things past; it should be future. An anonymous tragic poet in Stob. XXII. p. 188. Gesn. 115. Grot: *θνητὸς πεφουκὸς τῶπίσω πειρῶ βλέπειν*. See Soph. Philoct. 1105. Aesch. Suppl. 625. Eur. Alex. fragm. 8.

V. 479. *τί γάρ — νεῖκος ἔκειτ'*] *τί* is not put for *ποῖον*, but the poet means this: for what grudge existed between etc. The rest of the passage is rightly explained by the later Scholiast thus: *τίς φιλονεικία ἔκειτο ἢ τῷ Λαίῳ πρὸς τὸν τοῦ Πολύβου, ἤγονν τὸν Οἰδιπόδα, ἢ τῷ Οἰδίῳ πρὸς τὸν Λαίῳ*. Cf. Doederl. de brachylog. p. 14.

V. 481. *πρὸς ὅτου δὴ βασάνῳ*] I. e. πρὸς οὐ τινος νείκους μεμαθημένον βασανίσας αὐτό, knowing and learning what grudge or cause of quarrel. But πρὸς ὅτου is used in almost the same

manner as in vs. 506 ed. m. πρὸς τοῦ, where see my note.

V. 483. *ἐπὶ τὰν ἐπ. φ. Οἰδ.*] Erfurdt rightly observes that *λέγει ἐπὶ τί* denotes both here and in Herod. I, 157. Thucyd. V, 65. and elsewhere, to go against, to attack anything, but falsely denying that it means to approach anything; for it is used in that sense in vs. 897 sq. of this very play. The same Scholar rightly censures the Scholiast who explains the words *τὰν ἐπ. φάτιν Οἰδ. τὴν κατὰ τοῦ Οἰδίποδος γενομένην παρὰ Τειρεσίῳ*. For Tiresias had now said before the chorus and Oedipus alone, that Oedipus was the murderer of Laius, so that this prophecy could never be called *ἐπίδαμον*. Nay ἢ ἐπὶ φάτις Οἰδ. is the concordant opinion of the people respecting Oedipus, i. e. the good reputation of Oedipus. The sense is therefore: which knowing and discovering, I may attack the good report of Oedipus, and become the revenger of an unknown murder to the Labdacidae, i. e. and may revenge Laius by discovering his murderer, who is now unknown.

V. 484. *ἐπίκουρος θανάτων*] So αἰμάτων ἐπίκουρος Eur. El. 138.; Λαίου ἀρωγός above vs. 127.; Orestes paterna e mortis auxilium unicum as he is called by Seneca Agam. 905. MUSGR.

(ἀντιστροφή β').

485 ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν
εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ γῶ φέ-
ρεται, 500

κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν
παρამείψειεν ἀνήρ. ἀλλ'

490 οὐποτ' ἔγωγ' ἂν, πρὶν ἰδοίμ' ὀρθὸν ἔπος, μεμφομέ-
νων ἂν καταφαίην. 505

φανερὰ γὰρ ἐπ' αὐτῷ περόεσς' ἤλθε κόρα
ποτέ, καὶ σοφὸς ὦφθη βασιάνῳ θ' ἡδύπολις. τῷ ἀπ'
ἐμᾶς 510

φρενὸς οὐποτ' ὀφλήσει κακίαν.

ΚΡΕΩΝ.

"Ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένους

V. 489. ἀλλ' begins the next line in Dind.

V. 491. Dind. omits γὰρ ἐπ' αὐτῷ.

V. 485. Ζεὺς] Why Apollo is here mentioned together with Jupiter, is evident from vs. 151.

V. 485. Schol.: ἀλλ' ὁ μὲν οὖν Ζεὺς· θέλουσιν ἀνατρέψαι τὰ ὑπὸ τοῦ Τειρεσίου εἰρημένα, καὶ φασὶν, ὅτι οἱ μὲν θεοὶ συνετοὶ καὶ μόνοι τὰ τῶν ἀνθρώπων εἰδότες· ὅτι δὲ οἱ μάντις μᾶλλον τῶν λοιπῶν ἀνθρώπων τι ἐπίστανται, οὐ φημι, καὶ οὐδὲ ἡ κρίσις αὕτη ἀληθής ἐστι. γένοιτο μὲν γὰρ τις κατὰ σύνεσιν ἕτερος, ἑτέρου προήκων· οὐ μὴν αὕτη γε ἡ ἐπιστήμη ἐκ μαντικῆς ἐστιν, ἀλλ' ἐκ φύσεως καὶ ἐντροχέας ἐκαστῷ πάρεστιν.

V. 486 sq. Schol.: ἀνδρῶν δ' ὅτι — ἀληθής· οὐπω πιστεύω, ὅτι οἱ μάντις πλέον ἔμοῦ προνοῦσιν. Cf. Herodot. VII, 168: ἡλπίζον πλέον τι τῶν ἄλλων οἰσίσθαι.

V. 489. Schol.: ἀλλ' οὐποτ' ἔγωγ' ἂν, πρὶν· ἐγὼ δὲ οὐκ ἔν ποτε ἐπαινέσαιμι τοὺς μεμφομένους τὸν βασιλέα, πρὶν ἰδοίμι σαφῆ τὰ ἔργα καὶ τὴν ἀπόβασιν. Musgrave rightly observes that καταφαίην means: would assent. Aristot. Metaphys. III, 7: ἡ διάνοια ἢ κατήφησιν ἢ ἀπόφησιν. — Then μεμφομένων is the genitive absolute, on which see El. 1325. with my note.

Ibid. ὀρθὸν ἔπος] Brunck

rightly interprets: the words (of Tiresias) are corroborated by the event. Cf. v. 88.

V. 491. Schol.: φανερὰ γὰρ· ἂ μὲν ἐγκαλοῦσιν αὐτῷ, ἀδελὰ, καὶ οὐ πάντως ἀληθῆ· ἢ δὲ κατὰρ-θῶς, φανερὰ, ὅτε (ὅτι?) ἐπὶ λθοῦ-σης αὐτῷ τῆς Σφιγγὸς ὦφθη σοφός. I cannot understand how some editors could think this interpretation of the Scholiast at variance with the text of the common reading. For although the Scholiast has expressed his own meaning rather obscurely, yet he has rightly, in my opinion, seen that the poet used a brief mode of expressing what may be thus given at length: φανερὸν γὰρ ἔστιν, ὅτι, ἐπεὶ περόεσσα κόρη ἐπ' αὐτῷ ἤλθε, σοφὸς ὦφθη etc. See my note on Aj. 224. Nor is there anything objectionable in the words ἐπ' αὐτῷ ἤλθε, saying that the Sphinx had rushed upon Oedipus, since an enigma was proposed, which would have proved his death, had he not solved it.

V. 492. Schol.: βασιάνῳ θ' ἡδύπολις· κρίσει τε ἡδὺς ὦφθη τῇ πόλει.

V. 493. ὀφλήσει κακίαν] Οφλισκάνειν κακίαν, δυσσέβειαν and similar phrases are well known,

- 495 κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,
 πάρεμι' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς
 ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθένει 515
 λόγοισιν εἴτ' ἐργοῖσιν ἐς βλάβην φέρον,
 οὗτοι βλου μοι τοῦ μακράωνος πόθος
 500 φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν
 ἢ ξημῖα μοι τοῦ λόγου τούτου φέρει, 520
 ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει.
 κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

ΧΟΡΟΣ.

- ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦναιδος τάχ' ἂν
 505 ὀργῇ βιασθὲν μάλλον ἢ γνώμῃ φρενῶν.

ΚΡΕΩΝ.

- τοῦ πρὸς δ' ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι 525
 πεισθῆις ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;

ΧΟΡΟΣ.

- ἡδᾶτο μὲν τάδ', οἶδα δ' οὐ γνώμῃ τίνι.

V. 506. τοῦ πρὸς I have restored from the best MSS. Vulg. and Dind. πρὸς τοῦ.

V. 507. Brunck restores λέγει from the recension of Triclinius.

signifying auferre crimen pra-
 vitatis, impietatis.

V. 495. This verse and 925. seem
 to have given the name to this
 piece of the king Oedipus; and
 to these verses Eustathius seems
 to refer p. 1839, 10. (Od. 658, 33).
 HERM.

V. 496. Schol.: ἀτλητῶν· μὴ
 κατεργῶν, μὴ φέρων, δυσανασχε-
 τῶν.

V. 498. ἐς βλάβην φέρον] The
 phrase φέρειν ἐς τι is illustrated
 by Markland on Suppl. 295. Gl.
 φέρει· ἄπορῶ, ἐρχεται. BR. Er-
 furdt compares vs. 520 and 991
 ed. Br. and Viger p. 313 sq. ed.
 Herm.

V. 504. sq. Schol.: ἐπειδὴ τὸ τοῦ
 χοροῦ πρὸς ὡπον ἰσθόροπον δεῖ ἐν
 ταῖς διαίταις εἶναι, διὰ τοῦτο καὶ
 νῦν παραμυθεῖται τὸν Κρέοντα,
 ὅτι ἴσως κατ' ὀργὴν τοῦτο εἶπεν,
 ἐρεθισθεὶς ὑπὸ τοῦ μίντωος.

Ibid. ἦλθε — τάχ' ἂν] Venit
 fortasse. Τάχα and ἂν are placed
 ἐκ παραλλήλου. See my note on

Greg. Cor. p. 44. SCHAEF. But
 if we consider the sense of the
 words with more care, it is easy
 to see that the particle ἂν could
 never have been joined with the
 finite verbe ἦλθε. For it was most
 certain that the crime was made
 known, but in what disposition
 the charge was made was uncer-
 tain, hence τάχ' ἂν must of neces-
 sity be joined with the participle
 βιασθὲν ὀργῇ, so that the sense
 may be this: ἀλλὰ τοῦτο, τὸ δυνι-
 δος, δ' ἦλθε, τάχ' ἂν ὀργῇ βεβια-
 σμένον ἂν εἴη μάλλον etc.

V. 506. Schol.: ἐφάνθη· ἐξέβηθη.
 We may here seek an explanation
 of this verb from the following
 words of the poet, ἡδᾶτο μὲν τάδε.
 See also my note on Trach. vs. 1.
 respecting the use of this verb.
 Γνώμαις is rightly interpreted con-
 siliis by Brunck.

V. 508. οἶδα δ' οὐ] On the po-
 sition of the particle οὐ I have
 spoken at Ant. 96. Then γνώμη
 seems to signify mind, or dis-

ΚΡΕΩΝ.

ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς
510 κατηγορεῖτο τούτ' ἐκ κλημα τούτ' ὅ μιν;

ΧΟΡΟΣ.

οὐκ οἶδ'· ἂ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρῶ.
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾷ.

531

ΟΙΔΙΠΟΥΣ.

οὗτος σύ, πῶς δεῦρ' ἦλθες; ἢ τοσόνδ' ἔχεις
τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
515 ἱκόν, φονεὺς ὦν τοῦδε τάνδρ' ὅς ἐμφανῶς,
ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος;
φέρ' εἰπὲ πρός θεῶν, δειλίαν ἢ μωρίαν
ιδῶν τιν' ἐν μοι ταῦτ' ἐβουλεύσω ποιεῖν;
ἢ τοῦργον ὥς οὐ γνωρίζοιμι σου τόδε
520 δόλῳ προσέρπον, κοῦκ ἀλεξοίμην μαθῶν;
αἶψ' οὐχὶ μῶρόν ἐστι τοῦργχείρημά σου,
ἄνευ τε πλήθους καὶ φίλων τυραννίδα

540

V. 509. ὀμμάτων δ' ὀρθῶν τε. This was first restored by Schaefer from Suidas. MSS. ὀμμάτων ὀρθῶν τε.

V. 513. ἢ is Elmsley's emendation for ἢ.

V. 518. ἐν μοι I have written from Reising's conjecture. MSS. ἐν μοι.

V. 519. I have followed Elmsley in writing γνωρίζοιμι for γνωρίζοιμι.

position of mind, intention.

V. 509. Schol.: τοῦ χοροῦ οὐκ ἔχοντος λέγειν, τί μιν γνώμη ταῦτα ἔλεγετο, ἀπὸ τῶν ἔξωθεν συμβαλλέντων βουλευμένων ὁ Κρέων περὶ τοῦ βλέμματος καὶ τοῦ σχήματος, ἐν ᾧ ταῦτα ἔλεγετο ὁ Οἰδίπους, πυνθάνεται. — Jacobs thinks that ὀρθῆ φρενὴν is opposed τῇ σφαλείᾳ, τῇ παραφύρῳ.

Ibid. Schol.: ὀρθῆς· ἀληθοῦς.

V. 510. κατηγορεῖτο etc.] Is this crime laid to my charge?

V. 512. ὅδε — περᾷ] On ὅδε I have spoken at Aj. 876. for the remaining words cf. Ant. 386: ὅδ' ἐκ δόμων ἀπορῆς ἐς δέον περᾷ. Eurip. Iphig. Taur. 724: γυνὴ γὰρ ἤδε δωμάτων ἔξω περᾷ.

V. 513. τοσόνδ' ἔχεις τόλ-

μης πρόσωπον] ὥδε θρασὺς καὶ ἀναιδής εἰ. BR.

V. 515. τοῦδε τάνδρ' ὅς] I. e. ἐμοῦ. Cf. Matth. §. 470, 9.

V. 519. ὥς οὐ γνωρίζοιμι] These words depend upon ὑπολαβῶν or ἐλπίδων, contained in the foregoing ταῦτ' ἐβουλεύσω ποιεῖν. For he who resolves to do anything, at the same time shews that he hopes to bring to pass what he has resolved to do. But it would be the characteristic of μωρία, οὐ γνωρίζοιμι τοῦργον, but of δειλία, οὐκ ἀλεξοίμην.

V. 520. μαθῶν] εἰ μάθοιμι.

V. 522. καὶ φίλων] By φίλους he means not so much the mere bodyguards of the king, as those who rendered him pecuniary and other

θηρᾶν, ὃ πλήθει χρήμασιν θ' ἄλλσκεται;

ΚΡΕΩΝ.

οἶσθ' ὥς ποιήσον; ἀντὶ τῶν εἰρημένων

525 ἴσ' ἀντάκουσον. κᾶτα κρῖν' αὐτὸς μαθῶν.

ΟΙΔΙΠΟΥΣ.

λέγειν σὺ δεινός, μανθάνειν δ' ἐγὼ κακός

545

σοῦ· δυσμενῇ γὰρ καὶ βαρύν σ' εὖρηκ' ἐμοί.

ΚΡΕΩΝ.

τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὥς ἐρῶ.

ΟΙΔΙΠΟΥΣ.

τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἰ κακός.

ΚΡΕΩΝ.

530 εἴ τοι νομίζεις κτῆμα τὴν ἀνθαδῖαν

εἶναι τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς.

550

ΟΙΔΙΠΟΥΣ.

εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς

δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.

ΚΡΕΩΝ.

ξύμφημί σοι ταῦτ' ἐνδίκ' εἰρησθαι· τὸ δὲ

535 πάθῃμ' ὅποιον φῆς παθεῖν δίδασκέ με.

ΟΙΔΙΠΟΥΣ.

ἔπειθες, ἣ οὐκ ἔπειθες, ὥς χρεῖή μ' ἐπὶ

555

τὸν σεμνόμαντιν ἄνδρα πέμψασθαι τινα;

assistance, as in the case of Pistratus in Herodot. 1. 61. Hence in the following verse χρήματα are meaning in the place of φίλοι. MATTHIAE.

V. 522 sq. τυραννίδα θηρᾶν, ὃ] So Eur. Helen. 1702 sq., quoted by Erfurdt: καὶ χαίρειθ', Ἐλένης οὐνεκ' εὐγενεστάτης γνώμης, ὃ πολ-
λαῖς ἐν γυναικὶν οὐκ ἐνι. See other examples in Matth. §. 439.

V. 524. οἶσθ' ὥς ποιήσον] Fac, scin quomodo? Cf. Matth. §. 511. 4.

V. 527. βαρύν] From which so-

mething dangerous is to be feared: cf. Antig. 767. 1251. 1256.

V. 528. τοῦτ' αὐτὸ] That I am neither ill disposed nor dangerous to you.

V. 533. Schol.: οὐχ ὑφέξειν· οὐκ ἐκτίσειν τὴν τιμωρίαν.

V. 537. Schol.: σεμνόμαντιν ἐν εἰρωνείᾳ. But other editors have already well observed that there is nothing objectionable in the middle verb πέμψασθαι, because Oedipus is thereby signified to have sent someone on his own account, to desire the presence of Tiresias.

ΚΡΕΩΝ.

καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευέματι.

ΟΙΔΙΠΟΥΣ.

πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον —

ΚΡΕΩΝ.

540 δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.

ΟΙΔΙΠΟΥΣ.

ἄφαντος ἔρῃει θανασίμῳ χειρώματι;

560

ΚΡΕΩΝ.

μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι

ΟΙΔΙΠΟΥΣ.

τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;

ΚΡΕΩΝ.

σοφός γ' ὁμοίως καὶ ἴσον τιμώμενος.

ΟΙΔΙΠΟΥΣ.

545 ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;

ΚΡΕΩΝ.

οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.

565

ΟΙΔΙΠΟΥΣ.

ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;

ΚΡΕΩΝ.

παρέσχομεν, πῶς δ' οὐχί; κοῦκ ἠκούσαμεν.

V. 538. ἔθ' αὐτός I have written with Brunck. MSS. ἔτ' αὐτός, except that Lb. has ἔθ' αὐτός.

V. 538. αὐτός εἰμι τῷ βουλευέματι] So Philoct. 521: τότ' οὐκ ἔθ' αὐτός τοῖς λόγοις τούτοις φανῆς, and Thuc. III, 38. compared by Elmsley. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ. Cf Matth. S. 385.

V. 540. Schol.: οὐ γὰρ ἐννοῶ ἐπεὶ κατὰ παραλείψιν εἶπεν, λίγει τι με ἔρωτῆς, ἀγνοῶ.

V. 541. θανασίμῳ χειρώματι] With deadly stroke.

V. 542. μακροὶ παλαιοὶ τ'] Gl. ἐπὶ πολὺ διήκοντες καὶ πάλας ἀρξάμενοι. BR. He says: μακρὸς

παλαιός τ' ἂν χρόνος εἴη, εἰ μετρηθείη.

V. 543. ἦν ἐν τῇ τέχνῃ] So Aj. 271: ἦν ἐν τῇ νόσῳ. Cf. Abresch. Auctar. Thucyd. at the end of his Animadv. in Aesch. T. II. p. 405. and Vig. Idiot. p. 607 ed. Herm. ERF.

V. 547. ἔρευναν ἔσχετε] Gl. ζήτησιν ἐποιήσατε. BR.

V. 548. κοῦκ ἠκούσαμεν] Lest any one suppose that κοῦκ is put for κοῦτοι, we must recollect that the words are thus connected: παρέσχομεν κοῦκ ἠκούσαμεν, while

ΟΙΔΙΠΟΥΣ.

πῶς οὖν τόθ' οὕτως ὁ σοφὸς οὐκ ἤνθα τάδε;

ΚΡΕΩΝ.

550 οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.

ΟΙΔΙΠΟΥΣ.

τόσον δέ γ' οἶσθα καὶ λέγοις ἄν εὖ φρονῶν.

570

ΚΡΕΩΝ.

ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.

ΟΙΔΙΠΟΥΣ.

ὀθοῦνέκ', εἰ μὴ σοὶ ξυνῆλθε, τάςδ' ἐμάς
οὐκ ἄν ποτ' εἶπε Λαῖον διαφθοράς.

ΚΡΕΩΝ.

555 εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'. ἐγὼ δέ σου
μαθεῖν δικαίῳ ταῦθ', ἅπερ κάμου σὺ νῦν.

575

ΟΙΔΙΠΟΥΣ.

ἐκμάνθαν'. οὐ γὰρ δὴ φονεὺς ἀλώσομαι.

ΚΡΕΩΝ.

τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;

ΟΙΔΙΠΟΥΣ.

ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

ΚΡΕΩΝ.

560 ἄρχεις δ' ἐκείνη ταῦτά γῃς ἴσον νέμων;

V. 551. Brunck reads τὸ σὸν δέ with a few MSS.

V. 553. I have written τὰςδ' from the very certain conjecture of Lud. Doederlein. MSS. τὰς, which some of the commentators have tried to explain by strange devices. Dind. τὰς.

πῶς δ' οὐχί, are parenthetically introduced; we have had, and why not? yet we have learnt nothing.

V. 553. Schol.: ὁ μάντις εἰ μὴ ἐλάμβανέ σε κοινωνὸν τοῦ βουλευ-
ματος οὐκ ἄν με ἔφη τοῦ Λαῖου
φρονέειν.

V. 555sq. σοὺ μαθεῖν ταῦτά] Properly: asking the same questions from you; cf. note on vs. 264 (259.). But Creon says this: In the same manner of questioning,

by which you have tried to prove that I have suborned Tiresias, I will prove by questioning you that Tiresias could not be bought over by me.

V. 559. οὐκ ἔνεστιν] So Electr. 527: ἐξοῖδα τῶνδ' ἀρνήσις οὐκ ἔνεστι μοι. And in Soph. fr. Creus. 326 ed. Dind.: ἤδιστον δ' ὅτω πάρεστι λῆψις ὧν ἐρεῖ καθ' ἡμέραν.

V. 560. ἀρχεῖς δ' ἐκείνη ταῦτά] I. e. τὴν αὐτὴν ἀρχὴν ἐκείνη ἔχεις; or, as the poet himself says

ΟΙΔΙΠΟΥΣ.

ἂν ἥ θέλουσα, πάντ' ἐμοῦ κομίζεται.

580

ΚΡΕΩΝ.

οὔκουν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος;

ΟΙΔΙΠΟΥΣ.

ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

ΚΡΕΩΝ.

οὔκ, εἰ διδοίης γ', ὡς ἐγώ, σαντῶ λόγον.

565 σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς

ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ

585

ἄτρεστον εὐδοντ', εἰ τὰ γ' αὖθ' ἔξει κράτη.

ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἱμέλων ἔφην

τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,

570 οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.

νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω.

590

εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.

πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν

ἀρχῆς ἀλύπου καὶ δυναστείας ἔφν;

575 οὔπω τοσοῦτον ἡπατημένος κυρῶ,

V. 562. οὐκ οὖν Dind.

below vs. 586., ταῦτά κράτη ἐκείνη ἔχεις; for the dative see Matth. §. 385. — γῆς ἴσον νέμων, possessing an equal portion of the kingdom. Νέμειν occurs in the same sense above vs. 201. 237.

V. 561. Schol.: ἂν· τὸ τέλειον ἂ ἂν, ἀντὶ τοῦ ἅτινα ἂν. — κομίζεται ἀντὶ τοῦ ἔχει. Cf. O. C. 1046 sq. ed. m.

V. 563. ἐνταῦθα etc.] From this very thing it is evident that you are a faithless friend, because you wish to share the kingdom.

V. 564. Triclin.: οὐδαμῶς φαίνομαι κακὸς φίλος, εἰ διδοίης σ' αὐτῷ λόγον, ἦγουν σκέψιν καὶ διαγνωστικὴν κρίσιν, ὡς ἐγώ, δηλονότι ἐμαυτῷ δίδωμι. ἦγουν σκέψαι, ὡς ἐγὼ σκέπτομαι. The editors compare Eur. Med. 872: ἐγὼ δ' ἐμαυτῇ διὰ λόγον ἀφίχόμην, and Herodt. II, 162 extr.: οὐδένα λόγον ἐαυτῷ δόντα, where see Wesseling.

V. 565. ἂν δοκεῖς etc.] Triclinius has remarked that the particle ἂν belongs to ἐλέσθαι.

V. 567. ἄτρεστον εὐδοντ'] The verb εὐθεῖν is also used in vs. 65. in the metaphorical signification to be easy or tranquil.

V. 568. ἱμέλων ἔφην etc.] So Phil. 1052: νικῶν γε μέντοι πανταχοῦ χερῶν ἔφην. For the sentiment Bruncck compares Eur. Hipp. 1043 sqq.

V. 569. τύραννα δρᾶν] To do the deeds of a king, i. e. to enjoy kingly power. Cf. Ant. 1169: καὶ ζῇ τυραννὸν σχῆμ' ἔχων. Both Aeschylus and Euripides often use τύραννος for τυραννικός.

V. 571. φέρω] One would expect φέρομαι. But see my note on Oed. C. 6.

V. 575. οὔπω — κυρῶ] I am not yet subject to so great a mistake, i. e. I am not yet so foolish.

- ὦστ' ἄλλα χρήζειν ἢ τὸ σὺν κέρδει καλά. 595
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπύζεται,
 νῦν οἱ σέθεν χρήζοντες αἰκάλλουσι με·
 τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἔνι.
 580 πῶς δ' ἦτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφείς τάδε;
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
 ἀλλ' οὐτ' ἐραστῆς τῆςδε τῆς γνώμης ἔφυν,
 οὐτ' ἂν μετ' ἄλλου δρωῖντος ἂν τλαίην ποτέ.
 καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθῶδ' ἰὼν
 585 πεύθου τὰ χρησθέντ' εἰ σαφῶς ἡγγεῖλά σοι·
 τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβῃς 605
 κοινῇ τι βουλευσάντα, μὴ μ' ἀπλῇ κτάνης
 ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβῶν.
 γνώμῃ δ' ἀδήλῳ μὴ με χωρὶς αἰτιῶ.

V. 578. αἰκάλλουσί με is from the conjecture of Lud. Dindorf. The MSS. absurdly read ἐκκαλοῦσί με. W. Dind. retains ἐκκαλοῦσι.

V. 576. τὰ σὺν κέρδει καλά] See on v. 55.

V. 577. νῦν πᾶσι χαίρω] Rightly Brunck: now I am delighted with all, i. e. now I love all and (νῦν—ἀσπύζεται) am in turn loved by all.

V. 579. τὸ γὰρ τυχεῖν ἅπαντα ἔστιν αὐτοῖς ἐνταῦθα, ἔχουν ἐν ἐμοί, they know that in me are all the things they wish to obtain. On τυγχάνω with the accusative see at Eur. Med. 759. BR. It is perhaps better to explain ἐνταῦθα, ἐν τούτῳ, i. e. ἐν τῷ αἰκάλλειν με.

V. 580. κεῖν' ἂν—τάδε] Κεῖν-να, i. e. τύραννος εἶναι, τάδε, i. e. τύραννα δρᾶν.

V. 581. Schol.: φρονῶν· ὁ καλῶς φρονῶν νοῦς οὐκ ἂν κακὸς γένοιτο.

V. 582. ἀλλ' οὐτ'—ἔφυν] But neither have I been usually of this opinion, i. e. disposition, viz. to wish to be king (κεῖννα λαβοίμ). But Sophocles is frequently in the habit, as Brunck observes, of putting the verb ἔρῳν and the substantive ἐρως to signify desire, wish, be an-

xious for. See O. C. 436. 512. Aj. 967. Phil. 651. 660.

V. 583. τλαίην ποτέ] From δρωῖντος repeat δρᾶν. ERF. On the use of the verb τλῆναι I have spoken at Oed. C. 180.

V. 584. Triclinius: καὶ τοῦτο μὲν ἰὼν καὶ ἰδὼν Πυθῶδε καὶ εἰς τὴν Πυθίαν, πεύθου καὶ μάνθανε τὰ χρησθέντα καὶ τὰ μαντευθέντα σοι. ἔλεγχον καὶ δοκιμασίαν τῶνδε, εἰ σαφῶς καὶ ἀληθῶς ἡγγεῖλά σοι, ταῦθ' ἢ ἔφην σοι. οὕτω καὶ τὸ ἔλεγχον λέγει, καὶ μὴ λήβης ἔξωθεν τὸ εἰς. ἀλλ' ὥσπερ φασίεν, μανθάνω τὸν διδέσκαλον περὶ ἐμῆ εὐνοῦν, οὕτω καὶ τοῦτο, μάνθανε τὰ χρησθέντα ἔλεγχον τῶνδε. Other examples of this phrase are collected by Matth. §. 432. 5. — τοῦτο μὲν — τοῦτ' ἄλλο, first — then. Cf. Philoct. 1345 sq. and Matth. §. 288. not. 2.

V. 586 sq. τῷ τερασκόπῳ—κοινῇ] See Matth. §. 385.

V. 588. Schol.: διπλῇ δέ· ὅτι καὶ αὐτὸς τὸν ἑμαντοῦ καταψηφίσσεται θάνατον.

V. 589. Schol. min.: γνώμῃ δ' ἀδήλῳ· ἐπὶ λογισμῷ ἀμυριβολίαν

- 590 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
 χρηστοὺς νομίζειν, οὔτε τοὺς χρηστοὺς κακοὺς.
 φίλον γὰρ ἔσθλόν ἐκβαλεῖν ἴσον λέγω 611
 καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλείστον φιλεῖ.
 ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
 595 χρόνος δίκαιον ἄνδρα δείκνυσιν ἄνους,
 κακὸν δὲ κἂν ἐν ἡμέρᾳ γνούςῃς μῖα. 615

ΧΟΡΟΣ.

καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
 ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ΟΙΔΙΠΟΥΣ.

- ὅταν ταχύς τις οὐπιβουλεύων λάθῃ
 600 χωρῇ, ταχὺν δεῖ καὶ βουλεύειν πάλιν.
 εἰ δ' ἡσυχάζων προσημνῶ, τὰ τοῦδε μὲν 620
 πεπραγμέν' ἔσται. τὰ μὰ δ' ἡμαρτημένα.

ΚΡΕΩΝ.

τί δῆτα χρηεῖς; ἢ με γῆς ἔξω βαλεῖν;

V. 603. ἢ με is restored from Lb. Vulg. and Dind. ἢ με.

ἔχοντι. — χωρεῖς, privately, i. e. without my presence, without hearing my defence.

V. 590. μάτην] Gl. ἀνεξετάστως. BRUNCK.

V. 593. τὸν παρ' αὐτῷ βίοντον] I. e. τὸν αὐτοῦ βίοντον, his own life Demosth. pro cor. T. I. Reisk. p. 318: εἰ δ' οὐκ ἔστι καὶ παρ' ἑμοί τις ἔμπειρία. ERF.

V. 595sq. χρόνος δίκαιον — μιᾷ] Lest the sentiment appear foolish, says Hermann, and seem to contradict itself, inasmuch as if right is not known except after a long time, the wrong may be hidden for a long time also we must remember that it must be thus understood: that many things happen daily in human life, in which bad men shew their real dispositions, but few from which any one is certainly proved to be good, because honesty rests, for the most part, rather upon abstinence

from evil than absolute action.

V. 597. καλῶς — πεσεῖν] He has spoken well to one who bewares lest he fall, i. e. he who takes care lest he fall, will diligently consider what he has spoken. For πείσιν Elmsley compares El. 398: ἔξ ἀβουλίας πείσιν, and 429: μὴ δ' ἀβουλίας πείσιν.

V. 598. Schol.: ὁ γὰρ ταχύ βουλεύόμενος καὶ μὴ πολλάκις βασανίζων τὴν γνώμην σφάλλεται. πρὸς δὲ ὁ Οἰδίπους φησὶν, ὅτι πρὸς τὰς ταχεῖς ἐπιβουλὰς δεῖ ταχεῖαν καὶ τὴν ἑμνῶν εἶναι.

V. 599 sq. ταχύς — χωρῇ] One would have expected ταχύ τι χωρῇ, but see my note on Philoct. 1062. On the pronoun τις joined with a masculine adjective Passow has treated copiously in his lexicon s. v.

V. 602. τὰ μὰ] Scil. τὰ βουλευόμενα, as is evident from vs. 600. ἡμαρτημένα, irrita erunt.

ΟΙΔΙΠΟΥΣ.

ἥμιστα. θνήσκειν, οὐ φυνγεῖν σε βούλομαι.

ΚΡΕΩΝ.

605 ὅταν προδείξῃς. οἷόν ἐστι τὸ φθονεῖν.

ΟΙΔΙΠΟΥΣ.

ὥς οὐχ ὑπέβλεπον οὐδὲ πιστεύσων λέγεις;

625

ΚΡΕΩΝ.

οὐ γὰρ φρονοῦντά σ' εὖ βλέπω.

ΟΙΔΙΠΟΥΣ.

τὸ γοῦν ἐμόν.

ΚΡΕΩΝ.

ἀλλ' ἐξ ἴσου δεῖ καμόν.

ΟΙΔΙΠΟΥΣ.

ἀλλ' ἔφης κακός.

ΚΡΕΩΝ.

εἰ δὲ ξυνήης μηδέν;

ΟΙΔΙΠΟΥΣ.

ἀρχτέον γ' ὅμως.

ΚΡΕΩΝ.

610 οὔτοι κακῶς γ' ἄρχοντος.

ΟΙΔΙΠΟΥΣ.

ὦ πόλις, πόλις.

V. 609. Hermann has written ἀρχτέος from conjecture, I know not how rightly.

V. 610. Musgrave conjectures ἄρχοντας.

V. 605. οἷόν ἐστι τὸ φθονεῖν] This is excellently explained by a gloss in B.: οἷός ἐστιν ὃ ἐμὸς πρὸς σὲ φθόνος, immediately you shall shew what envy I have against thee. BRUNCK.

V. 607 — 611. Jacobs rightly observes that these short sentences obscurely expressed, indicate the gradual rising of passion increasing more and more.

V. 607. τὸ γοῦν ἐμόν] Scil. εὖ φρονῶ, i. e. I understand my own interest at least. By which Oedipus means that he

understands what will conduce to his own welfare.

V. 609. Schol.: μηδέν ὧν ὑπονοεῖς — ἀρχτέον γ' ὅμως. ἀλλὰ γρη βασιλεύειν. Nay, remarks G. Dindorf, βασιλεύειν, since ἀρχτέον is here used passively; which is a frequent use of the verbal adjective ἡσσητέος, but rare of others. — Nevertheless I am very doubtful of the fidelity of the common reading and I think we should assent to Hermann, who conjectures ἀρχτέος.

V. 610. οὔτοι κακῶς γ' ἄρ-

ΚΡΕΩΝ.

κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.

630

ΧΟΡΟΣ.

παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ
τὴνδ' ἐκ δόμων στείλουσιν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

615 Τί τήνδ' ἄβουλον, ᾧ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ', οὐδ' ἐπαισχύνεσθε, γῆς
οὕτω νοσοῦσης, ἴδια κινοῦντες κακά;
οὐκ εἰ σύ τ' οἴκους, σύ τε, Κρέων, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;

635

ΚΡΕΩΝ.

620 ὦμαιμε, δεινὰ μ' Οἰδίπους ὁ σὸς πόσις

V. 611. μέτεστιν, οὐχὶ T. Dresd. a. μέτεστι τῆςδ' οὐχὶ La, Lc, Γ, Δ, Pal. μέτεστι τῆςδ' οὐ Ald. and some others, among which is Θ. μέτεστ' οὐχὶ Lb pr.

V. 615. τήνδ' I have written from the conjecture of L. Doederlein. See the critical note on vs. 553 ed. m. Dind. τήν.

V. 616. ἐπήρασθ' I have received with Elmsley from the best MSS. instead of ἐπήρατ'. The same critic compares Demosth. pro cor. p. 302 ed. Reisk.: ταύτην τὴν φωνὴν ἐκείνος ἀφῆκε δι' ἐμέ, πολλοὺς καὶ θρασεῖς τὰ πρό τοῦτων ἐπαιρόμενος λόγους.

χοντος] On the genitive absolute see Matth. §. 563.

V. 610 sqq. ᾧ πόλις, πόλις] When Oedipus, on being called a bad king by Creon, calls upon the city, which he was conscious of having governed well, to revenge the injury done to himself, Creon replies to him in such a manner as to assert that the citizens will render assistance to himself also, and avenge the injury he had received from Oedipus.

V. 613. τήνδ'ε] See my note on vs. 512.

V. 614. εὖ θέσθαι] Cf. El. 1434: βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα, νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὡς πάλιν.

V. 615 sq. στάσιν γλώσσης] So Trach. 1179: ταρβῶ μὲν ἐς λόγον στάσιν τοιάνδ' ἐπελθών.

V. 617. Schol.: ἴδια κινοῦντες κακά· φιλονεικοῦντες.

V. 618 sq. οὐκ εἰ σύ τ' — καὶ μὴ — οἴσετε;] This is a frequent conjunction of the particles οὐ and μὴ, in an interrogation, in such a manner that when οὐ is joined with the second person of the future, something is ordered to be done thereby, while something else is forbidden by the particles οὐ μὴ. So Aj. 75: οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς, Trach. 1183: οὐ θᾶσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί; Eurip. Hippol. 498: ᾧ δεινὰ λέξας, οὐχὶ συγχλίσσεις στόμα, καὶ μὴ μιθήσεις αὐθις αἰσχίστους λόγους; Helen. 437: οὐκ ἀπαλλάξεις δόμων, καὶ μὴ πρὸς αὐλείοισιν ἰσχυρῶς πύλαις ὄχλον παρέξεις δεσπόταις.

V. 619. Schol. rec.: τὸ μηδὲν

δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν,
ἢ γῆς ἐπῶσαι πατρίδος, ἢ κτεῖναι λαβῶν.

640

ΟΙΔΙΠΟΥΣ.

ξύμφημι· δρῶντα γὰρ νυν, ὧ γύναι, κακῶς
εἴληφα τοῦμόν σῶμα σὺν τέχνῃ κακῇ.

ΚΡΕΩΝ.

625 μὴ νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν.

645

ΙΟΚΑΣΤΗ.

ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεῖς θεῶν,
ἔπειτα κάμέ, τούσδε θ', οἳ πάρεσί σοι.

ΧΟΡΟΣ.

(στροφὴ α'.)

630 πιθοῦ θελήσας φρονήσας τ', ἀναξ, λίσσομαι.

650

ΟΙΔΙΠΟΥΣ.

τί σοι θέλεις δῆτ' εἰκάθω;

ΧΟΡΟΣ.

τὸν οὔτε πρὶν νήπιον, νῦν τ' ἐν ὄρκῳ μέγαν κατα-
δεσαι.

V. 625. I have written μὴ νυν from conjecture. MSS. and Dind. μὴ νῦν. Cf. note on Ant. 699.

ἄλγος· καὶ μὴ τὴν οὐδαμινὴν λύ-
πην εἰς μέγα κομίσεται. See on
Aj. 1203 ed. m.

V. 621. Schol.: ἀποκρίνας·
ἐν τῶν δυο ποιήσας. For the sy-
nizesis cf. Herm. Elem. doctr. metr.
p. 53., who compares with this
passage the anonymous poem of
the Phoenix (at the end of Clau-
dian's works), v. 28: duodecies
undis irrigat omne nemus.

V. 624. τοῦμόν σῶμα] I. e.
μέ. Cf. Eur. Alc. 647: οὐκ ἦσθ'
ἄρ' ὀρθῶς τοῦδε σώματος πατήρ,
i. e. ἐμός πατήρ, on which pas-
sage I have adduced other exam-
ples from the Heraclidae. BRUNCK.
Add. O. C. 355. El. 1233. 1333.

V. 625sq. Suidas: ἀραῖος· ἀρεῖ
ὑποκείμενος. See v. 1291.

V. 625 sq. ἀραῖος — δρᾶν]
For this collocation of words com-
pare the examples adduced in my
note on Oed. C. 1223.

V. 630. πιθοῦ θελήσας φρο-
νήσας τ'] Rightly Brunck: obey
wisely and in good will. Cf.
Aj. 371; ὑπείκει καὶ φρόνησον ἐν.
Philoct. 1343: συγχώρει θέλων.
Schol.: οἶον, μὴ τῇ δαγῇ εἰκων,
ἀλλὰ τὰ δέοντα διασκεψάμενος.
καλῶς τὸ θελήσας. πολλάκις γὰρ
ἐπὶ ταῖς ὀρχαῖς μεταγινώσκει τις
ἄφελων, αἰδοῦμενος ἐμμένει τοῖς
ἀμαρτήμασιν.

V. 632. ἐν ὄρκῳ μέγαν] I. e.
μέγαν ὄρκον, ἐν ᾧ ἔστι. Cf. note
on vs. 17. On this reverence of
an oath Brunck compares. Eur.
Hipp. 1047.

ΟΙΔΙΠΟΥΣ.

οἶσθ' οὖν ἃ χρῆξεις;

655

ΧΟΡΟΣ.

οἶδα.

ΟΙΔΙΠΟΥΣ.

φράζε δὴ, τί φῆς.

ΧΟΡΟΣ.

635 τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτίᾳ
σὺν ἀφανεῖ λόγῳ σ' αἰτιμον βαλεῖν.

ΟΙΔΙΠΟΥΣ.

εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

ΧΟΡΟΣ.

(στροφῇ β').

οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον.
640 ἐπεὶ ἄθεος, ἄφιλος, ὃ τι πύματον

660

V. 636. I have added the pronoun σ' after λόγῳ from Hermann's conjecture. Dind. λόγῳ αἰτιμον.

V. 637. εὖ νυν I have myself written for εὖ νῦν. Compare the critical note on vs. 625.

V. 639. Ἄλιον begins the next line in Dind.

V. 634. φράζε δὴ, τί φῆς] This answers to the German: was du meinst. Aj. 794: ὥστε μ' ὠδίνειν, τί φῆς. ERF. Schaefer compares Xen. An. II, 1, 15: σὺ δ' ἡμῖν εἰπὲ, τί λέγεις.

V. 635. τὸν ἐναγῇ] I. e. ἐξώλειαν ἐαυτῷ ἐπαρώμενον. Cf. Aeschin. in Ctesiph. p. 502, from which passage we may seek an explanation of the present one. Κναγῆς and ἀραῖς ἐνοχος are joined ibid. p. 512. 515. ERF. Rightly; for the Chorus here refers to the words of Creon himself in vs. 645. ἀραῖος ὀλοῖμην, εἰ etc.

Ibid. ἐν αἰτίᾳ] This must be joined with βαλεῖν, so that ἐν αἰτίᾳ βαλεῖν may mean to accuse of a fault or crime. So Trachin. 940: ὥς νυν μεταίως αἰτίᾳ βάλοι κακῇ. Plato p. 1287. F: μὴδὲ ποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα. Philo Iud. Vol. I. p. 545: οὐ πᾶ-

σαν κάκωσιν ἐν αἰτίᾳ τίθεμαι. MUSGR. Therefore σὺν ἀφανεῖ λόγῳ ἐν αἰτίᾳ βαλεῖν is the same as what Creon had above said in v. 608. γνώμη δ' ἀδήλω μή με — αἰτιῶ. The editors aptly compare Antiphon p. 136 (733 Reisk. 66 Bekk.): ἐγὼ μὲν γὰρ σοι φανερὰν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι.

V. 637. Schol.: εὖ νυν ἐπίστω· γίνωσκε, ὅτι τοῦτω συνηγορῶν ἐμὲ ἄδικεῖς. οὐδὲν γὰρ ἄλλο ἢ ὄλεθρόν μοι ἐπάγεις, εἰ παρόψομαι τὸν ἐπιβεβουλευκότα.

V. 639. οὐ τὸν] I. e. οὐ μὰ τὸν etc. Mā is very often thus suppressed, as infr. 1088. Antig. 758. El. 1063. Eur. Ion. 858. BR. Schol.: ἐπὶ ὄρκον καταπίπτειν, ἔξ οὗ μάλιστα ἐδόκει πείσαι τὸν βασιλέα. ἦλιον δὲ ὀμνυσιν ὅτι πάντα ἑωρακώς συνῆδει τὸ πᾶν.

V. 640. ἄθεος] See on vs. 249

- ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.
 ἀλλὰ μοι δυσμόρῳ γὰ φθίνουσα 665
 τρῦχει ψυχάν, τάδ' εἰ κακοῖς κακὰ
 645 προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.

ΟΙΔΙΠΟΥΣ.

- ὄδ' οὖν ἔτω, καὶ χρὴ με παντελῶς θανεῖν.
 ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ. 670
 τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐπιοικτείρω στόμα
 ἐλεινόν· οὔτος δ', ἔνθ' ἂν ἦ, στυγῆσεται.

ΚΡΕΩΝ.

- 650 στυγνὸς μὲν εἶκων δῆλος εἰ, βαρὺς δ'. ὅταν
 θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἄλγιστα φέρειν. 675

V. 642. That there is some latent error in the words ἀλλὰ μοι — ψυχάν, is evident from the metre of the antistrophic verse alone. Nor can I yet discover what the poet did write. Hermann has lately conjectured ἀλλὰ μ' ἄδυσμορος γὰ φθίνουσα τρῦχει, destroying the word ψυχάν.

V. 644. I have omitted the copula καὶ usually placed before τὰδ', as Hermann also had formerly conjectured.

V. 649. ἐλεινόν was first restored by Erfurdt. MSS. ἐλεινόν.

ed. m. — Schol. cod. Lips.: ὁ τι πύματον ὀλοίμαν· φθαρείην ὀπρὶ ἔσχατον, ἥγουν ἀπώλειαν ἦτις ἔσχατη· τουτίστι φθαρείην ἔσχατην ἀπώλειαν.

V. 642 sqq. Triclin.: ἀλλ' ἵνα μὴ κορυφωθείη ἡ τῆς πόλεως δυστυχία τὰ ὑμέτερα προσλαβοῦσα κακὰ, προνοούμενος ἐγὼ τὴν ἰκέρειαν ταύτην ἀπήνεργά σοι. Rightly, for the Chorus says this: the calamity of the city wastes me, if these further evils at your hands be added to those already.

V. 645. προσάψει] It has a neuter signification in this passage, as συνάπτειν in Aesch. Pers. 883. Eur. Hipp. 187. ERF. Nay, remarks Elmsley, προσάψει is here active. It depends upon γὰ in vs. 642. An anonymous scholar in Burges' note rightly renders it addita habeat. Eurip. Herc. F. 1210: ἰὼ πᾶι, κατὰσχεθε λέοντος ἄγριον θυμόν, ὡς βρόμον ἐπὶ πό-

νιον, ἀνόσιον ἐξάγει, κακὰ θείων κακοῖς ξυνάψαι, τέκνον. Add. Med. 78. Iph. T. 487.

V. 646. ἔτω] I. e. ἀπέτω. Vide ad Philoct. 48.

V. 650. στυγνὸς — δῆλος εἰ] You shew yourself hard (cruel), while you yield. Στυγνὸς occurs in the same signification elsewhere, as in El. 918: νῶν δ' ἦν τὰ πρόσθεν στυγνός.

V. 650 sq. βαρὺς δ' — περάσῃς] Schol.: ὅταν δὲ ἐπὶ τὸ πέρας ἔλθῃς τῆς ὀργῆς, τότε βαρῶς οἶσεις τὸ πρᾶγμα, ὅσον μετανοήσεις καὶ ἄδικα ἐνθυμηθήσῃ. He is followed by Brunck, who rightly interprets these words thus: but when your anger shall have cooled, you will hate yourself.

V. 651 sq. αἱ δὲ — φέρειν] But such a nature is most troublesome to its own self, i. e. he who suffers himself to be so carried away by anger, that

ΟΙΔΙΠΟΥΣ.

οὐκουν μ' εἴσεις, κακτὸς εἶ;

ΚΡΕΩΝ.

σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖςδ' ἴσος.
πορεύσομαι,

ΧΟΡΟΣ.

(ἀντιστροφή α').

655 γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω;

ΙΟΚΑΣΤΗ.

μαθοῦσά γ' ἦτις ἡ τύχη.

680

ΧΟΡΟΣ.

δόκησις ἀγνώς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ
"νδικον.

ΙΟΚΑΣΤΗ.

ἀμφοῖν ἀπ' αὐτοῖν;

ΧΟΡΟΣ.

ναίχι.

ΙΟΚΑΣΤΗ.

καὶ τίς ἦν λόγος;

he makes some determination of which he afterwards repents, and which causes him the greatest sorrow.

V. 654. σοῦ μὲν τυχὼν ἀγνώ-
τος] Having experienced in
you one who knew me not.
i. e. my real nature being un-
known to you. ἐν δὲ τοῖςδ' ἴσος,
but just among these. For the
phrase τυχεῖν τινός τινος see at
Phil. 318. and on ἴσος *ibid.* vs. 675.

V. 655. κομίζειν δόμων
τόνδ' ἔσω] See on v. 231—233
ed. m. Scholiasta: ὡς κατέγνωκεν
ὁ χορὸς τοῦ Οἰδίποδος, παρακλιεῦ-
ται τῇ γυναικὶ εἰσάγειν αὐτόν.

V. 656. μαθοῦσα] We must
take in from the foregoing verse:
κομιῶ αὐτόν ἔσω, μαθοῦσα, when
I shall have known. Cf. note
on Phil. 998. Schol.: πιθανῶς
μετὰ τὸ διηλλάχθαι αὐτοὺς ἐπιζη-
τεῖ τὴν αἰτίαν. ἅμα δὲ καὶ ἵνα

ἀρχὴ γένηται τοῦ ἀναγνωρισμοῦ.

V. 657. δόκησις — ἦλθε] It
is plain that the genitive λόγων
depends on ἀγνώς, so that δόκη-
σις ἀγν. λ. means an opinion,
which is certain on no point. For
the use of the verb ἦλθε cf. v. 523:
ἐλλ' ἦλθε μὲν δὴ τοῦτο τοῦνε-
δος etc. Schol.: ὁ χορὸς ὑπὲρ ἀμ-
φοτέρων ἀπολογεῖται· ὑπὲρ μὲν
τοῦ Κρέοντος ὅτι ἐπ' ἀδύλοισ ἐγ-
κέληται· ὑπὲρ δὲ τοῦ Οἰδίποδος,
ὅτι εἰκότως ὠργίσθη, ἐπὶ τοιού-
τοις διαβληθείς.

Ibid. Schol.: τὸ μὴ "νδικον-
οῖον, τὸ μὴ ἐνδίκως θρυλούμενον,
ὃ ἔστιν ἡ ψευδὴς διαβολή, κὰν τὸ
συνειδὸς ἐρῶμενον ἦ. The un-
just accusation of Oedipus
bites, i. e. Creon. MUSGR.

V. 659. Schol.: ἀμφοῖν ἀπ'
αὐτοῖν· οῖον, ἀμφοτέροις τῆς δια-
φορᾶς αἰτίαι εἰσιν;

ΧΟΡΟΣ.

- 660 ἄλῃς ἔμοιγ', ἄλῃς, γᾶς προπονουμένας,
φαίνεται, ἐνθ' ἔληξεν, αὐτοῦ μένειν.

685

ΟΙΔΙΠΟΥΣ.

ὄρᾳς ἴν' ἦκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ.
τοῦμόν παριεῖς καὶ καταμβλύνων κέαρ;

ΧΟΡΟΣ.

(ἀντιστροφῇ β').

ἄναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἴσθι δὲ

690

- 665 παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,
ὅς τ' ἐμὰν γὰρ φίλαν ἐν πόνοις
ἀλύουσάν κατ' ὀρθὸν οὐρῖσας,

695

- 670 τανῦν τ' εὖπομπος, εἰ δύναιο.

V. 664. ἴσθι δὲ begins the next line in Dind.

V. 667. ὅσ' Dind.

V. 670. The old MSS. read: εἰ δύναιο γενοῦ. Triclin. εἰ δύναι
γίνου. It is certain, and now understood by Hermann, that γενοῦ is a
spurious addition taken from vs. 53. But I cannot persuade myself
that the omission of that word effects a complete cure: for we deci-
dedly require a finite verb, opposed to οὐρῖσας. What this verb was,
I cannot as yet divine. But for τανῦν τ' many MSS. have τανῦν δ',
which might, I am aware, be rightly used, so I judge the common
reading more simple and better adapted to the sense of the passage.

V. 660 sqq. Schol.: ἄλῃς ἔμοιγ',
ἄλῃς· αὐταρχὲς μοι φαίνεται σιγῇ-
σαι τὸν λόγον ἐνθα ἔληξεν· ἀντί
τοῦ ἱκανὰ λίλεκται, καὶ αὐταρχὲς
ἐστὶν ἀναπεπαῦσθαι τὰ τοῦ λόγου,
ἐνθα ἔληξεν ἡ στήσις.

V. 662 sq. Schol.: ὄρᾳς ἴν'
ἦκεις, ἀγαθός· τοῦτό φησιν ὁ
Οἰδίπους ἀγανακτῶν. διὰ τί πρὸς
ἕτερον ἀποφεύγεις, καίτοι ἀγαθός
ὢν ἀνὴρ, καὶ οὐχ ὁμολογῇς τὰ
λυπήσαντά με τῇ Ἰοκαστῇ; διὰ τί
οὐκ οὐ συνοργίζῃ μοι, ἀλλὰ πρᾶ-
νεις με ὑπὲρ τοῦ Κρέοντος;

V. 663 sq. τοῦμόν παριεῖς
καὶ — κέαρ] I should unite
τοῦμόν παριεῖς, omitting or
neglecting that which was
to my advantage, καὶ τὸ σὸν
κέαρ κατ., weakening the af-
fection which you ought to
feel towards me, suffering
it to grow listless. The next
words of the chorus seem to re-
quire some such interpretation. If

κέαρ be referred to Oedipus, I
should understand the anger of
the king, which, in his opinion,
ought not to be lightened and
overcome in such a contest, but
rather inflamed with a desire to
overcome the tricks of Creon. F.
IACOBUS.

V. 664. οὐχ ἅπαξ μόνον]
Not once only, i. e. frequently,
often.

V. 665. παραφρόνιμον] In-
sane, mad; ἀπορον ἐπὶ φρόνιμα,
useless for any good coun-
sel. MUSGR.

V. 666. εἰ σε νοσφίζομαι]
If I desert thee, i. e. if, as you
suspect, I join with Creon against
thee.

V. 667. ἐν πόνοις] ἐν κακοῖς,
when Thebes was troubled by the
Sphinx.

V. 669. κατ' ὀρθὸν οὐρῖσας]
Thou didst direct our course
by a prosperous gale or road

ΙΟΚΑΣΤΗ.

πρὸς θεῶν δίδαξον καὶ, ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.

ΟΙΔΙΠΟΥΣ.

ἐρῶ (σὲ γὰρ τῶνδ' ἐς πλεον, γύναι, σέβω)
Κρέοντος οἶά μοι βεβουλενικῶς ἔχει.

700

ΙΟΚΑΣΤΗ.

675 λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.

ΟΙΔΙΠΟΥΣ.

φονέα μὲ φησι Λαῖου καθεστάναι.

ΙΟΚΑΣΤΗ.

αὐτὸς ξυνειδώς, ἢ μαθὼν ἄλλου πάρα;

ΟΙΔΙΠΟΥΣ.

μάντιν μὲν οὖν κακοῦργον εἰσπέμφας, ἐπεὶ
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροὶ στόμα.

705

i. e. thou didst preserve us, But he speaks of the city as of a ship guided by Oedipus. Cf. Trachin. 827: καὶ τὰδ' ὁρῶς ἐμπεδα κατουρίζε. Eur. Androm. 611, and also infr. 88. which pertains hither for another reason: κατ' ὁρῶν ἐξελθόντα.

V. 667 — 670. δὲ τ' — τανῦν τῇ] The chorus here says the same thing which is differently expressed below vs. 52 sq.: ὁρνιδί γάρ καὶ τῇν τότ' αἰσίῳ τύχην παρέσχες ἡμῖν, καὶ τανῦν ἴσος γίνοῦ. But for the same reason which causes the finite verb to be placed in the latter portion of the sentence, it is also required here, so that it is impossible to doubt but that the copyists have here been at fault. On the collocation of the particles τὲ — τὲ I have treated at vs. 35 sqq. on the omission of the adverb πάλα, to which τανῦν is opposed, at vs. 447. Lastly, the noun εὐποτμος is rightly explained by the Schol. cod. Lips.: ἀγαθὸς ὁδηγός, κυβερνήτης. For the poet has retained the metaphor, comparing the administration of a state with the guidance of a ship.

V. 671 sq. ὅτου — πράγμα-τος μῆνιν] On the genitive μῆ-νιν see at Philoct. 325. Then μῆ-νιν, βοήν, κραυγὴν, ἐλπίδα ἰστά-ναι are phrases used by the poets to signify nothing more than μῆ-νισιν or ὀργίζεσθαι, βοᾶν, ἐλπίζειν in prose writers. Cf. Philoct. 1235. Eurip. Or. 1522. Iphig. A. 789.

V. 673 sq. ἐρῶ — — Κρέον-τος οἶα — ἔχει] I. e. ἐρῶ τὰ τοῦ Κρέοντος βουλευμάτων, οἶά μοι βιβ. ἔχει. On this phrase see Herm. in Mus. Stud. Antiq. p. 156 sq. and on Vig. p. 680. with Matth. §. 342, 2.

Ibid. σὲ γὰρ — σέβω] For I prefer obeying thee who biddest me speak and explain the thing, than these who think that the whole matter should be kept in silence.

V. 675. εἰ σαφῶς — ἐρεῖς] If you wish truly to explain the contest, the cause of which you attribute to Creon. On the phrase νεῖκος ἐγκαλεῖν I have treated at Phil. 325.

V. 678. μάντιν — εἰς πέμ-ψας] Sc. φησί, i. e. the impious prophet says, whom he sent

ΙΟΚΑΣΤΗ.

- 680 σύ νυν ἀφείς σεαυτὸν ὧν λέγεις περί,
 ἐμοῦ ἴακονσον, καὶ μάθ', οὔνεκ' ἐστί σοι
 βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710
 χρησμός γὰρ ἦλθε Λαῖω ποτ', οὐκ ἐρῶ
 685 Φοῖβον γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
 ὡς αὐτὸν ἥξοι μοῖρα πρὸς παιδὸς θανεῖν,
 ὅστις γένοιτ' ἐμοῦ τε κακείνου πάρα.
 καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
 λησται φρονεύουσ' ἐν τριπλαῖς ἀμαξίτοις.
 690 παιδὸς δὲ βλάστας οὐ δέσχον ἡμέραι

V. 680. I have myself written *σύ νυν* for *σύ νῦν*. See my note on Ant. 699. Dind. *νῦν*.

V. 686. I have received *ἥξοι* for *ἥξει* from the best MSS.

to me, *ἐπεὶ* — *στόμα*, for as far as he is concerned, i. e. for he himself keeps his discourse free, viz. from saying that I had slain Laius. To nearly the same purpose Triclinius: *ἐπεὶ ἐλευθεροῖ πᾶν τὸ στόμα τοῦτου τοῦ λόγου, τοῦ λέγειν, ὅτι ἐγὼ φονεὺς εἰμι Λαῖου, τό γ' εἰς αὐτόν, ἡγουν ὅσον τὸ κατ' αὐτὸν αὐτὸς γὰρ περὶ τοῦτου κατὰπαξ σιγῇ.*

V. 680. *σύ νυν ἀφείς* — *περί*] Properly: release yourself from those things of which you are speaking, i. e. cast away care concerning what you are now speaking of.

V. 682. *μαντικῆς ἔχον τέχνης*] I have already shewn at Aj. 745. that Sophocles often uses simple verbs for compound, and that he moreover joins with them the same cases as are commonly required by the compounds. Thus also in this passage I think the poet has used *ἔχον* in the same sense as the prose writers would have made use of *μετέχον*.

V. 683. *σημεῖα τῶνδε σύντομα*] Brief tokens or evidences of this matter. Cf.

Ant. 446: *σὺ δ' εἰπέ μοι μὴ μῆχος, ἀλλὰ σύντομα*. But the poet with great skill represents Iocasta, in attempting to free Oedipus from the care with which he was overpressed, and to shew that the prophet was of no authority, relate such particulars as tend both to increasing the anxiety of Oedipus, and shewing that the race of prophets was not one to be despised.

V. 686. *ὡς αὐτόν* etc.] For the sentiment cf. O. C. 969: *εἴ τοι θέσγατον πατρὶ χρησμοῖσιν ἰκνεῖθ'*, ὥστε πρὸς παιδῶν θανεῖν; for the phrase Phil. 331: *ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλῆα θανεῖν*, from whence some one might suppose that *ἥξοι* should have been written here. But either phrase might be used.

V. 689. Schol.: *ἐν τριπλαῖς ἀμαξίτοις καλῶς τὸν τόπον προσέθηκεν, ἵνα εἰς ὑπόμνησιν ἀγάγῃ τὸν Οἰδίποδα.*

V. 690. *παιδὸς δὲ βλάστας*] Brunck considers this an accusative absolute. But why should we not make it depend upon *δέσχον*? three days did not pass over from his birth till what happened following, i. e. three

- τρεις, καί νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν
 ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
 κἀνταῦθ' Ἀπόλλων οὐτ' ἐκείνον ἤνυσεν 720
 φονέα γενέσθαι πατρός, οὔτε Λαῖον
 695 τὸ δεινὸν, οὐφοβεῖτο, πρὸς παιδὸς παθεῖν.
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
 ὧν ἐντρέπον σὺ μηδέν. ὧν γὰρ ἂν θεὸς
 χρεῖαν ἐρευνᾷ, ῥαδίως αὐτὸς φανεῖ. 725

ΟΙΔΙΠΟΥΣ.

- οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
 700 ψυχῆς πλάνημα κἀνακίνησις φρενῶν.

ΙΟΚΑΣΤΗ.

ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις;

ΟΙΔΙΠΟΥΣ.

- ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὥς ὁ Λαῖος
 κατασφαγείη πρὸς τριπλαῖς ἀμαξιτοῖς. 730

ΙΟΚΑΣΤΗ.

ἡὐδατο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.

V. 692. I have no doubt but Sophocles wrote ἄβατον εἰς ὄρος.

V. 695. For παθεῖν most of the MSS. have θανεῖν, which is evidently the work of an interpreter. Dind. θανεῖν.

days did not elapse from the birth of the child. MATTHIAE. Rightly. See also his Gr. §. 427, 3.

V. 691. καί νιν ἄρθρα — ποδοῖν] On καί see Matth. §. 620, on the double accusative ibid. §. 421, 5. The words ἄρθρα ποδοῖν ἐνζ. are rightly explained by the recent Schol.: τὰ σφυρὰ περὶνὴ συνάψας.

V. 692. ὄρος] In Cithaeron.

V. 693 sq. ἤνυσεν — γενέσθαι. Perfect, ut esset. So Aesch. Pers. 718: στρατὸς ἤνυσεν περᾶν.

V. 697. ὧν ἐντρέπου etc.] I. e. ἀλλὰ τούτων etc. Cf. Matth. §. 477. b.

V. 697 sq. ὧν γὰρ ἂν θεὸς χρεῖαν etc.] Schol. rec.: ἡγουν ἂ γὰρ ὁ θεὸς ζητῇ, πρέποντα κρῖ-

νας ζητεῖσθαι, ῥαδίως, ἡγουν ἐν-κόλως, αὐτὸς δείξει.

V. 700. ψυχῆς πλάνημα] Wandering, error, i. e. a fluctuation of mind, in one word uncertainty; see vs. 67: φροντίδος πλάνους, and O. C. 316: ἀρ' ἐστίν; ἀρ' οὐκ ἐστίν; ἡ γνώμη πλανᾷ; On the contrary ἀνακίνησις φρενῶν is a perturbation of mind. These words have been wrongly explained by the later Scholiast.

V. 701. ποίας μερίμνης — λέγεις] I. e. ποία ἐστὶν ἡ μέριμνα, ἥς ὑποστραφεῖς (i. e. φροντίδων) τοῦτο λέγεις; Elmsley aptly compares Aj. 1117: τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφεῖν, on which passage (vs. 1069 sq. ed. m.) see my note.

V. 704. οὐδέ πω λήξαντ

ΟΙΔΙΠΟΥΣ.

705 καὶ ποῦ 'σθ' ὁ χῶρος οὗτος, οὗ τόδ' ἦν πάθος;

ΙΟΚΑΣΤΗ.

Φωκίς μὲν ἡ γῆ κλήζεται· σχιστὴ δ' ὁδὸς
ἐς ταῦτ' Ἀελφῶν ἀπὸ Δαυλίας ἄγει.

ΟΙΔΙΠΟΥΣ.

καὶ τίς χρόνος τοῖςδ' ἐστὶν οὕξεληλυθώς;

735

ΙΟΚΑΣΤΗ.

σχεδὸν τι πρόσθεν ἢ σὺ τῆςδ' ἔχων χθονὸς
710 ἀρχὴν ἐφαίνου, τοῦτ' ἐκηρύχθη πόλει.

ΟΙΔΙΠΟΥΣ.

ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;

ΙΟΚΑΣΤΗ.

τί δ' ἔστι σοι τοῦτ', Οἰδίπους, ἐνθύμιον;

ΟΙΔΙΠΟΥΣ.

μήπω μ' ἐρώτα. τὸν δὲ Λαῖον φύσιν
740 τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων.

740

ΙΟΚΑΣΤΗ.

715 μέγας, χροάζων ἄρτι λευκανθὲς κάρα,

V. 714. Brunck writes τότε for ἔχων, from conjecture.

[*χεῖρ*] Gl. οὐπω δὲ ἔληξαν. BR.

V. 707. The place is described, where the way leading to Daulia joined the other road leading from Thebes to Delphi. On Daulia cf. Strabo p. 423. B.: ἐν δὲ τῇ μεσογαίᾳ μετὰ Δελφοῦς ὡς πρὸς τὴν ἑω Δαυλὶς πολίχνην. That the place where Oedipus slew his father was properly called *σχιστὴ ὁδὸς* is asserted by Pausan. in Phocic. p. 808. MUSGR. *Δελφῶν ἀπὸ Δαυλίας*, i. e. ἀπὸ *Δελφῶν* καὶ ἀπὸ *Δαυλίας*. So below vs. 761: ἀγροῦς — *καπὶ πομνίων νομαίς*. Cf. Matth. §. 595, 4.

V. 708. τοῖςδ'] Since these things were done. Cf. Matth. §. 388. c.

V. 711. Schol.: ὦ Ζεῦ — πέρι· ἀναιμυγήσεται ὁ Οἰδίπους

καὶ τοῦ χρόνου καὶ τοῦ τόπου, καὶ πρὸς τὸν Δία φησί, τί μοι ποιήσεις;

V. 712. ἐνθύμιον] Terri- culamentum. I have copiously illustrated this signification on Eur. Herc. F. 724. MUSCR. Erfurdt also refers to Wagner on Alciph. T. II. p. 44.

V. 713. φύσιν] Gl. τὸν τοῦ σώματος ὄγκον.

V. 714. τίνα δ' ἀκμὴν ἤβης ἔχων] Supply ἦν, which is contained in the preceding words φύσιν τίνα εἶχε. But that ἦν ἔχων is a correct expression, is well known. And Iocasta had this very word ἦν in mind in the following words, as she uses the nominative. So Hermann explains this passage.

V. 715. χροάζων — κάρα] This is a rather unusual expres-

μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάται πολύ.

ΟΙΔΙΠΟΥΣ.

οἷμοι τάλας· ἔοικ' ἐμαντὸν εἰς ἀράς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι.

745

ΙΟΚΑΣΤΗ.

πῶς φῆς; ὁκνῶ τοι πρός σ' ἀποσκοποῦσ', ἄναξ.

ΟΙΔΙΠΟΥΣ.

720 δεινῶς ἀθυμῶ, μὴ βλέπων ὁ μάντις ἦ.
δείξεις δὲ μάλλον, ἦν ἔν ἐξείπης ἔτι.

ΙΟΚΑΣΤΗ.

καὶ μὴν ὁκνῶ μέν, ἂν δ' ἔρη μαθοῦσ' ἐρῶ.

ΟΙΔΙΠΟΥΣ.

πότερον ἐχώρει βαιὸς ἢ πολλοὺς ἔχων
ἄνδρας λοχίτας, οἳ ἀνὴρ ἀρχηγέτης;

750

ΙΟΚΑΣΤΗ.

725 πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' ἀντοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μῆλα.

ΟΙΔΙΠΟΥΣ.

αἰαῖ, τὰδ' ἤδη διαφανῇ. τίς ἦν ποτε
ὁ τούδε λέξας τοὺς λόγους ὑμῖν, γύναι;

755

ΙΟΚΑΣΤΗ.

οἰκέυς τις, ὅς περ ἔκετ' ἐκωθίεις μόνος.

V. 722. ἂν δ' is restored by Erfurdt from a very few MSS. The rest have ἂ δ' ἂν.

sion meaning: having his head shining with the first white hairs. *Λευκανθῆς* is put for *λευκόν*, as *ἀγλαῶψ* for *ἀγλαός* in vs. 214.

V. 717 sq. *ἔοικ'* — *προβάλλων οὐκ εἰδέναι*] I. e. *ἔοικα προβαλεῖν ἐμαντὸν οὐκ εἰδώς*. Cf. *Matth. §. 552. β.*

V. 719. *ὁκνῶ τοι*] I fear, I tremble lest. So below vs. 229: *ὡς νῦν ὁκνοῦμεν πάντες*, and elsewhere frequently.

V. 720. *μὴ βλέπων ὁ μάντις β]* Oedipus speaks with great aptness thus, probably referring to what Tiresias had reproached him

with in vs. 371: *τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἰ*.

V. 723. *βαιὸς*] Suidas: *βαίαι· μικραί· καὶ βαιὸς ἰδίως ἀντι τοῦ εἰς*. *Σοφοκλῆς* — *ἐν Αἰχμηλωτίαι· ἔσπεισα βαίᾱς κύλιος ὥς τε δεύτερα*. Musgrave more correctly interprets *βαιὸς*: feeble, i. e. without much retinue.

V. 724. *λοχίτας*] Gl. *ἐπαρπιστάς*. BR.

V. 726. *κῆρυξ*] Among the ancients heralds were held sacred, and hence kings and potentates used them as companions for en-

ΟΙΔΙΠΟΥΣ.

730 ἢ κὰν δόμοισι τυγχάνει τανῦν παρῶν;

ΙΟΚΑΣΤΗ.

οὐ δῆτ' ἀφ' οὗ γὰρ κείθεν ἦλθε, καὶ κράτη

σέ τ' εἶδ' ἔχοντα Λαΐόν τ' ὀλωλότα,

ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν

760

ἀγρούς σφεπέμψαι κάπῃ ποιμνίων νομάς,

735 ὥς πλεῖστον εἶη τοῦδ' ἄποπτος ἄστεως.

κάπεμψ' ἐγὼ νιν. ἄξιος γὰρ, οἷ' ἀνὴρ

δοῦλος, φέρειν ἦν τῆςδε καὶ μείζω χάριν.

ΟΙΔΙΠΟΥΣ.

πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν;

765

ΙΟΚΑΣΤΗ.

πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;

ΟΙΔΙΠΟΥΣ.

740 δέδοικ' ἐμμαντόν, ὃ γύναι, μὴ πόλλ' ἄγαν

εἰρημέν' ἦ μοι, δι' ἃ νιν εἰσιδεῖν θέλω.

ΙΟΚΑΣΤΗ.

ἀλλ' ἵζεται μέν· ἄξια δέ που μαθεῖν

κἀγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ.

770

V. 735. I have restored ἄστεως from La. Vulg. ἄσπεος.

V. 736. οἷ' ἀνὴρ is from Hermann's conjecture. The MSS. have partly ὄγ' ἀνὴρ, others ὁδ' ἀνὴρ, others ὅδε γ' ἀνὴρ, which last is received by Brunch.

suring their own safety. See Eustath. on Hom. II. α, 334.

V. 732 sq. The poet with great art here introduces Iocasta speaking of such things as tend more and more to convicting Oedipus of the murder.

V. 735. τοῦδ' ἄποπτος ἄστεως] On the signification of the adjective ἄποπτος see my note on El. 1463. and my remarks in Censura Aiac. ab Lobeck. edit. p. 7 sqq.

V. 738. πῶς ἂν μόλοι] O that he would come! See note on Phil. 777.

V. 739. πάρεστιν] Gl. δυνατόν ἐστι τοῦτο. See Lexicon. ἐφίεσαι. gl. ἐντέλλη. BR. Cf. Matth. §. 350. not.

V. 741. εἰσιδεῖν] Gl. ἰδεῖν, as εἰσορᾶν a hundred times occurs for ὁρᾶν. See my index to Aristophanes s. v. Praepositiones. BR.

V. 743. δυσφόρως ἔχοντ'] Gl. βαρέως διακείμενα. So a little below δυσφόρως ἦγον, βαρέως, χαλεπῶς. BR. ἐν σοὶ seems to mean in your opinion, as often. HERM.

ΟΙΔΙΠΟΥΣ.

- κού μὴ στερηθῆς γ', ἐς τοσοῦτον ἐλπίδων
 745 ἔμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μέλζονα
 λέξαίμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦδ' ἰών;
 ἔμοι πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
 μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775
 ἀστῶν μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη
 750 τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
 σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
 ἀνὴρ γὰρ ἐν δειπνοῖς μ' ὑπερπλησθεὶς μέθης
 καλεῖ παρ' οἴνῳ πλαστός ὥς εἶην πατρί. 780
 καγὼ βαρυνθεὶς τὴν μὲν οὔσαν ἡμέραν

V. 745. *μελζονα* is my own conjecture. The MSS. have *μελζονι*, which is most absurd. Dind. *μελζονι*.

V. 744. *στερηθῆς*] Sc. τοῦ μαθεῖν. — ἐς τοσ. ἔλπ. ἔμοῦ βεβῶτος, when I have come to such a pitch of hope, viz. that it will come to pass that he shew plainly what I dread, that I am the murderer of Laius.

V. 745. *μελζονα* *λέξαίμ'* ἂν] For the use of the adjective *μελζονα* cf. El. 377: *εἰ γὰρ τῶνδ' ἐμοὶ μελζόν τι λέξεις, οὐκ ἂν ἐν-τελείοιμ' ἔτι*. Trachin. 324: *ἦ τις οὐδαμὰ προῦφηνεν οὔτε μελζόν' οὔτ' ἑλπίσσονα*. Of the use of the particle *καὶ* I have spoken on Aj. 766.

V. 746. *διὰ τύχης τοιαῦδ' ἰών*] Since I have experienced such a fortune, or rather when I am in such danger. BR. Cf. Matth. §. 580. c.

V. 748. Schol.: *Φερεκύδης φησὶ Μένδουσαν εἶναι τὴν Πολύβου γυναῖκα, θυγατέρα δὲ Ὀρσιλόχου τοῦ ἀδελφικοῦ. οἱ δὲ Ἀντισχίδα τὴν Χάλκωνος. — Δωρίς. Πειλοποννησιακή*. Cf. Argument. p. 10 sq.

Ibid. Schol.: *ἡγόμην. ἔτρι-φόμεν, ἐτύγχανον*. Nay, it signifies I was thought. So Antig. 34. *τὸ πρᾶγμα ἄγειν ὥς παρ' οὐδέν*, which the Scholiast rightly interprets, *ἡγεῖσθαι*. Similar phra-

ses are *ἐν τιμῇ ἄγειν, δυσφόρως ἄγειν*. See on v. 756 sq.

V. 749. *πρὶν — ἐπέστη*] See Matth. §. 522. 2.

V. 750. *θαυμάσαι μὲν ἀξία*] See Matth. §. 535. not. b.

V. 751. *σπουδῆς — τῆς ἐμῆς οὐκ ἀξία*] Not worthy of my care or study, i. e. not worthy that I should do carefully what I have done.

V. 752. *ἀνὴρ γὰρ*] On the use of the particle *γὰρ* see Matth. §. 615.

V. 753. *παρ' οἴνῳ*] Inter pocula. Cf. Apollon. Rhod. 1, 458. and Valck. on Callim. p. 15. 262. ERF. The words *καλεῖ με ὥς πλαστός εἶην* are spoken in this sense: *καλεῖ με πλαστόν εἶναι*. Cf. Matth. §. 420. not. 1. a. But I must confess that I find some difficulty in the words *ἐν δειπνοῖς* and *παρ' οἴνῳ* thus joined, since either would be enough by itself. And I am not certain whether *παρ' οἴνῳ* be not the work of an interpreter, to which the genuine words have given place.

V. 754. *βαρυνθείς*] Gl. *χολωθείς*. The rustic in Aristoph. Nub. 1363: *καγὼ μόλις μέν, ἀλλ'*

- 755 μόλις κατέσχον· θάτερά δ' ἰὼν πέλας
μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφύρως
τοῦναιδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κέλινον ἐτερπόμεν, ὅμως δ' 785
ἔκνιζέ μ' αἰεὶ τοῦθ'· ὑφείρπε γὰρ πολύ.
- 760 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθῶδε. καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμεν
ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια
καὶ δεινὰ καὶ δύστηνα προῦφηνεν, λέγων, 790

V. 763. Vulg. and Dind. προῦφάνη λέγων, which anyone will acknowledge could not have been written by Sophocles, provided he be acquainted with the use and signification of the verb *προφαίνεσθαι*, which never signifies to be found, but always to come to light, to appear; but we must recollect that it means to appear in such a manner as to signify to come within sight, to come. It signifies to come to light, i. e. to be born, in O. C. 246: *ὡς τις ἀφ' αἵματος ὑμετέρου προφανείσα*. Phil. 202: *προῦφάνη κτύπος* to come within sight, or simply to come, in El. 1285: *προῦφάνης δὲ φιλιτάτην ἔχων πρόσονιν*. O. C. 1505: *ἀναξ, παθοῦντι προῦφάνης*. huius fab. 163: *τριῖσσι ἀλεξιμοροι προφάνητέ μοι*, where the poet himself immediately explains the verb *προφάνητε* by *ἔλθετε* in vs. 166. Antig. 1150: *παῖ, Ζηνὸς γένεθλον, προφάνηθι*. Nor would a diligent commentator adduce vs. 395, in opposition to my opinion, supposing that *προῦφάνης* signifies you are discovered. For whoever considers the connection of that passage, and reads and considers all the passages where *προφαίνεσθαι* is used by the Greek poets, will not hesitate to interpret it there also: in *lucem prodisti*. — Hence I have corrected *προῦφηνεν*, the aptness of which may be understood from my explanatory note.

δμως ἡνεσχόμεν τὸ πρῶτον· ἐπειτα δ' etc. BR.

V. 754 sq. *τὴν μὲν οὖσαν ἡμέραν — κατέσχον*] *Neuius* aptly quotes *Philoct.* 690. *πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχεν*;

V. 756 sq. *δυσφύρως τοῦναιδος ἦγον*] i. e. *ἐδυσφύρουν*. *Neuius* compares *Plato Rep.* VII. p. 528. C.: *εἰ πόλις ὅλη ξυνεπιστατοῖ ἐντίμως ἄγουσα αὐτά*. See also my note on vs. 748.

V. 758. *τὰ μὲν κέλινον ἐτερπόμεν*] In Latin we should say: *parentibus gaudebam*, *contentus eram*. Cf. *El.* 261. On the accusative depending upon the verb *τέρπεσθαι* see *Matth.* §. 414.

V. 759. *ὑφείρπε*] *Animum*

subierat. *Libanius Vol. I. p. 784. A:* *πολὸς τοιοῦτος ὑφείρπει λόγος*. *MUSGR.* Cf. *Sallust. lug. c. 11:* *quod verbum in pectus lugurthae altius quam quisquam ratus descendit*.

V. 761. *ὦν μὲν ἰκόμεν ἄτιμον ἐξέπεμψεν*] i. e. *ἐκείνων, ἃ ἰκόμεν, ἄτιμον ἐξ.* cf. *Matth.* §. 473. b. But as above vs. 306. he is said *πέμπειν*, who sends anyone to consult an oracle, so here *ἰκτεῖσθαι* signifies to come for the purpose of consulting an oracle. Therefore *ἄτιμον ἐξ.* *ἐκείνων, ἃ ἰκόμεν* will signify: he did not answer those things concerning which I had come to consult him. So *ἄτιμάζειν* is used in *Oed. C.* 49: *πρὸς νυν*

- ὡς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ'
 765 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
 φονεὺς δ' ἐσολμην τοῦ φυτεύσαντος πατρός.
 καὶ γὰρ πακούσας ταῦτα, τὴν Κορινθίαν
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα 795
 ἔφρευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
 770 χρησμῶν ὀνειδῆ τῶν ἐμῶν τελούμενα.
 στείχων δ' ἰκνούμαι τοὺςδε τοὺς χώρους, ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
 καὶ σοι, γύναι, τάληθ' ἐξερω. τριπλῆς 800
 ὅτ' ἦν κελεύθου τῆςδ' ὁδοιπορῶν πέλας,

θεῶν, ὡς ἔειπε, μή μ' ἀτιμάσῃς, τοιόνδ' ἀλήτην, ὃν σε προστρέπω φράσαι. Cf. Matth. §. 339, 2.

V. 763. προῦφηνεν.] Spoke, proclaimed. Cf. Trachin. 324: ἥ τις οὐδ' αὖτ' ἐλάσσονα. Plutarch. Demosth. c. 19: ἐν οἷς ἡ τε Πυθία δεινὰ προῦφαινε μαντεύματα καὶ χρησμὸς ἤδετο. Id. Camill. c. 4: λόγια προῦφαινε ἀπόρρητα. Hence πρόφαντον is used to signify that which is uttered by an oracle. Trachin. 1159: ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρός πάλα. ibid. 1163: ὡς τὸ θεῖον ἦν πρόφαντον, and πρόφανσις effatum Trachin. 662: ἐπὶ προφάνσει θερός.

V. 764. Schol.: χρεῖη· δέοι.

V. 765. Schol.: ἄτλητον· τὸ μὴ δυνάμενον ὑπὸ ἀνθρώπων ὀρᾶσθαι. It seems more right to follow Matth. §. 535. c. not. 1. in joining the words δηλώσοιμ' ὄραν. See on El. 1433 sq.

V. 766. τοῦ φυτεύσαντος πατρός.] See my note on El. 334 sq.

V. 767 sq. τὴν Κορ. ἄστροις ἐκμετρούμενος χθόνα.] Suidas in Ἀστρονομία — Ἀστροὺς τεκμαίρεσθαι· ἐπὶ τῶν μακρῶν καὶ ἐρημον ὁδὸν πορευομένων καὶ ἄστροις σημειουμένων τὰς θέσεις τῶν πατρίδων. The second of the Scholiasts: καὶ γὰρ ἀκούσας ταῦτα

τὴν Κορινθίαν γῆν κατὰ τὸ ἐπὶ λοιπὸν δι' ἄστρον μετρούμενος, ἤγουν μακρόθεν βλέπων, καὶ δι' ἄστρον συμβάλλων αὐτὴν, ἀπεδήμουν. Musgrave observes: »this is a proverbial saying used of such persons as do not view any place at hand with their eyes, but are satisfied with calculating its situation from inspecting the stars. The best illustrations are furnished by Toup on Suid. v. χρῆν. For the sense compare τηλόθεν τὸ ἴλιον — εἰς ὧν Philoct. 454. and the words of Medea in Valer. Flacc. VII, 478: quando hinc aberis, dic, quaeso, profundi quod coeli spectabo latus?« — See also Wesseling on Diod. Sic. II, 54. Iacobs on Ael. nat. anim. II, 8. p. 56.

V. 769. ἔφρευγον, ἔνθα etc.] Supply ἐκεῖς after ἔφρευγον. For the optative see Matth. §. 529, 4. The words κακῶν χρησμῶν ὀνειδῆ τῶν ἐμῶν are used in this sense: the evil disgraces, i. e. the shameful deeds which were predicted to me by the oracle. i. e. which Phoebus had foretold I should commit. For κακῶν one might have expected what the poet perhaps really wrote, κακά, but κακῶν might also be used. See on Phil. 159 sq. and 1101. Lastly on χρησμοὶ οἱ ἐμοὶ, the oracles spoken to me, see Matth. §. 466, 2.

- 775 ἐνταῦθά μοι κῆρυξ τε κάπλ πωλικῆς
 ἀνὴρ ἀπήνης ἐμβεβώς, οἶον σὺ φῆς,
 ξυννηντίαζον· καὶ ὁδοῦ μ' ὃ θ' ἡγεμῶν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἤλαννέτην. 805
 καὶ γὰρ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
 780 παῖω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς ὡς ὀρᾷ,
 ὄχον παραστείχοντα τηρήσας μέδον
 κάρα διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὴν ἴσῃν γ' ἔτισεν, ἀλλὰ συντόμως 810
 σκηπτρῷ τυπὲς ἐκ τῆσδε χειρὸς ὕπιτος
 785 μέσης ἀπήνης εὐθύς ἐκκυλινδεται·
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσῆκει Λαῖον τι συγγενές,
 [τίς τοῦδε γ' ἀνδρός ἐστιν ἀθλιώτερος;] 815
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ;

V. 781. This whole verse is so perfectly useless, that I am inclined to consider it the work of an interpreter.

V. 787. Λαῖον is Bothe's conjecture. Vulg. and Dind. Λαῖφ.

V. 788. The spuriousness of this verse was first perceived by Dindorf. But Dind. Poet. Scen. τίς τοῦδε νῦν ἐστ' ἀνδρ. ἀδλ.

V. 777. ὃ θ' ἡγεμῶν] And the charioteer, who is afterwards called ὁ τροχηλάτης. That the charioteer should be so called will surprise no one who recollects τὸν τῆς ὁδοῦ ἡγνιμόνα. For I do not wish to compare the Aeschylean κώπης ἀναξ. SCHAEF.

V. 778. πρὸς βίαν] I. e. βιαίως. Cf. Matth. §. 591. ε.

V. 779. τὸν τροχηλάτην] Gl. τὸν ἡνίοχον. BR. The words are added κατ' ἐπεξήγησιν, least it should be doubted who was ὁ ἐκτρέπων. So vs. 837: τὸν ἄνδρα, τὸν βοτήρα, and in a fragm. of Aristoph. in Athen. p. 161. F: τοὺς πάλαι ποτέ, τοὺς Πυθαγορίστας γενομένους. ERF. Elmsley compares Eur. Phoen. 39.

V. 780. δι' ὀργῆς] Moved with anger. Cf. Matth. §. 580.

V. 780 sqq. καὶ μ' ὁ πρέσβυς — καθίκετο] And the old man, immediately he beheld me (sc. striking the cha-

rioteer), struck me from his chariot, observing the moment that I was passing HERM. On the genitive ὄχον see Matth. §. 454. ζ., on καθίκετο with the accusative ibid. §. 330. not.

V. 782. Schol.: κέντροισι· πληγαῖς. δις ἐπαισέ με τοῖς κέντροις, οἷς ἐκέντριζε τοὺς ἵππους. οὐκ ἐπίσης δὲ καὶ παρ' ἐμοῦ ἔλαβεν. Neuius says that we must rather understand a rod with a double point or goad. But we may also take it as a διπλὴ μάστιξ. See note on Aj. 236 sq.

V. 783. ἴσῃν] Gl. ἴσῃν δίκην ἀπέδωκεν, ἀντέτισεν. BR. Or τιμωρεῖν. See L. Bos. p. 474 ed. Schaeff. ERF.

V. 784. ὕπιτος] Gl. ἐπὶ τὰ μετώπρινα.

V. 786 sq. εἰ δὲ τῷ ξένῳ — συγγενές] Schol.: τοῦ ὕπ' ἐμοῦ φρονεσθέντος εἰ ἦν τίς πρὸς Λαῖον συγγένεια. ἢ οὕτως. εἰ δὲ οὕτος ὁ

- 790 ὃν μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινα
 δόμοις δέχεσθαι, μὴδὲ πρὸς φωνεῖν τινα,
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ γὼ π' ἐμαντῷ τάςδ' ἀράς ὁ προστιθείς. 820
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
- 795 χραίνω, δι' ὧν περ ὦλετ'. ἄρ' ἔφυν κακός;
 ἄρ' οὐχὶ πᾶς ἀναγνος; εἴ με χρὴ φυγεῖν,
 καὶ μοι φηγόντι μήτε τοὺς ἐμοὺς ἰδεῖν,
 μήτ' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεῖ 825
 μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν.
- 800 [Πόλυβον, ὃς ἐξέφυσε καὶ ξέθρεψέ με.]
 ἄρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἄν
 κρίνων ἐπ' ἀνδρὶ τῷδ' ἄν ὀρθοίη λόγον;

V. 790. It is very strange that the last editors should have recalled the corrupt reading ὡ μὴ etc., contrary to the usage of the Greeks, when Erfurdtd had long since most rightly restored ὃν μὴ etc. which alone could have been the work of the poet. Dind. ὦ.

V. 797 sq. I cannot possibly approve of the reading introduced from some MSS. by the latest editors: μὴ 'στι τοὺς ἐμοὺς ἰδεῖν, μὴ μ' ἐμβατεύειν.

V. 800. I have obelized this verse. For it is not fitting that the poet should here mention the name of the father, and there are other inconveniences, which I forbear to enumerate.

V. 802. ἄν ὀρθοίη. So Schaefer Melett. Critt. p. 89. first corrected. MSS. ἀνορθοίη.

ξένος, ὃν ἀπέκτεινα, Λαῖός ἐστιν. οὐπω γὰρ οἶδεν, εἰ αὐτός ἐστιν.

V. 792 sq. καὶ τὰδ' — πρὸς-
 τειθείς] Rightly Triclinius: τὸ
 τὰδ' καὶ τὰςδ' ἀράς ταυτὸν ἔ-
 στιν. αἱ γὰρ ἀραί, ἃς ἠράσατο τῷ
 Λαῖον φονεῖ, οὐκ ἄλλο τι ἦσαν, ἢ
 μὴ προσδέχεσθαι αὐτὸν τοὺς πολί-
 τας, μὴδὲ πρὸς φωνεῖν. The pro-
 noun τὰδε is therefore here ex-
 plained by Sophocles by the sub-
 stantive τὰςδ' ἀράς in a very si-
 milar manner to the Homeric pas-
 sage Il. i, 244: ταῦτ' αἰνῶς δειδοῖκα
 κατὰ φρένα, μὴ οἱ ἀπειλὰς ἐκτελέ-
 σσας θεοί, where ταῦτα is nothing
 more than τὰςδε τὰς ἀπειλὰς. See
 on Aj. 1035 sq.

V. 794. λέχη] Gl. ἡγουν τὴν γυ-
 ναῖκα. BR. See on Philoct. 669:
 τὸν πελίκταν λέκτρων τῶν Διός. For

the phrase ἐν χεροῖν χραίνω see
 note on Philoct. 60.

V. 795. ἀρα] I. e. ἀρ' οὐκ. See
 my note on Aj. 269.

V. 796. πᾶς] On the use of this
 pronoun I have treated at Ant. 770.

V. 797. μήτε — ἰδεῖν] We must
 understand χρὴ, which is expressed
 above.

V. 798. ἐμβατεύειν πατρί-
 δος] See Matth. §. 379. not. 2.

V. 801 sq. ἀρ' οὐκ — ἄν ὀρ-
 θοίη λόγον;] Will not the
 man speak truly, who judges
 that these things were de-
 stined for me by a cruel dei-
 ty? ὀρθοῦν λόγον, i. e. ὀρθῶς λέ-
 γειν, to speak the truth. This
 is similar to the expression of He-
 rodot VII, 103: ὀρθοῦται ὁ λόγος,
 true is that which is spoken.
 On the double ἄν see at vs. 334.

- μὴ δῆτα, μὴ δῆτ' ὦ θεῶν ἄγνον σέβας,
 ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
 805 βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
 κηλὶδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.

ΧΟΡΟΣ.

ἡμῖν μὲν, ὦναξ, ταῦτ' ὀκνήρ'. ἔως δ' ἂν οὖν
 πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα. 835

ΟΙΔΙΠΟΥΣ.

- καὶ μὴν τοσοῦτόν γ' ἔστι μοι τῆς ἐλπίδος,
 810 τὸν ἄνδρα, τὸν βοτῆρα προσμεῖναι μόνον.

ΙΟΚΑΣΤΗ.

πεφασμένον δέ, τίς ποθ' ἢ προθυμία;

ΟΙΔΙΠΟΥΣ.

ἐγὼ διδάξω σ'. ἦν γὰρ εὐρεθῇ λέγων
 σοὶ ταῦτ', ἔργω' ἂν ἐκπεφειγοίην πάθος. 840

ΙΟΚΑΣΤΗ.

ποῖον δέ μου περισσὸν ἤκουσας λόγον;

ΟΙΔΙΠΟΥΣ.

- 815 ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
 ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
 λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ κτανον.
 οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἴσος. 845
 εἰ δ' ἄνδρ' ἐν' οἰόζωνον αὐδήσει, σαφῶς
 820 τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.

V. 818. For τοῖς πολλοῖς Brunck has written τις πολλοῖς from conjecture, and this is approved by Reisig, Conj. in Arist. p. 34.

V. 808. πρὸς τοῦ παρόντος] By that servant, of whom mention is made vs. 756 sq.

V. 811. Schol.: φανεροῦ γινομένου καὶ ἰδόντος τοῦ ποιμένου, τίνα ἔξεις γνώμην. Brunck quotes this gloss of the word προθυμία, πρόσθεσις· θάρσος.

V. 814. περισσὸν] Worthy of notice above the rest. MUSGR. Cf. Eurip. Hippol. 437: οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου πέπονθας.

V. 815 sq. ληστὰς—ἐννέπειν ὥς νιν κατ.] Used for ἐννέπειν, ὥς λησταὶ νιν κατακτείνειαν. So above 779 sq. (752 sq.): καλεῖ με ὥς πλαστός εἶην πατρί.

V. 818. τοῖς πολλοῖς] Multis ILLIS, a quibustu interfectum esse Laium dixisti. Cf. Herm. on Vig. p. 723.

V. 819. Schol.: οἰόζωνον· μονόζωνον, μόνον. So Hesychius: οἰόζωνον· μονόστολον.

V. 820. εἰς ἐμὲ ῥέπον] Gl. εἰς

ΙΟΚΑΣΤΗ.

- ἀλλ' ὡς φανέν γε τοῦπος ᾧδ' ἐπίστασο,
 κούκ' ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
 πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
 εἰ δ' οὖν τι κάκτρεπόιτο τοῦ πρόσθεν λόγου,
 825 οὔτοι ποτ', ὦναξ, σόν γε Λαῖου φόνον
 φανεῖ δικαίως ὀρθόν, ὃν γε Λοξίας
 διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
 καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε 855
 κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
 830 ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
 βλέψαιμ' ἂν οὔνεκ', οὔτε τῇδ' ἂν ὕστερον.

V. 825. It is usually most absurdly read *τόν γε*, which Bothe alone saw should be corrected to *σόν γε*. For the common reading cannot mean anything else than this: yet he will not prove that Laius was slain by thee. But this would be absurd, and alien from the passage. Besides, the particle *γέ* would be improper in that sense. Dind. *τόν*.

ἐμὲ ἀφορῶν. Aristoph. Pl. 51: οὐκ ἔσθ' ὅπως ὁ χρησμός εἰς τοῦτο ῥέπει. BR.

V. 821. ὡς φανέν γε τοῦπος ᾧδ' ἐπίστασο] On the phrase ἐπίστασο ὡς φανέν τοῦπος see Matth. §. 569, 5. On the use of the verb φαίνεσθαι see at Trach. 1.

V. 822. Schol.: ἐκβαλεῖν· ἀποκρύπτεσθαι ἢ ἀποστρέψαι. τουτέστιν, οὐ δύναται ἀρνεῖσθαι ὁ βουκόλος.

V. 825. σόν γε Λαῖου φόνον φανεῖ δικαίως ὀρθόν] Will shew that the murder of Laius was your work in a satisfactory manner, i. e. that the murder of Laius was perpetrated by you in a satisfactory manner. Ὀρθόν φαίνεσθαι is a similar redundancy to ἐς τῶς φαίνεσθαι, which we have already observed. But the sense of the whole passage is this: even if this servant should somewhat differ in his account from the first statement, and should assert that Laius was slain by one man, he will yet not then prove that Laius

was slain by thee, since Apollo said that Laius must perish by my son's hand. Yet my son could not kill him, because he himself perished before Laius. On which account I care little for the oracles. On the genitive Λαῖου see Matth. §. 375., on the use of the adverb δικαίως my note on Aj. 539.

V. 830. Schol.: ὥστ' οὐχὶ μαντείας· ἔθεν ἐγὼ χάριν τῆς μαντείας οὔτε ἐπ' ἐκεῖνα τὰ ῥήματα οὔτε ταῦτα βλέψαιμι, οὔτε ἐκατέροις πιστεύσαιμι, ἀλλ' ἀπορῶ.

Ibid. οὔτε τῇδ' ἐγὼ etc.] I. e. so much do I count these things as nought, that I would not even turn my eyes one way or another for the sake of auguries. So Teucer, wishing to express his contempt of Menelaus, says: τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην Aj. 1117. Ne manum quidem versare alicuius rei causa Cic. de Fin. V, 31, 93. MUSGR. On the phrase μαντείας ἔνεκα I have treated at El. 380.

ΟΙΔΙΠΟΥΣ.

καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς.

860

ΙΟΚΑΣΤΗ.

πέμψω ταχύνασ· ἀλλ' ἴωμεν ἐς δόμους.

835 οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὦν οὐ σοι φίλον.

ΧΟΡΟΣ.

(στροφή α'.)

Εἴ μοι ξυνεῖη φέροντι

μοῖρα τὰν εὐσεπτον ἀγνείαν λόγων ἔργων τε πάντων,
ὦν νόμοι πρόκεινται

865

V. 835. I have written οὐ σοι, as is constantly and rightly written by the editors in Philoct. 1227. Dind. οὐ σοί.

V. 837. λόγων — ἔργων τε π. ὦν ν. πρόκεινται Dind.

V. 833. στελοῦντα] Gl. μετακαλεσόμενον, κομιούμενον, μεταστελοῦντα. BR.

V. 835. ὦν οὐ σοι φίλον] I. e. τούτων, ἃ με πράξει οὐ σοι φίλον ἐστίν. Cf. Matth. §. 473. b. On the double ἂν see at vs. 334.

V. 836—881. The Chorus, indignant at the contempt exhibited by Jocasta towards the oracles of the gods, and at the same time afraid to openly reprove her boldness, first celebrates piety and holy purity of morals, then shews what evils are wont to arise from the impious violation of things divine, and lastly implores Jove, the most powerful deity, to prove the truth of those oracles (which Jocasta despised), formerly proclaimed to Laius by Apollo, in order that the authority and belief of this god, which was now beginning to be lessened, may be saved from falling, and that the worship of the immortal gods may not become neglected. — Sophocles therefore placed at the end of the chorus what, as would seem, should have occupied the beginning: and this he has done both elsewhere, and in the first chorus of the Antigone. The art of the poet in so doing is well explained by the Schol. on Antig. 155.

V. 836. εἰ] I. e. εἴθε, utinam. Cf. Matth. §. 617, 4. p. 1252. — εἴ μοι ξυνεῖη μοῖρα, o that fate may be with me, i. e. o that it may be destined me by fate, that. Instead of the participle φέροντι, i. e. ἔχοντι, which follows, one would expect the infinitive. But see Heind. on Plat. Phaedon. p. 250. Schol. γέρον. διασώζοντι.

V. 837. τὰν εὐσεπτον ἀγνείαν λόγων etc.] Ἡ εὐσεπτος ἀγνεία is venerable or holy integrity; to explain which substantive the poet has added the genitive λόγων ἔργων τε πάντων, signifying that in which this integrity ought to be made manifest. So in Latin we find integer alicuius rei as in Hor. Od. I, 22, 1: integer vitae scelerisque purus.

V. 838. ὦν νόμοι πρόκεινται] Νόμος τινός is both the law given by some person, and the law concerning some matter, in which sense ὦν νόμοι is here to be taken. Cf. Matth. §. 342. The Latins also say lex de ambitu and lex ambitus. But Sophocles here speaks of those natural laws, which, before laws were written by mortals, were inborn in the minds of men, the most important and so-

- ὕψιποδες, οὐρανίαν
 840 δι' αἰθέρα τεκνωθέντες, ὦν Ὀλυμπος
 πατὴρ μόνος, οὐδέ νιν
 θνατὰ φύσις ἀνέρων
 ἔτικτεν, οὐδὲ μὴν ποτε λάθρα κατακοιμάσει. 87
 845 μέγας ἐν τοῦτοις θεός, οὐδὲ γηράσκει.
 (ἀντιστροφὴ α'.)
 ὕβρις φυτεύει τύραννον.

V. 844. Some MSS. have *κατακοιμάσῃ*, which is received by Elmsley, who also changes *μὴν ποτε* into *μηποτε*.

lemn of which the poet here signifies: *εὐσεβεῖν τὰ πρὸς θεούς*. On these laws, which were commonly thought to take their origin from the gods themselves, cf. Xenoph. Mem. S. IV, 4, 19. Soph. Ant. 450 sqq. Plato Legg. VII. p. 793. A. B. C. Aristot. Eth. V, 15. Polit. III, 18. The meaning of the whole passage is therefore this: O that I may be possessed of holy purity of morals and innocence, that I may say and do what the divine laws order, and may abstain from every word or deed which the same laws forbid. For the verb *πρόκειται* cf. Eur. Iph. T. 1189: *τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν*. Antig. 481.

V. 839. *ὕψιποδες*] Laws seem to be called *ὕψιποδες*, i. e. *ὕψιβατοι*, on account of their origin, because they do not, as earth-born things, glide along the ground, but heaven-born they are carried above the pale of human matters.

V. 839 sq. Schol.: *οὐρανίαν δι' αἰθέρα* ἀντὶ τοῦ ἐν οὐρανῷ τεκνωθέντες. Cf. Matth. §. 580, 2.

V. 840 sq. *ὦν Ὀλ. πατὴρ μόνος*] The poet puts Olympus, the seat and habitation of the gods, for the gods themselves, who are called *πατέρες νόμων*, because they created or instituted those laws, and gave them to men.

V. 841. *νιν*] I. e. *νόμους*. Cf. Matth. §. 146.

V. 842. *θνατὰ φύσις ἀνέρων*] The mortal nature of men,

i. e. mortal men. Cf. Matth. §. 430.

V. 844. *οὐδὲ μὴν*] Cf. Matth. §. 605. — *λάθρα κατακοιμάσει*, oblivion will lull, or bury, i. e. destroy. Cf. Eur. Hipp. 1387: *εἶθε με κοιμάσειε τὸν δυσδαίμονα Αἰδου μέλαινα νύκτερός τ' ἀνίγκα*.

V. 845. Schol.: *ἐν τοῖς νόμοις μέγας ἐστὶν ὁ θεός. τουτέστι, θεία δύναμις καὶ μεγάλη τοῖς νόμοις ἐναστίν*.

V. 846. *ὕβρις φυτεύει τύραννον*] The word *ὕβρις* is opposed to *εὐσέπῳ ἀγνείᾳ λόγων ἔργων τε πάντων, ὡν* etc., so that it chiefly signifies impiety. When this is said *φυτεύειν τύραννον*, i. e. *μήτηρ τυραννίδος εἶναι* (cf. Aj. 174.), it means this: impiety is the mother of those men who aim at kingdoms, i. e. they who violate the divine laws, are wont to go to such a height of insolence, as to aim at sovereignty, and thereby labour to overthrow the republican state and subvert the liberty of the citizens. The connection of the whole passage runs thus: May nothing be more my care than to reverence and cultivate the divine laws in the most holy manner throughout my life. For he who violates these, both destroys the safety of his fellow citizens by overthrowing the republican state (*ὕβρις φν. τύραννον*), and brings upon himself (*ὕβρις, εἰ πολλῶν ὑπερπλ. — ποδὶ χρησίμῳ χοῆται*) when he is ar-

ἔβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν, ἃ μὴ 'πίκαιρα
μηδὲ συμφέροντα,

875

ἀκρότατον εἰσαναβᾷς

850 ἀπότομον ὥρουσεν εἰς ἀνάγκαν.

V. 847. μάταν, — ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα Dind.

V. 849. ἀκρότατον was first restored by Erfurdt, MSS. ἀκρο-
τάταν, which originated with those who absurdly thought that this ad-
jective must be joined with the substantive ἀνάγκαν.

V. 850. We may perceive that this verse is imperfect both from the
metre of the antistrophic verse and the sense. For it is evident that a
substantive has been lost, to which the adjectives ἀκρότατον and ἀπό-
τομον referred, unless we suppose that one of these adjectives has dis-
placed the genuine word through the work of an interpreter. Some of
the editors have ridiculously joined ἀπότομον with ἀνάγκαν.

rived at the greatest height
of insolence, a calamity from
which there is no retreat. But
it is self-evident that these words of
the Chorus, ἔβρις φτενέει — χρη-
σίμῳ χρῆται cannot be spoken in
such a manner as for ἔβρις to sig-
nify the rashness of Jocasta in
despising the oracles, or the levity
of Oedipus in assenting to her. For
the aiming at sovereignty
cannot suit either person. Hence
it is evident that Sophocles has
here quitted the main subject of
the piece for a short time, in order
to speak of the republican state
and the men of his own time. See
my note on Aj. 158—161. And the
poet has nobly contrived for the
Chorus, or rather, the Athenien
people themselves, who acted the
part of chorus, to give such advice
to their fellow citizens, tending to
shew that the safety of the republic
must stand and fall with the piety
of the people and the reverent ob-
servance of the divine laws. Nor
is there any doubt but that Mus-
grave rightly determines that the
poet here wished to point out Al-
cibiades as a man dangerous to the
liberty of the citizens: »For who,«
observes this scholar, »is so igno-
rant of Athenien history, as to be
ignorant that Alcibiades exhibited
more evidences of an insubordinate
and disorderly disposition than any
other man yet known? And through
this cause he was suspected by the
aristocracy of aiming at supreme

power. οἱ μὲν ἐνδοξοὶ μετὰ τοῦ
βδελύτεσθαι καὶ δυσχεραίνειν ἐφο-
βοῦντο τὴν ὀλιγαρχίαν αὐτοῦ καὶ
παρανομίαν, ὡς τυραννικά καὶ ἀλ-
λόκοτα, Plutarch Alcib. c. 16. Vol. I.
p. 188. F. If we wish to express
this idea in a few words, none will
be found more apt than ἔβρις φτε-
νέει τυράννον. See also on vs. 856.

V. 847 sq. ἔβρις, εἰ πολλῶν
— συμφέροντα] I. e. he who
violates the divine laws,
when he has madly filled
himself with over many evil
and injurious deeds (πολλῶν
ὑπερπλ.), i. e. when he has per-
petrated over many deedsetc.
Cf. Hom. Il. o, 132: ἀναπλήσας
κακὰ πολλά. — Μάταν or μάτην,
i. e. ματαίως, is here put in the
same sense as ματάζων below, sig-
nifying madly.

V. 849 sq. ἀκρότατον — ἀνάγ-
ξαν] I have already remarked in
the critical note that the substan-
tive has been lost, with which the
adjectives ἀκρότατον and ἀπότομον
must be joined. But it is quite false
to suppose, as some do, that ἀπό-
τομον is to be referred to the sub-
stantive ἀνάγκαν. For the sense
is certainly this: impiety or in-
solence, when it reaches its
greatest height, is wont to
fall into that calamity, where.
The substantive ἀνάγκη is here put
in the same sense as ἀναγκαλιότης
is often used, on which I have treat-
ed at Aj. 477. On the signification
of the aorist see Matth. §. 502, 3.

- ἐνθ' οὐ ποδὶ χρησίμῳ
 χρῆται. τὸ καλῶς δ' ἔχον
 πόλει πάλασμα μήποτε λύσαι θεὸν αἰτοῦμαι, 880
 855 τὸν ἐγὼ οὐ λήξω ποτὲ προστάταν ἴσχων.
 (στροφὴ β'.)
 εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται,
 δίκας ἀφόβητος, οὐδὲ δαιμόνων ἔδη σέβων, 885
 860 κακά νιν ἔλοιτο μοῖραν δυσπότμον χάριν χλιδᾶς,

V. 854 sq. In all the MSS. and editions we find θεὸν αἰτοῦμαι. θεὸν οὐ λήξω etc. But no one will fail to perceive how absurd this reading is, who considers the sense of the passage attentively. Nor is there any doubt but that Sophocles wrote what I have restored. I will also add that the pronoun ἐγὼ might easily be lost through the particle οὐ following, since in the best MSS., when ω and ου coalesce, the letter ω is mostly omitted. So in Ant. 458. for ἐγὼ οὐκ La ἐγ' οὐκ. Oed. C. 998. for ἐγὼ οὐδέ several MSS. have ἐγ' οὐδέ, and in this very play for ἐγὼ οὐτε all the MSS. have either ἐγὼ τ' or ἐγ' οὐτε, Dind. θεὸν οὐ.

V. 856. These three lines form six verses in Dind.

V. 851 sq. ἐνθ' οὐ — χρῆται] Where he uses not his foot to purpose, i. e. from which danger (ἀνάγκη) he cannot escape.

V. 852 sq. τὸ καλῶς δ' — αἰτοῦμαι] These words, spoken in a doubtful sense, agree with the preceding thus. The Chorus had just said that those men, who violate the divine laws, are seized with a mad desire of overturning the republic and seizing upon the throne. They now say that this kind of contention is shameful and ought to be removed, while on the contrary, we ought to implore the help of god never to suffer the honourable contest of the good against the wicked in defence of the divine laws, to be ended. By which words the chorus signify that they entreat Apollo to cause the search for the murderer of Laius which he had himself ordered to be completed. And thus the latter words also, εἰ δέ τις ὑπερ. etc. are aptly united with the preceding, which would not be the case, if these, on which I am now speaking, were to be understood only of that enquiry into the author of the deed.

V. 854 sq. θεὸν αἰτοῦμαι, τὸν — ἴσχων] Apollo. On the article τὸν put for the relative pro-

noun cf. Matth. §. 292, on the signification of προστάταν at El. 624.

V. 856—860 εἰ δέ τις — χλιδᾶς] In almost every word throughout these verses we may recognise the lineaments of Alcibiades' character. For who was prouder χερσὶ καὶ λόγῳ than he, who, not contented with insulting expressions, even struck some of the chief men of the state with his hands? Who was more careless of law, δίκας ἀφόβητος? Who was more given to luxury (χλιδᾶς)? Lastly, that he held even the images of the gods in little reverence (οὐδὲ δαιμόνων ἔδη σέβων), was, truly or falsely, believed by all the Atheniens, since he was recalled from the Sicilian expedition on a charge of mutilating the Hermes. MUSGR.

V. 856. ὑπέροπτα πορεύεται] Literally, walks insolently, i. e. bears a haughty carriage. Elmsley compares Aj. 197: ἀτάρβητα ὀρμάται, and Eur. Jon. 717: λαμπροῦ πηδῆ.

V. 857. Schol.: δίκας ἀφόβητος· τὴν δίκην μὴ δεδοικώς. Cf. Matth. §. 344. Musgrave rightly interprets ἔδη, statues, images. See my note on El. 1355 sq.

V. 860. Schol.: δυσπότμον χά-

- εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
 καὶ τῶν ἀσέπτων ἔρξεται, 890
 ἢ τῶν ἀθικτῶν ἔξεται ματάζων.
 865 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ
 θυμῷ βέλη ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμμαι, 895
 τί δεῖ με χορεύειν;
 (ἀντιστροφὴ β').
 870 οὐκ ἔτι τὸν ἀθικτον εἰμι γὰς ἐπ' ὀμφαλὸν σέβων,

V. 862. Elmsley has edited *ἔρξεται* for *ἔρξεται*. But the tragedians in their choruses purposely make use of ancient epic forms, which ought not to be obliterated by critics. HERM. Cf. Matth. §. 234.

V. 866. I have left the reading of the MSS. untouched. Although corrupt. But no emendation, which I could safely receive, has yet suggested itself. I have not however hesitated to erase the verb *ἔρξεται* placed between *βέλη* and *ψυχᾶς*, and which Hermann has rightly condemned as the work of an interpreter. The same critic has lately conjectured: *τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ*, *θεῶν βέλη ψυχᾶς ἀμύνειν*, adding the following interpretation: *quis amplius hujusmodi cum factis satis vir est, ut deorum tela a vita sua arceat?* Dind. *τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη* = *ἔρξεται ψυχᾶς ἀμύνειν*;

V. 870. Forms two verses in Dind. *εἰμι* = *γὰς*.

ριν *χλιδᾶς*: *ἐνέκα*, *φησὶ*, *τῆς ἀνοσίτου τρυφῆς καὶ ὑπερηφανίας*. For *δύσποτος* here signifies wicked, in which sense *δύστηνος* is frequently used by the tragedians. See on Philoct. 1016.

V. 861. *εἰ μὴ τὸ κέρδος* — *δικαίως*] The force of the article is this, unless he gets honestly the gain which he does get. See Rost. Gr. Gr. §. 98. B. c. But it was an almost general opinion of the people, *οὐδὲν ῥήμα ἢ πρᾶγμα σὺν κέρδει κακὸν εἶναι*. See El. 61. Philoct. 108 sq.

V. 862. *καὶ τῶν ἀσέπτων ἔρξεται*] It is self evident that we must repeat the particle *μὴ*, which is placed above, so that the sense may be: and (viz. unless) he will abstain from impious deeds. Hesychius: *ἀσεπτον· ἀσεβές*. Σοφοκλῆς *Αἰχμάλωτις*.

V. 864. *ἢ — ματάζων*] The addition of the participle *ματάζων* is sufficient to shew that those editors, who interpret *ἔξεται* will abstain, understanding the particle

μὴ, which cannot be referred to this member of the sentence, are completely mistaken. The verb here signifies will touch, adhere to. Then *τὰ ἀθικτα* are things inviolable, holy, *ματάζων* is doing wickedly, or full of impiety.

V. 865 sq. *τίς ἔτι ἀμύνειν*] That these words are extremely corrupt, I have already observed in the critical note. We may nevertheless divine, with tolerable certainty, what the poet meant to express. This would seem to be what we find in the second interpretation given by the Scholiast: *τίς ἂν ἀπελάσσειν αὐτοῦ τὴν τιμωρίαν, τοιαῦτα πράττων*;

V. 867. *αἱ τοιαῖδε πράξεις*] Such as are described in vs. 856 sq.

V. 868. *τί δεῖ με χορεύειν*] These words are to be understood of the sacred dances, common at the festivals of the gods (cf. Spanheim on Callim. h. in Del. 312.), and therefore of the reverence and worship of the gods.

V. 870. *τὸν ἀθικτον*] In my

- οὐδ' ἐς τὸν Ἀβραῖσι ναόν, οὐδὲ τὰν Ὀλυμπίαν, 900
 εἰ μὴ τάδε χειρόδεικτα πᾶσιν ἀρμόσει βροτοῖς.
 875 ἀλλ' ὦ κρατύνων, εἶπερ ὄρθ' ἀκούεις,
 Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι
 σὲ τὰν τε σὰν ἀθάνατον αἰὲν ἀρχάν. 905
 φθίνοντα γὰρ Λαῖον
 θέσφατ' ἐξαιροῦσιν ἤδη,
 880 κούδαμου τιμαῖς Ἀπόλλων ἐμφανής·
 ἔρῳ δὲ τὰ θεῖα. 910

ΙΟΚΑΣΤΗ.

Χώρας ἄνακτες, δόξα μοι παρεστάθῃ

V. 871. Brunck Ἀβραῖσι. MSS. Ἀβραῖσι, and that this name was thus accentuated in some MSS. of Sophocles, is asserted by Eustathius p. 279. 1. (211, 15.) HERM. Ἀβραῖσι ναόν, = οὐδὲ Dind.

V. 874. χειρόδεικτα = πᾶσιν Dind.

V. 876. λάθοι. I have written thus on the authority of most of the MSS. and the Scholiast. Vulg. λάθῃ.

V. 878. Vulg. παλαιὰ Λαῖον or Λαῖον παλαιά. I have omitted the adjective with the best MSS. γὰρ *** Λαῖον Dind.

note on Eur. Ion. 231. I have proposed a conjecture that by this word is signified that the white stone, which stood at Delphi, and was considered the navel stone of the earth, according to Pausanias in Phocic. c. 16., was enclosed with a fence to keep off the multitude. MUSGR. who has also treated on this custom of sending Choruses to temples at a great distance, in his note on Eur. Ion. 475. It is better to understand with Bothe that γὰς ὀμφαλὸν signifies the temple and oracle at Delphi, so that ἄθικτον may mean holy, inviolable, in which sense it occurs a little above. ERF. See above vs. 480 sq.

V. 871. τὸν Ἀβραῖσι ναόν] On the oracle of Apollo at Abae, a city of Phocis, Pausanias treats further in Phocic. c. 35. MUSGR. On the dative see Matth. §. 406. b. Rost. §. 106. e. — τὰν Ὀλυμπίαν, much celebrated for the worship of Jove. Cf. Mela II, 3.

V. 874. τάδε] I.e. these words which I say. On the intransitive use of the verb ἀρμόζειν I have treated at Ant. 1296.

V. 875 sq. εἶπερ ὄρθ' ἀκούεις — πάντ' ἀνάσσω] Since indeed thou art rightly styled ruler of all. Cf. Matth. §. 307. For the words μὴ λάθοι etc. Elmsley compares Eur. Med. 332: Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἰτίος κακῶν. On the phrase πάντα ἀνάσσειν see my remarks in Censura Ajac. a b Lobeck. edit. p. 86. §. 4.

V. 878. Schol.: φθίνοντα γὰρ ἀντὶ τοῦ παλαιά, παρεληλυθότα.

V. 879. Schol.: ἐξαιροῦσιν ἀντὶ τοῦ ἀφανίζουσιν. τὰ γὰρ ἐπὶ Λαῖῳ θεσπισθέντα ἐκφανλίζονται ὑπὸ Ἰοκάστης καὶ παραγράφεται καὶ ψευδῇ νομίζεται. On the phrase Λαῖον θέσφατα, oracles given to Laius, cf. Matth. §. 342.

V. 881. ἔρῳ δὲ τὰ θεῖα] The culture of the gods perishes. So Eur. Troad. 27: ἐρημία γὰρ πόλιν ὅταν λάβῃ κακῇ, νοοεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει.

V. 882. χώρας ἄνακτες] Eustathius p. 1425, 48 (Od. 67, 37.): παρὰ Σοφοκλεῖ γούν ἡ Ἰοκάστη τοὺς ἐν Θήβαις εὐγενεῖς χώρας ἄνακτας λέγει. The very expla-

ναοὺς ἰκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφῃ λαβούσῃ κάπιθυμιάματα.

885 ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν

λύπαισι παντοίαισιν· οὐδ', ὅποῖ ἀνὴρ

915

ἔννοους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται,

ἀλλ' ἔστι τοῦ λέγοντος, εἰ φόβους λέγοι.

ὅτ' οὖν παραινυῖς οὐδὲν ἐς πλέον ποιῶ,

890 πρὸς σ', ὦ Λυκεί' Ἀπολλων, ἄγχιςτος γὰρ εἶ,

V. 888. εἰ — λέγοι is the reading of the best MSS. Vulg. and Dind. ἦν φόβους λέγῃ.

nation of the word occurs in vs. 1223 (1199.). Cf. v. 85. O. C. 831: ὦ γῆς ἀνακτες. Ant. 940: Θήβης οἱ κοῖρανίδαι. 988: Θήβης ἀνακτες.

Ibid. δόξα μοι παρεστάθῃ] I. e. ἰδοῦ μοι, it pleases me. Cf. Herodot. VII, 187: οὐδὲν μοι θαῦμα παρίσταται. Plutarch Nic. c. 9: δόξα τε παρέστη τοῖς πλείστοις ἀπαλλαγὴν κακῶν σαφὴ γιγνόμεναι. In another sense we find in Rhes. 780: καὶ μοι κατ' ἕννον δόξα τις παρίσταται. [The phrase παρίσταται μοι is illustrated by many critics, quoted by Heindorf on Plat. Phaed. p. 9, F. I.]

V. 883. ναοὺς — δαιμόνων] We must not understand sacred temples, but, as is evident from vs. 890 sqq. shrines, i. e. places in which the statues of the gods stood.

V. 883 sq. ἐν χεροῖν — λαβούσῃ] So Hom. II. XV, 229: ἀλλὰ σύγ' ἐν χείρεσσι λάβ' αἰγίδα θυσανόεσαν. But ἐν χεροῖν λαβεῖν is used in the same manner as we use πείσιν ἐν κοιλίαις, κείσθαι εἰς ἀνάγκην, and other similar phrases.

V. 884. στέφῃ κάπιθυμιάματα] By the word στέφῃ we must not understand chaplets, but the κλάδοι ἱκτῆριοι, on which I have treated in excurs. on vs. 3. The meaning of the other noun ἐπιθυμιάματα is sufficiently clear from these words El. 634: ἐπαίρει δὴ σὺ θέμαθ' ἢ παροῦσά μοι πάγκαρπ', ἀνακτι τῷδ' ὅπως λυ-

τηρίους εὐχὰς ἀνάσχω δειμάτων, ὧν νῦν ἔχω. Which words are spoken by Clytaemnestra, when she is about to beseech Apollo to avert from her the impending evils.

V. 885. ὑψοῦ γὰρ αἶρει θυμὸν] The editors aptly compare Apoll. Rhod. III, 368: ὑψοῦ δὲ χόλῳ σρέινες ἡερέθοντο, and Polyb. III, 82, 2: μετώρος καὶ θυμοῦ πλήρης. We must not however be surprised at Oedipus being said αἶρειν τὸν θυμὸν, where we should rather have expected αἶρεται ὁ θυμὸς τοῦ Οἰδίου, see my note on Oed. C. 149. and 1606 sq.

V. 886. Schol.: οὐδ' ὅποῖ ἀνὴρ ἔννοους· οὐχ ὡς συνετὸς ἀνὴρ διὰ τῶν φθασάντων τὰ παρόντα γιγνώσκει. εἰ γὰρ ὁ ὑπὸ Ἀπόλλωνος δοθεὶς τῷ Λαῷ χρησμὸς ἠκρόνεται, δῆλον, ὅτι καὶ ἂ νῦν ἐμαντεύσαστο ὁ Τειρεσίας ψευδῇ ἐστίν.

V. 888. Schol.: ἀλλ' ἔστι τοῦ λέγοντος· μόνους προσέχει τοῖς τὰ δεινὰ καὶ φοβερά ἀπαγγέλλουσιν. τῶν δὲ παραμυθουμένων οὐκ ἀνέχεται. For the genitive τοῦ λέγοντος see Matth. §. 315., for the pleonasm in the words λέγοντος λέγῃ, at Philoct. 55.

V. 889. οὐδὲν ἐς πλέον ποιῶ] Eur. Hippol. 286: οὐδὲν εἰργασμαι πλέον. Plato Apol. init.: πλείον τι — ποιήσαι ἀπολογούμενον. MUSGR.

V. 890. Schol.: ἄγχιςτος· πρὸ τῶν θυρῶν γὰρ ἴδρυτο. See my note on vs. 16. of this play, and on El. 624.

ἐκέτις ἀφῆγμαι τοῖςδε σὺν κατάργμασιν, 920
ὅπως λύσιν τιν' ἡμῖν εὐαγῇ πόρης·
ὥς νῦν ὀκνοῦμεν πάντες, ἐκπεπληγμένον
κεῖνον βλέποντες ὥς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

895 Ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ', ὅπου 925
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίου;

V. 891. In all the editions we find *τοῖςδε σὺν κατεύμμασιν* on the authority of the MSS. But this could only be written so, if *κατεύμματα* meant suffimenta. For some learned men have very absurdly interpreted it to mean prayers, from which interpretation the addition of the pronoun *τοῖςδε* might have alone deterred them. But I deny that *κατεύμματα* is ever elsewhere used or ever can be in the sense which I think it ought to bear. I have therefore emended *τοῖςδε σὺν κατεύμμασιν*, i. e. *τοῖςδε σὺν ἐπιθυμίαισιν*. Cf. El. 634 sq.: *ἐπαίρε δὴ σὺ θύμαθ' ἢ παροῦσά μοι πάγκαρπα*. Where the Schol.: *πάγκαρπα. ἐπὶ παν ὁσπρία ἔθνον τοῖς θεοῖς*. Hesychius: *θύματα. σφάγια, ἀπαρχαί, ἱερεῖα, ὄρνια*. But *κατάργματα* is the same as *ἀπαρχαί*, which word is used by Hesychius to explain the noun *θύματα*. So Eurip. Iph. T. 244: *χείριβας δὲ καὶ κατάργματα οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιομένην*. Plutarch Thes. c. 22: *τὴν δὲ εἰρεσιώνην ἐκτρέφουσι, κλάδον ἑλαίας ἐρίω μὲν ἀνεστιμμένον, ὥσπερ τότε τὴν ἱκετηρίαν, παντοδαπὸν δὲ ἀνάπλεων καταργμάτων*. Dind. *κατεύμμασιν*.

V. 891. *τοῖςδε — κατάργμασιν*] I. e. *τοῖς θυμίαισιν*. See the critical note.

V. 892. *ὅπως — πόρης*] I had wandered from the true sense of this passage, but have been set right by Jacobs, who correctly observes that *λύσιν εὐαγῇ* means the alleviation of such griefs as then troubled Oedipus, by which he should appear pure of that wickedness (*ἄγος*), the pollution of which he then dreaded, and hence *ὅπως λύσιν εὐαγῇ πόρης* is used for *ὅπως λύσιν ἡμῖν πόρης τοιαύτην, ὥστε εὐαγῇ τὸν Οἰδίπουν φάινεσθαι*. The same critic acutely adds that such a *λύσις εὐαγῆς* would seem likely to accrue from the intelligence brought from Corinth, although that is hereafter the real cause of denouncing more clearly the guilt of Oedipus. I think it will not be unprofitable to quote the words of Pollux Onom. T. I, 33. p. 12 ed. Dind.: *καὶ τὰ πράγματα τὸ μὲν, ἥγιον, καθαρόν, δόσιον, ἀγνόν, εὐαγές, ἄχραντον*

τὸ δὲ ἐναντίον, ἐναγές, ἐξάριστον, δυσάγές, μισρόν etc. Hermann has lately rendered *εὐαγῇ* prosperous in this passage, comparing Plato Epist. II. p. 311. E. sq.: *ἦλθον ἐγὼ εἰς Σικελίαν δόξαν ἔχων πολὺ τῶν ἐν φιλοσοφίᾳ διαφέρειν, βουλόμενος δὲ ἐλθὼν εἰς Συρακούσας συμμάρτυρα λαβεῖν σέ, ἵνα δὴ μοι τιμῶτο φιλοσοφία καὶ παρὰ τῷ πλήθει. τοῦτο δ' οὐκ εὐαγές μοι ἀπέβη*.

V. 893 sq. *ὥς νῦν — νεώς*] It is evident that Jocasta means this: for we are *all* (i. e. the whole city) in a state of anxiety, since we see him stricken who was the pilot of our vessel, i. e. of the city. On the particle *ὥς* see Matth. §. 568 sq.

V. 895 sqq. Schol.: *Ἐρχεται ἄγγελος ἀπὸ Κορίνθου, ἀπαγγέλλων τὸν θάνατον. Πολύβου, καὶ ἀντ' αὐτοῦ τυράννον τὸν Οἰδίπودα αἰρεῖσθαι. οὗτος δὲ ἐστὶν ὁ ἐκτεθέντα τὸν Οἰδίπودα εὐρῶν καὶ δούς Πολύβω*.

μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὄπου.

ΧΟΡΟΣ.

στέγαι μὲν αἶδε, καὐτὸς ἔνδον, ὦ ξένε·

γυνή δὲ μήτηρ ἦδε τῶν κείνου τέκνων.

ΑΓΓΕΛΟΣ.

900 ἄλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἶε

γένοιτ', ἐκείνου γ' οὔσα παντελῆς δάμαρ.

930

ΙΟΚΑΣΤΗ.

αὐτῶς δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἰ

τῆς εὐεπείας οὔνεκ'. ἀλλὰ φράζ', ὅτου

χορήζων ἀφίξειαι χῶ τι σημῆναι θέλων.

ΑΓΓΕΛΟΣ.

905 ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.

ΙΟΚΑΣΤΗ.

τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;

935

ΑΓΓΕΛΟΣ.

ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὔξερω τάχ' ἂν

V. 906. Some good MSS. read πρὸς for παρὰ.

V. 907. I have written τάχ' ἂν from Brunck's conjecture. MSS. τάχα, which is defended by some with overstrained interpretations. The change itself is most easy. Dind. τάχα.

V. 897. μάλιστα δ' αὐτὸν εἶπατ'] On the use of the adverb μάλιστα I have spoken at Ant. 327.

V. 899. γυνή δὲ μήτηρ ἦδε] If we separate these words from the following, they depicture the true state of Iocasta. And I have no doubt but that Sophocles selected them on that account, that they might make a deeper impression on the minds of the audience. On the ambiguity of this verse see also Schol. Hermogenis p. 389. MUSGR.

V. 901. Schol.: παντελῆς· τοῦτο πρὸς τὸ γυνή δὲ μήτηρ ἦδε τῶν κείνου τέκνων. τοῦτο γὰρ τέλειον ἐν γάμῳ. — Pollux III, 38: καὶ τέλος ὁ γάμος ἐκαλεῖτο, καὶ τέλειοι οἱ γεγαμηκότες. Hesychius: ποτέλεια· ἡ πρὸ (f. προθυομένη) τοῖς γάμοις θυσιὰ κα

ἐορτή· τέλος γὰρ ὁ γάμος, ἀπὸ τοῦ εἰς τελειότητα ἄγειν. Id.: τέλειοι οἱ γεγαμηκότες. Many other examples are adduced by the critics on both these grammarians. Hence, I think, we must seek the meaning of the words παντελῆς δάμαρ. ELSML.

V. 902. αὐτῶς] See Matth. §. 601.

V. 905. δόμοις τε καὶ πόσει τῷ σῶ] I. e. both to your family and to your husband. For the particles τε — καὶ are often used in the same sense as the Latin quum — tum, so that the former refers to the genus, the latter to the species. So above vs. 64: ἡ δ' ἐμὴ ψυχὴ πόλιν τε χᾶμὲ καὶ σ' ὁμοῦ στένει. To this rule pertains also the well known iHomeric Τρώες τε καὶ Ἔκτωρ.

ἥδοιο μὲν, πῶς δ' οὐκ ἄν, ἀσχάλλοις δ' ἴσως.

ΙΟΚΑΣΤΗ.

τί δ' ἔστι, ποίαν δύναμιν ὧδ' ἔχει διπλῆν;

ΑΓΓΕΛΟΣ.

910 τύραννον αὐτὸν οὐπιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὥς ηὔδατ' ἐκεῖ.

940

ΙΟΚΑΣΤΗ.

τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;

ΑΓΓΕΛΟΣ.

οὐ δῆτ', ἐπεὶ νιν θάνατος ἐν τάφοις ἔχει.

ΙΟΚΑΣΤΗ.

πῶς εἶπας; ἢ τέθνηκε Πόλυβος, ὦ γέρον;

ΑΓΓΕΛΟΣ.

915 εἰ μὴ λέγω τάληθές, ἀξιῶ θανεῖν.

ΙΟΚΑΣΤΗ.

ὦ πρόςπολ', οὐχὶ δεσπότητάδ' ὥς τάχος

945

μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,

ἔν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων

τὸν ἄνδρ' ἔφηνε μὴ κτάνοι, καὶ νῦν ὧδε

920 πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ' ὕπο.

ΟΙΔΙΠΟΥΣ.

ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα,

950

τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;

V. 914 sq. MSS.: Ἰο. πῶς εἶπας; ἢ τέθνηκε Πόλυβος; Ἄγγ. εἰ δὲ μὴ λέγω γ' ἐγὼ τάληθές etc. which reading was amended by Bothe in the same manner as I have edited.

V. 918. Brunck and Erfurdt have placed a note of interrogation after ἐστέ. But this is rather an exclamation. HERM.

V. 919. μὴ κτάνη Dind.

V 908. sq. Schol.: ἥδοιο μὲν. διὰ μὲν τὸ ἐν πράσσειν καὶ ἑτέρας ἀρχῆς ἀντιλαβεσθαι ἡσθήσεσθαι ἡρῶσιν αὐτήν, ἀσχάλλειν δὲ διὰ τὸ ἀπίεσθαι. Οἰδίπουν ἐπὶ τὰ οἰκία. For the verb ἡσθεσθαι joined with an accusative see Matth. §. 414, 12.

V. 910. Schol.: τύραννον αὐτὸν οὐπιχώριοι· πιθανῶς ὁ ἀγ- γελος τὰ ἡδέα πρῶτον ἀπαγγέλλει, πρὶν εἰπεῖν τὰ περὶ θανάτου. Cf. vs. 929 with the Schol. and Eurip. El. 228: ζῆ' πρῶτα γάρ σοι τὰγάθ' ἀγγέλλειν θέλω.

V. 916. Schol.: ὦ πρόςπολ'. θεραπαινίδι κτελεῖται.

V 918. Schol.: Ἐν' ἐστέ· ὅπου ἐστέ. Cf. Matth. §. 620.

V. 920. πρὸς τῆς τύχης] Compare note on Phil. 941 sq. where I have observed the difference between πρὸς and ὑπό. On οὐδὲ cf. Matth. §. 608. p. 1224.

V. 921. Ἰοκάστης κάρα] See for this form of speech Antig. 1. and Matth. §. 430.

ΙΟΚΑΣΤΗ.

ἄκουε τ' ἀνδρὸς τοῦδε, καὶ σκόπει κλύων,
τὰ σέμν' ἔν' ἥκει τοῦ θεοῦ μαντεύματα.

ΟΙΔΙΠΟΥΣ.

925 οὗτος δὲ τίς ποτ' ἐστί, καὶ τί μοι λέγει;

ΙΟΚΑΣΤΗ.

ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
ὡς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.

ΟΙΔΙΠΟΥΣ.

τί φής, ξέν'; αὐτός μοι σὺν σημήνας γενοῦ.

ΑΓΓΕΛΟΣ.

930 εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκέῖνον θανάσιμον βεβηκότα.

ΟΙΔΙΠΟΥΣ.

πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960

ΑΓΓΕΛΟΣ.

σμικρὰ παλαιὰ σώματ' εὐνάξει ῥοπή.

ΟΙΔΙΠΟΥΣ.

νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.

V. 927. οὐκ ἔρ' Dind.

V. 928. I have received *σημήνας* from the best MSS. instead of the common reading *σημάντωρ*.

V. 924. τὰ σέμν'] Spoken ironically.—*ἔν' ἥκει*, whither they are gone, i. e. what has become of the oracles. See note on vs. 982.

V. 926 sq. πατέρα ὄντα] I. e. ἀγγελῶν, ὡς οὐκ ἔρ' ἔστιν ὁ πατήρ σου. Cf. Matth. §. 569, 5. p. 1124.

V. 928. σημήνας γενοῦ] So Aj. 588: μὴ προσδοῦς ἡμῖς γένῃ. Phil. 772: μὴ σαυτὸν θ' ἔμα κίμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένῃ. infra 1146: οὐ σιωπήσεις ἔσει; Ant. 1067: ἀντιδοῦς ἔσει.

V. 929. Schol.: εἰ τοῦτο πρῶτον· ἡθικῶς φησὶν ὁ ἀγγέλος, ὡς οὐκ ἀπὸ τούτων θέλων ἀρξασθαι, ἀλλ' ἀπὸ τῶν ἡδέων.

V. 930. θανάσιμον βεβηκότα] This is used by nearly the same

idiom as οἴχεται θανῶν in Phil. 414, and θανῶν φροῦδος ibid. 425 sq. El. 1152. We may compare our German phrase mit Tode abgehen. For the gloss rightly explains θανάσιμον by νικρὸν ὄντα.

V. 931. νόσου ξυναλλαγῇ] By the occurrence of a disease. Cf. observations on vs. 34.

V. 932. σμικρὰ—ῥοπή] Seneca Oed. 787: animam senilem mollis exsolvit sopor. ERF. Jacobs appositely quotes Plat. de Rep. VIII. p. 556. E: ὡς περ σώμα νοσῶδες μικρὰς ῥοπῆς ἔξωθιν δέϊται προσλαβέσθαι πρὸς τὸ κίμναι etc.

V. 933. ὁ τλήμων] Unhappy, i. e. whom I mourn as dead.

ΑΓΓΕΛΟΣ.

καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.

ΟΙΔΙΠΟΥΣ

- 935 φεῦ φεῦ, τί δῆτ' ἄν, ὃ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἐστίαν, ἣ τοὺς ἄνω 965
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανῶν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
940 ἄψανστος ἔγχους, εἴ τι μὴ τῷμῳ πόθῳ
κατέφθιθ'· οὕτω δ' ἄν θανῶν εἴη 'ξ ἐμοῦ. 970
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
κεῖται παρ' Ἀιδῇ Πόλυβος ἄξι' οὐδενός.

ΙΟΚΑΣΤΗ.

οὔκουν ἐγὼ σοι ταῦτα προὔλεγον πάλαι;

ΟΙΔΙΠΟΥΣ.

- 945 ἡὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγρόμην.

ΙΟΚΑΣΤΗ.

μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλης. 975

ΟΙΔΙΠΟΥΣ.

καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;

V. 939. La, Lc, Γ omit δῆ, whence Dindorf conjectures that κάτωθεν was the correct reading.

V. 946. εἰς Dind.

V. 934. Schol.: τοῦτο ὁ ἄγγελός φησιν, ὡς παραμυθούμενος, ὅτι μακροαίων ἀπέθανε, καὶ οὐ δεῖ ἐπ' αὐτῷ ἀπολογέσθαι. Brunck: The long time of life through which he has existed. Hermann adds that these words signify nothing more than this: he is dead by filling up so long a measure of time, i.e. through old age. Aesch. Choeph. 609. speaking of the fatal brand of Meleager: σύμμετρόν τε διαί βίου μοι-ρόχρονον ἐς ἡμᾶρ. And Sophocles infr. v. 1112: ἐν τε γάρ μακρῷ γῆρας ξυνάδει τῷδε τάνδρ' ἰ σύμμετρος.

V. 936. τὴν Πυθόμ. ἐστίαν] i. e. τὴν μαντικὴν Πυθούς ἐστίαν.

V. 937. ὧν ὑφηγητῶν] Sc. δυν-των. Cf. Matth. §. 563. not.

V. 939. Schol.: πένθει· ἀντὶ τοῦ κεύθεται, κρύπτεται. See Matth. §. 496, 4.

V. 940. ἄψανστος ἔγχους] Used actively cf. Matth. §. 344. p. 653. — For the following εἴ τι μὴ see *ibid.* §. 617. c. — τῷ ἐμῷ πόθῳ, desire of myself. Cf. *ibid.* §. 466, 2.

V. 942. συλλαβῶν] Bearing away with him. So συλλαβὼν ἀρίας O. C. 1384. Philoct. 577: ἐκ-πλεῖ σσαντὸν συλλαβὼν. Then ἄξια οὐδενός signifies so that they are valueless.

V. 947. τὸ μητρὸς λέκτρον] In the same sense vs. 951. τὰ μη-

ΙΟΚΑΣΤΗ.

- τί δ' ἄν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ' ἔστιν οὐδενὸς σαφής;
950 εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις. 980
σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.
πολλοὶ γὰρ ἤδη κὰν ὀνείρασιν βροτῶν
μητρὶ ξυνεννέσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν ἐστι ῥᾶστα τὸν βίον φέρει.

ΟΙΔΙΠΟΥΣ.

- 955 καλῶς ἅπαντα ταῦτ' ἄν ἐξείρητό σοι,
εἰ μὴ 'κύρει ζωσ' ἡ τεκοῦσα· νῦν δ' ἐπεὶ 985
ζῆ, πᾶσ' ἀνάγκη, κεί καλῶς λέγεις, ὀκνεῖν.

ΙΟΚΑΣΤΗ.

καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.

V. 958. The particle γέ was first restored from conjecture, founded on the metre, by Erfurdt, with Porson on Eur. Phoen. 1638.

τρὸς νυμφεύματα. On καὶ πῶς I have treated at vs. 990.

V. 948 sq. ᾧ τὰ τῆς τύχης κρατεῖ] Brunck rightly renders: since fortune rules all human affairs, comparing Thucyd. IV, 62: τὸ δὲ ἀσάθμητον τοῦ μέλλοντος ὡς ἐπιλείστον κρατεῖ. For that these words are not referred to Oedipus alone, as the Scholiast supposes, but to the whole race of man, is, I think, evident from vs. 951., in the beginning of which σὺ δὲ occurs.

V. 949. πρόνοια] Knowledge of future events. So τὰς παλαιῶν προνοίας Trach. 823. MUSGR. Pind. Olymp. XII, 10: σύμβολον δ' οὐπω τις ἐπιχθονίων πιστόν ἀμφὶ πράξιος ἐσσομένης εὖρεν θεόθεν.

V. 950. εἰκὴ] Gl. ὡς ἔτυχε ἀπλῶς καὶ ἀφροντίστως, καὶ μὴ πρὸς μαντικίας ὁρῶντα. For the optative δύναιτο see Matth. §. 528. not.

V. 951. ἐς τὰ μητρὸς etc.] For the force of the preposition cf. Matth. §. 578. c.

V. 952 sq. The cause of such dreams is explained by Plato, as translated by Cicero de div. c. 29:

quum dormientibus ea pars animi, quae mentis et rationis sit particeps, sopita langueat, illa autem, in qua feritas quaedam sit atque agrestis immanitas, quum sit immoderato tumefacta potu atque pastu, exsultare eam in somno immoderateque iactari; itaque huic omnia visa obiciuntur a mente atque ratione vacua, ut aut cum matre corpus miscere videatur, aut cum quovis alio vel homine vel deo, saepe belua, atque etiam trucidare aliquem et impie cruentari, multaque facere impure atque tætre, cum temeritate et impudentia. BR.

V. 954. παρ' οὐδέν ἐστι] See Ant. 34: καὶ τὸ πρᾶγμ' ἄγιν οὐχ ὡς παρ' οὐδέν. El. 1327: πότιρα παρ' οὐδέν τοῦ βίου κήδεσθ' ἐτι; Other examples of the same kind are adduced by Blomfield Aesch. Ag. gloss. 221.

V. 957. καὶ πᾶσ' ἀνάγκη] See my note on Antig. 770.

V. 958. ὀφθαλμὸς] Light i. e. comfort, alleviation, as

ΟΙΔΙΠΟΥΣ.

μέγας, ξυνήμ'· ἀλλὰ τῆς ζωῆς φόβος.

ΑΓΓΕΛΟΣ.

960 ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;

ΟΙΔΙΠΟΥΣ.

Μερόπης, γεραίέ, Πόλυβος ἧς ὄκει μέτα.

990

ΑΓΓΕΛΟΣ.

τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον;

ΟΙΔΙΠΟΥΣ.

Θεήλατον μάντευμα δεινόν, ὧ ξένε.

ΑΓΓΕΛΟΣ.

ἦ ῥητόν, ἦ οὐ θεμιστόν ἄλλον εἰδέναι;

ΟΙΔΙΠΟΥΣ.

965 μάλιστά γ' εἶπε γάρ με Λοξίας ποτὲ

995

χοῖναι μιγῆναι μητρὶ τῆμαντου, τό τε

πατρῶον αἶμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.

ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλοι

μακρὰν ἀπωκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως

970 τὰ τῶν τεκόντων ὅμμαθ' ἠδιστον βλέπειν.

ΑΓΓΕΛΟΣ.

ἦ γὰρ τὰδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις;

1000

ΟΙΔΙΠΟΥΣ.

πατρός τε χοῖζων μὴ φονεὺς εἶναι, γέρον.

V. 964. *Θεμιστόν* I have written at the suggestion of Johnson. MSS. have by a common error, *Θεμῖτόν*. Brunck and Dind. *ἦ οὐχὶ Θεμῖτόν*. On the form *Θεμιστός* see at Trach. 800.

in Eur. Andr. 407. ERF. Add Blomf. Aesch. Pers. gloss. 173.

V. 959. *τῆς ζωῆς φόβος*] I. e. *ἡ ζωῆς φοβεῖ με*.

V. 960. *ποίας — ὕπερ*] On *ποῖος καὶ* I have spoken at Ant. 766.

V. 961. *ἧς ὄκει μέτα*] On this transposition of the preposition see vs. 960. and the examples quoted on Trach. 90 sq.

V. 962. *τί δ' ἔστ' ἐκείνης*] See Matth. §. 317. For the phrase *ὑμῖν ἐς φόβον φέρον* see on v. 498.

V. 967. *πατρῶον αἶμα — ἐλεῖν*] He is poetically said to take the blood of his father with his own hands instead of to slay his father.

V. 968 sq. *ἡ Κόρινθος ἐξ ἐμοῦ — μακρὰν ἀπ.*] The verb *ἀποικεῖσθαι* is used pregnantly, so as to signify both the action of leaving a place, and seeking another place of residence. The sense is therefore: I therefore formerly quitted Corinth, and sought a far-distant habi-

ΑΓΓΕΛΟΣ.

τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ,
ἐπέπερ εἵνους ἤλθον, ἐξελυσάμην;

ΟΙΔΙΠΟΥΣ.

975 καὶ μὴν χάριν γ' ἂν αἶξαν λάβοις ἐμοῦ.

ΑΓΓΕΛΟΣ.

καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως,
σοῦ πρὸς δόμους ἐλθόντος, εὖ πράξαιμι τι.

1005

ΟΙΔΙΠΟΥΣ.

ἀλλ' οὐποτ' εἴμι τοῖς φντεύσαις γ' ὁμοῦ.

ΑΓΓΕΛΟΣ.

ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.

ΟΙΔΙΠΟΥΣ.

980 πῶς, ὦ γεραιέ; πρὸς θεῶν, διδασκέ με.

ΑΓΓΕΛΟΣ.

εἰ τῶνδε φεύγεις οὐνεκ' εἰς οἴκους μολεῖν.

1010

V. 973. Vulg. *ἐγω' οὐ*. I have edited *ἐγὼ οὐχί*, for Ald. and one of the Aug. [together with other MSS.] have *ἐγω' οὐχί*. ERF. So also Porson in *Advers.* p. 40.

tation. Observe also *ἐξ ἐμοῦ*, for which one would have expected *ἐπ' ἐμοῦ*. Cf. Rost. §. 112. 3. b.

V. 974. *ἐξελυσάμην*] After *τί* and *τί οὖν* the aorist is often used for the present, on which usage see Heind. on Plat. *Protag.* 460. ERF. Add. Matth. §. 503. c. Rost. §. 116. annot. 4.

V. 976. Schol.: *τοῦτο· δαὶ τοῦτο*. See my note on vs. 259. Similar examples are adduced by Matth. §. 470, 7.

V. 977. Schol.: *πρὸς δόμους· εἰς Κόρινθον*. — *σοῦ* — *ἐλθόντος*, *ubi venisses*.

Ibid. *εἰ πράξαιμι τι*] So Aristoph. *Pl.* 341: *χρηστὸν τι πράττων*. *Pac.* 215: *εἰ δ' αὖ τι πράξαιμι ἀγαθόν*. Eur. *Herc. F.* 729: *πρὸς δόκα δὲ δρῶν κακῶς κακόν τι πράξεν*. In all these examples, such as are of frequent

occurrence, *πράττειν* is used in the sense of the verb *πάσχειν*. BR. Rightly the Oxford ed.: *ut a te beneficii aliquid consequeretur*. See Trach. 191. MUSGR.

V. 978. *τοῖς φντεύσαις*] This must be understood of the mother only. See my note on vs. 361.

V. 979. *καλῶς*] Valde, prorsus. So rightly Wakef. *S. C. P. I.* p. 161. comparing Theocrit. III, 3: *τὸ καλὸν περιλαμάνει*, where Schol.: *τὸ καλόν· ἀντί τοῦ λίαν*. C. *ibid.* P. V. p. 53. and on Eur. *Herc. F.* 1019. *Diodorus Sic.* XIII, 108: *ὅσα μὴ καλῶς ὑπὸ τοῦ πυρὸς ἰδόμενα διεφθάρθαι*. Id. XVIII, 9: *μήπω καλῶς ἐγνωσμένης τῆς Ἀλεξάνδρου τελευτῆς*. Chariton p. 156. 22: *πρὶν καλῶς τὴν ναῦν καταχθῆναι*. Dorvill. p. 691: *»omnino, τελείως.«* SCHAEFER.

V. 981. *τῶνδε οὐνεκ'*] One

ΟΙΔΙΠΟΥΣ.

ταρβῶν γε, μή μοι Φοῖβος ἐξέλθῃ σαφής.

ΑΓΓΕΛΟΣ.

ἦ μὴ μίasma τῶν φυτευσάντων λάβῃς;

ΟΙΔΙΠΟΥΣ.

τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.

ΑΓΓΕΛΟΣ.

985 ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;

ΟΙΔΙΠΟΥΣ.

πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν; 1015

ΑΓΓΕΛΟΣ.

ὁθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.

ΟΙΔΙΠΟΥΣ.

πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;

ΑΓΓΕΛΟΣ.

οὐ μᾶλλον οὐδὲν τοῦδε τάνδρός, ἀλλ' ἴσον.

ΟΙΔΙΠΟΥΣ.

990 καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;

V. 982. I have restored *ταρβῶν* from Ald. The MSS. and Brunck's ed. *ταρβῶ*, contrary to the custom of the Greeks, who usually place γέ after the participle in answers, not after the verb. ERF.

might expect the singular number. But see my remarks on Phil. 1326 sq.

V. 982. μὴ μοι Φοῖβος ἐξέλθῃ σαφής] For σαφής cf. O. C. 623: εἰ Ζεὺς ἐτι Ζεὺς χῶ λῖος Φοῖβος σαφής. *ibid.* 792: ὅσπερ καὶ σαπαστέρων κλύω Φοῖβον τε αὐτοῦ Ζηνός. *fab.* 390: ποῦ σὺ μάντις εἰ σαφής; For the phrase *σαφῇ ἐξέλθειν* compare *infr.* vs. 1182: τὰ πάντ' ἂν ἐξήκοι σαφῇ. 1084: οὐκ ἂν ἐξέλθοιμι' ἐτι ποτ' ἄλλος. 953: τὰ σέμν' ἴν' ἤκει etc. 1519: ἀλλὰ θεοῖς γ' ἐχθιστος ἦκω. From which passages we may easily learn in what sense ἔλθον is to be understood in vs. 1357 (1326).

V. 985. Schol.: ἄρ' οἶσθα. ὅτι ἀδίκως εὐλαβῇ; On the phrase

πρὸς δίκης, *jure.* see Matth. §. 590. α.

V. 987. ὁθούνεκ' ἦν σοι — οὐδ' ἐν ἐν γένει] A poetical phrase, instead of which a prose writer would have said: ὅτι Πόλυβος οὐδέν σοι (i. e. σοι οὐκ) ἔγγενής sive συγγενής ἦν. So below vs. 1430. (1396) we have τοῖς ἐν γένει pro τοῖς ἔγγενέσιν. So El. 1124: ἐν συγγενείᾳ γ' οὔσα.

V. 989. οὐ μᾶλλον — ἴσον] No more than this man, i. e. than I, but in the same manner.

V. 990. καὶ πῶς] *Kai* is often used in interrogations both with other words, and with the adverbs πῶς and ποῦ and the interrogative pronoun τίς in such a manner as to possess not so much the

ΑΓΓΕΛΟΣ.

ἀλλ' οὐ σ' ἐγείναι' οὐτ' ἐκείνος οὐτ' ἐγώ. 1020

ΟΙΔΙΠΟΥΣ.

ἀλλ' ἀντὶ τοῦ δὴ παιδὰ μ' ὠνομάζετο;

ΑΓΓΕΛΟΣ.

δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβῶν.

ΟΙΔΙΠΟΥΣ.

καὶ θ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;

ΑΓΓΕΛΟΣ.

995 ἦ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.

ΟΙΔΙΠΟΥΣ.

σὺ δ' ἐμπολήσας ἦ τυχῶν μ' αὐτῷ δίδῳς; 1025

ΑΓΓΕΛΟΣ.

εὐρῶν ναπαλαῖς ἐν Κιθαιρῶνος πτυχαῖς.

ΟΙΔΙΠΟΥΣ.

ὠδοιπόρεις δὲ πρὸς τί τοὺςδε τοὺς τόπους;

ΑΓΓΕΛΟΣ.

ἐνταῦθ' ὀρεῖοις ποιμνίοις ἐπεσάτουν.

ΟΙΔΙΠΟΥΣ.

1000 ποιμὴν γὰρ ἦσθα, καπὶ θητεία πλάνης;

V. 996. *τυχῶν* is from Bothe's conjecture. The MSS. absurdly read *τεκῶν*. *τεκῶν* Dind.

force of a copula, as of giving greater strength to the question. So καὶ τίς El. 883: οἴμοι τάλανα, καὶ τίνος βροτῶν λόγον τόνδ' εἰς-ακούσας ὧδε πιστεύεις ἄγαν; ibid. 236. hui. fab. 684. 735. 1435. Ant. 548. 1173. O. C. 73. 1172. 1439. Trach. 187. 1140; καὶ ποῦ hui. fab. 732. O. C. 296. Trach. 68; καὶ πῶς hui. fab. v. 1019. Aj. 50. El. 1189. O. C. 606. Trach. 1210. Philoct. 1247.

Ibid. Schol.: τῷ μηδενί· τῷ ἡλλοτριωμένῳ καὶ μὴ οἰκείῳ. ἔτι γὰρ Πολύβου νομίζει ἐαυτὸν. Rightly Camerarius: sed qui fieri potest, ut meus sit ita pater, ut is, qui nullus sit pater, i. e. non sit. Nam Oedipus sic loquitur, ut qui

arbitretur suum patrem fuisse Polyhum.

V. 992. *παῖδά μ' ὠνομάζετο*] See Matth. §. 492. b.

V. 994. *ἀπ' ἄλλης χειρὸς*] Supply *λαβῶν*, which occurs in the preceding verse.

V. 996. *ἦ τυχῶν*] This is used again in the same sense of happening vs. 1039: ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς *τυχῶν*;

V. 998. *ὠδοιπόρεις — τοὺςδε τοὺς τόπους*] On the verb ὁδοιπορεῖν joined with a simple accusative see at Phil. 144 sq. and Matth. §. 409. 4.

V. 1000. Schol.: *καπὶ θητεία πλάνης*· μίσθιος καὶ ἐπὶ μισθῷ πλάνης. ἔστι δὲ ἀρσενικόν.

ΑΓΓΕΛΟΣ.

σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030

ΟΙΔΙΠΟΥΣ.

τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;

ΑΓΓΕΛΟΣ.

ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.

ΟΙΔΙΠΟΥΣ.

οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;

ΑΓΓΕΛΟΣ.

1005 λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.

ΟΙΔΙΠΟΥΣ.

δεινόν γ' ὄνειδος σπαργάνων ἀνελόμην. 1035

ΑΓΓΕΛΟΣ.

ᾧστ' ὠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.

V. 1001. σοῦ δ' is restored from Γ. The other MSS. σοῦ γ'.

V. 1002. No commentator has hitherto hesitated at this verse. But the tautology in the words τί ἄλγος ἴσχοντα is quite unheard of, and could never have been the work of Sophocles. Besides, one of the best MSS. La, has καιροῖς for κακοῖς. Hence I have no doubt but that instead of κακοῖς we should write καλοῖς or καλῷ, so that ἐν καλῷ may signify opportunely. So El. 384: νῦν γὰρ ἐν καλῷ φρονεῖν. Schol.: νῦν εὐκαιρόν ἐστι καλῶς φρονῆσαι. See other examples at Philoct. 1132.

V. 1006. Eustathius on Il. P. p. 1097, 25. (1129, 46.) and Il. A. p. 88, 16. (66, 18.) quotes this verse thus, καλόν γ' ὄνειδος, through a lapse of memory. He had read in Euripides Med. 544. καλόν γ' ὄνειδος.

V. 1001. σοῦ δ', ὦ τέκνον, etc.] This sentence is rightly opposed to the words of Oedipus. For when Oedipus had wondered at the former humble condition of the messenger, he, to give himself importance, although he grants that first remark, yet adds that he was the means of saving Oedipus, a man born to the highest station in life. G. DINDORF.

V. 1002. Schol.: εἰπόντος τοῦ γέροντος, ὅτι σωτήρ σοι γέγονα, ὅπερ κοινὸν ἐπὶ πάντων ἐκτεθειμένων, ἀναπνυθάνεται ὁ Οἰδίπους, ὅτι ἐν ποῶν ἄρα κακῷ ὄντα κατὰ τὴν ἐκθεσιν, ἵνα ἐκείνος εἴπῃ τὸ περὶ τῶν ποδῶν, ὅπερ ἐπιγινώσκει

ἡ Ἰσκάστη. But see the critical note.

V. 1005. λύω σ' ἔχοντα — ἀκμάς] The poet has here adopted the full mode of expression instead of the briefer one in use: λύω σε διατόρον τὰ τοῖν ποδοῖν ἄρθρα.

V. 1006. δεινόν γ' — ἀνελόμην] The crepundia (tokens) which I have received are a cause of great disgrace to me, or, as Brunck interprets: I have obtained those tokens, of which I have certainly no reason to boast. He has the following note: Σπάργανα are monuments, remembrancers,

ΟΙΔΙΠΟΥΣ.

ὦ πρὸς θεῶν, πρὸς μητρός ἢ πατρός, φράσον.

ΑΓΓΕΛΟΣ.

οὐκ οἶδ' ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῶον φρονεῖ.

ΟΙΔΙΠΟΥΣ.

1010 ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών;

ΑΓΓΕΛΟΣ.

οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.

1040

ΟΙΔΙΠΟΥΣ.

τίς οὗτος; ἢ κάτοισθα δηλῶσαι λόγῳ;

ΑΓΓΕΛΟΣ.

τῶν Λαῖτον δῆπου τις ὠνομάζετο.

ΟΙΔΙΠΟΥΣ.

ἦ τοῦ τυράννου τῆςδε γῆς πάλαι ποτέ;

ΑΓΓΕΛΟΣ.

1015 μάλιστα. τούτου τάνδρὸς οὗτος ἦν βοτήρ.

ΟΙΔΙΠΟΥΣ.

ἦ κάστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ;

1045

tokens, as Donatus rightly explains on Ter. Eunuch. IV, 6, 15.: *Monumenta sunt, quae Graeci dicunt γνωρίσματα καὶ σπάργανα*. On which passage see a learned note of Frid. Lindenbruch. Ernesti Clav. Cic. observes: *Crepundia, παίγνια*, are playthings with which children amuse themselves, as necklaces, amulets, rings, rattles, and the like baubles. By these children who had been either exposed by their parents or carried off by pirates were usually recognized, and hence they are styled *γνωρίσματα*. See Salm. on Vopisc. Aurelian. c. 4. T. II. p. 321.

V. 1008. Triclinius: *πρὸς μητρός ἢ πατρός*. ἔπαθον τοῦτο δηλονότι, ἡγουν τὸ διατροπηθῆναι τοὺς ἀστραγάλους. ἀσύνετον γὰρ καὶ ἀνακόλουθον πρὸς τὰ ἐπαγόμενα τὸ νομίζειν ἑρωτᾶν τὸν Οἰδίποδα, εἰ ὑπὸ τοῦ πατρὸς ἢ μη-

τρὸς ὠνομάσθη. And it is absurd to determine thus from many reasons. Neuius rightly adds that after the exclamation in vs. 1006, which the indignity of the thing called for, the sentence is resumed in vs. 1008.

V. 1011. οὐκ] The latter part of this two-membered question contains a negative. Plato Gorg. p. 453. D.: ΣΩ. ὅστις διδάσκει, οἷον πρᾶγμα, πότιρον, δὲ διδάσκει, πείθει ἢ οὐ; ΓΟ. οὐ δῆτα, ἀλλὰ πάντων μάλιστα πείθει. Theaet. p. 149. E: ΣΩ. τῆς αὐτῆς ἢ ἄλλης οἷον τέχνης εἶναι θεραπείαν τε καὶ ξυγκομιδὴν τῶν ἐκ γῆς καρπῶν, καὶ αὐτὸ τὸ γινώσκειν, εἰς ποῖαν γῆν ποῖον στυόν τε καὶ σπέρμα καταβλητέον; ΘΕ. οὐκ, ἀλλὰ τῆς αὐτῆς. NEUIUS.

V. 1012. κάτοισθα δηλῶσαι] For the infinitive cf. Rost. §. 129. 4. c.

ΑΓΓΕΛΟΣ.

ὕμεις γ' ἄριστ' εἰδεῖτ' ἄν οὐ πικῶριοι.

ΟΙΔΙΠΟΥΣ.

ἔστιν τις ὕμῶν τῶν παρεστῶτων πέλας,
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
1020 εἴτ' οὖν ἐπ' ἀγρῶν, εἴτε κἀνθάδ' εἰσιδῶν;
σημῆναθ', ὡς ὁ καιρὸς εὐρῆσθαι τάδε. 1050

ΧΟΡΟΣ.

οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτάρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἄν Ἰοκάστη λέγοι.

ΟΙΔΙΠΟΥΣ.

1025 γύναι, νοεῖς ἐκείνον, ὄντιν' ἀρτίως
μολεῖν ἐφιέμεσθα, τὸν θ' οὔτος λέγει; 1055

ΙΟΚΑΣΤΗ.

τίς δ' ὄντιν' εἶπε; μηδὲν ἐντραπῆς. τὰ δὲ
ῥηθέντα βούλου μηδὲ μεμνησθαι μάτην.

ΟΙΔΙΠΟΥΣ.

οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
1030 σημεία τοιαῦτ' οὐ φανῶ τοῦμόν γένος.

V. 1027. Some MSS. have *τί δ'* for *τίς δ'*, which Elmsley approves.

V. 1017. Schol.: *εἰδεῖτ' ἄν· ἀντὶ τοῦ εἰδέητε ἄν*. See Matth. §. 231. 2.

V. 1021. *εὐρῆσθαι*] No one will find difficulty in the perfect infinitive, who remembers that the Greeks use the perfect not only to signify that something is now done, but likewise that what is effected by that deed, remains perpetually. See on Phil. 910. Therefore *εὐρῆσθαι* does not so much signify that things have been discovered, as that they are certain or known.

V. 1024. On the double *ἄν* see at vs. 334.

V. 1027. *τίς δ' ὄντιν' εἶπε;*] Iocasta does not seem merely to say these words on awakening

from her sleep: but this is a common formula of speaking when anyone pretends ignorance of some one else, as in vs. 1129. although the shepherd knows who is the subject of discourse, he yet says: *ποῖον ἄνδρα καὶ λέγεις;* MATTHIAE. In a very similar manner Syrus says in Ter. Adolph. III, 4, 37: *tuumne filium?*

V. 1027 sq. Schol.: *συνήσιν ἤδη τὸ πᾶν ἢ Ἰοκάστη, καὶ θέλει ἤδη ἑαυτὴν διαχειρίσασθαι, πρὶν ἐκπυστα γενέσθαι τὰ κακά, τοῦτο δὲ δηλοῖ διὰ τὸ ἅλεις νοσοῦσ' ἐγώ*.

V. 1029 sq. *οὐκ ἂν γένοιτο τοῦθ', ὅπως — οὐ φανῶ*] I have treated on this construction

ΙΟΚΑΣΤΗ.

μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
κῆδει, ματεύσῃς τοῦθ' ἄλῃς νοσοῦσ' ἐγώ. 1060

ΟΙΔΙΠΟΥΣ.

θάρσει. σὺ μὲν γὰρ οὐδ' ἂν τρίτης ἐγώ
μητρὸς φανῶ τριδουλος, ἐκφανεῖ κακὴ.

ΙΟΚΑΣΤΗ.

1035 ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.

ΟΙΔΙΠΟΥΣ.

οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. 1065

ΙΟΚΑΣΤΗ.

καὶ μὴν φρονοῦσά γ' εὖ τὰ λῶστά σοι λέγω.

ΟΙΔΙΠΟΥΣ.

τὰ λῶστα τολύνν ταῦτά μ' ἀλγύνει πάλαι.

ΙΟΚΑΣΤΗ.

ὦ δύσποτμ', εἴθε μήποτε γνοίης ὅς εἰ.

ΟΙΔΙΠΟΥΣ.

1040 ἄξι τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' εἴτε πλουσίῳ χαίρειν γένει. 1070

ΙΟΚΑΣΤΗ.

ιοῦ ιοῦ, δύστηνε· τοῦτο γὰρ σ' ἔχω
μόνον προσηπεῖν, ἄλλο δ' οὐποθ' ὕστερον.

V. 1032. Vulg. νοσοῦσ' ἐγώ. Which was first corrected by Brunck from the Scholia on vs. 1027.

V. 1033. Vulg. οὐδ' ἂν ἐκ τρίτης, which destroys the metre. August. c. and Dind. οὐδ' ἂν ἐκ τρίτης. Following these vestiges, I have destroyed ἐκ with some other critics.

at Trach. v. 455. ὅπως δὲ λήσεις, οὐδ' ἐ τοῦτο γίγνεται.

V. 1032. ἄλῃς νοσοῦσ' ἐγώ] For the omission of εἰμί cf. Trachin. 332: ἄλῃς γὰρ ἡ παρούσα. Philoct. 892: οὐπὶ νηὶ γὰρ ἄλῃς πάρος. On the use of the verb νοσεῖν, signifying to be destroyed, to perish, I have spoken at El. 1053. For Iocasta, as the Scholiast on vs. 1027 sq. has rightly seen, means: it is sufficient for me to die. By this she endeavours

to move Oedipus to have some regard for his own safety.

V. 1033. τρίτης etc.] The Scholiast wrongly interprets: τρίτον πεπραμένης καὶ αὐτὸς τρίπατος. It should rather be δοῦλος ἐκ τριγονίας. In the same sense we find τρις νόθος in Eur. Androm. 637. where see Musgrave (whose note has been copied by Pflugk). ELMSL. Schol.: οἴεται τὴν Ἰοκάστην δυσγένειαν αὐτῷ συνειδυῖαν ἀποκρύπτειν καὶ κωλύειν τὴν ζητήσιν.

ΧΟΡΟΣ.

- τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
 1045 ἄξασα λύπης ἢ γυνή; δέδοιχ', ὅπως
 μὴ 'κ τῆς σιωπῆς τῆςδ' ἀναρρήξει κακά. 1075

ΟΙΔΙΠΟΥΣ.

- ὅποια χρήξει φηγνύτω· τοῦμόν δ' ἐγώ,
 κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
 αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
 1050 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
 ἐγὼ δ' ἔμavτὸν παῖδα τῆς Τύχης νέμων 1080
 τῆς εὐ διδούσης οὐκ ἀτιμασθήσομαι.
 τῆς γὰρ πέφνκα μητρός· οἱ δὲ συγγενεῖς
 μῆνές με μικρόν καὶ μέγαν διώρισαν.

V. 1049. αὕτη I have written with the other recent editors. The old MSS. have αὐτή. And so Dind.

V. 1044 sq. Schol.: ἐννοουμένη τὰ τῆς ἀναιρέσεως αὕτη μὲν ἀπὸ λακται, ὃ δὲ Οἰδίπους περιλέλειπται. τὸ γὰρ αὐτοῦ πρόσωπόν ἐστι τὸ περιπαθές, περὶ οὗ πάσα ἡ διὰ-θεσις τοῦ δράματος. But Sophocles is partial to introducing a fear of some dreadful deed from the sudden departure of one of the characters. Cf. Ant. 766 sq. 1253 sq. Trachin. 813. For the structure of the words δέδοικα, ὅπως μὴ etc. see Matth. §. 520. not.

Ibid. Schol.: Οἰδίπους· ἀντί τοῦ ὧ Οἰδίπου. ἔστι δὲ Ἀττικόν.

V. 1048. σπέρμ' ἰδεῖν] Brunck's gl. γένος γινώσκει.

Ibid. βουλήσομαι] Erfurd t thinks with Bothe that this is put instead of the present, comparing Oed. C. 1289. It is equivalent to βουλομένη μοι ἔσται, on which see vs. 1356. It is different in Aj. 681. The same critics wrongly quote Eur. Med. 262: τοσοῦτον οὖν σου τυγχανεῖν βουλήσομαι, ἣν μοι πόρος τις μηχανή τ' ἐξενεθῇ. NEUIUS.

V. 1051. παῖδα τῆς Τύχης] Eurip. ap. Plutarch. de sollert. animal. p. 965: ὃ τῆς τύχης παῖς κληρός. Hor. Sat. II. 6, 49: luse-rat in campo: Fortunae fi-

lius. ERF. Plutarch de Rom. fort. p. 318. C: ἀντικρυς οὗτος (L. Cornelius Sulla) τῇ τύχῃ μετὰ τῶν πράξεων ἑαυτὸν εἰσπολεῖ, βῶν κατὰ τὸν Οἰδίπου τὸν Σοφοκλέους· ἐγὼ δ' ἔμavτὸν παῖδα τῆς Τύχης νέμω.

V. 1053. τῆς γὰρ etc.] On the article used instead of the pronoun see Matth. §. 286. p. 576. — We must not insist too much on the exact meaning of the word συγγενεῖς. Oedipus thinks his arrival at the highest state of happiness is the work both of Time and Fortune. He therefore calls Fortune his mother, the months his relatives. αἱ δὲ συγγενεῖς μοῖραι is the emendation of Coray on Plutarch Vit. T. 1. p. 374. ERF. I myself never thought any other interpretation deserving of approval than that by which συγγενεῖς μῆνες are made to signify the months of my life, the course and continuance of my life. And so I have stated in my note on Eur. Herc. F. 1285, where συγγενῶς δύστηνος ὢν is applied to one who was perpetually unhappy. HERM.

V. 1054. διώρισαν] Gl. ἔτα-

1055 τοιόςδε δ' ἐκφύς οὐκ ἂν ἐξέλθοιμ' ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμόν γένος. 1085

ΧΟΡΟΣ.

(στεροφή.)

Εἴπερ ἐγὼ μάντις εἰμὶ
καὶ κατὰ γνώμαν ἴδρις, οὐ τὸν Ὀλυμπον ἀπείρων,
1060 ὦ Κιθαιρών, οὐκ ἔσει τὰν αὔριον

V. 1058. I have written γνώμαν with Erfurdt. MSS. γνώμην. It is however uncertain whether the poet really wrote γνώμαν. For it is plain that the poet could not here have said κατὰ γνώμαν ἴδρις. Nor do I agree with those who think that κατὰ only is the work of an interpreter, for the noun γνώμην is quite useless joined with ἴδρις; nay, for κατὰ γνώμην I should expect something signifying the future time. ἴδρις, = οὐ Dind.

V. 1060. I have left unaltered the reading of the MSS. οὐκ ἔσει τὰν αὔριον, although both the sense and metre shew that it must be corrupt. But the correction is rendered the more difficult by the antistrophic verse being corrupt, and as yet not corrected. ἔσει = τὰν αὔριον πανσέληνον, = μὴ Dind.

ξαν. BR. μικρόν καὶ μέγαν. See Schaefer on Iulian. Or. in laudem Constantii p. XXI. ERF.

V. 1055 sq. Schol.: καὶ τοιοῦτος πεφυκώς οὐκ ὀκνήσω τὸ γένος ἐξερευνησάι τὸ ἡμέτερον. The sense of these words seems to be: but since I am born from such a mother, I will never be other than what I have been, i. e. I will never be not great, nor will I be the man, i. e. I will not submit not to discover my own parentage. Neuius explains thus: I will not be so different from my former opinions, as to be unwilling to seek out my descent, i. e. although my race be found a different one, nevertheless I will enquire into it.

V. 1057 sqq. Schol.: ὑπονοοῦσιν οἱ κατὰ τὸν χορόν χρηστοτέρων τι περὶ τοῦ Οἰδίποδος, ὅτι θειοτέρου γένους τυγχάνει ἀπὸ τινος τῶν ὀρέων νυμφῶν. ποιοῦνται δὲ τὸν λόγον πρὸς τὸν Κιθαιρώνα, καὶ φασίν, οὐκ ἔστι εἰς τὴν αὔριον ἀπείρατος τοῦ ἡμᾶς αὔξειν σε, ὡς τροφὸν καὶ μητέρα τοῦ Οἰδίποδος.

V. 1057 sq. εἴπερ — ἴδρις] So El. 472: εἰ μὴ 'γὼ παράφρων μάντις ἔγην καὶ γνώμης λειπομένη σοφός. Schol.: ἐμπειρος κατὰ τὴν γνώμην, ὃ ἔστι συνετός. See the critical note, and on the form of making oath see the note on vs. 639.

Ibid: ἀπείρων] Hesychius: ἀπείρωνας· ἀπειράτους. Σοφοκλῆς Θυέστη. The words ἀπείρων οὐκ ἔσει, μὴ οὐ σὲ αὔξειν, sc. ἡμᾶς, are spoken in this sense; you shall not lack honour at our hands, i. e. you shall not lack the honour with which we will receive you etc.

V. 1060 sq. αὔριον πανσέληνον] To morrow's full moon. For there is nothing to prevent us taking αὔριον in its proper signification with a learned writer in Annal. Heidelberg. 1810. fasc. 13. p. 169, who refers for an account of the sacred rites usually celebrated at the full moon-tide to Musgrave's note on El. 287. ERF. But Neuius observes: »It should first be shewn that tragedies were performed on the day before the full moon; whereas we only hear that the city Dionysia at which the

- πανσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οἰδί-
 που 1090
 καὶ τροφὸν καὶ μητέρ' αὔξειν,
 1065 καὶ χορεύεσθαι πρὸς ἡμῶν, ὥς ἐπλήρα φέροντα τοῖς
 ἐμοῖς τυράννοις.
 ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη. 1095
 (ἀντιστροφή.)
 τίς σε, τέκνον, τίς σ' ἔτικτε
 1070 τῶν μακραιώνων ἄρα, Πανὸς ὀρεσσιβάταο 1100
 προσπελασθεῖς, ἣ σέ γέ τις θυγάτηρ

V. 1070. ὀρεσσιβάταο. This is my correction, already anticipated by Bothe, Vulg. ὀρεσσιβάτα. I know well the opinions of the learned on this epic form (cf. Matth. §. (8, 9.)), but see my remarks in the critical note on vs. 1191. ἄρα, = Πανὸς ὀρεσσιβάταο που = pr. Dind.

V. 1071. I have not even here made any change in the text, although I am most certain that the words τίς θυγάτηρ are the work

contest of new plays took place, were celebrated in the middle of the month Elaphebolion, i. e. about the time of the full moon. Hence I should prefer to change the punctuation, and say lunari luce perfusum; for such rites were usually celebrated at night. Ant. 153. 1147.* This mode of treating the passage will satisfy but few persons. See the critical note.

V. 1061 sq. μὴ οὐ σέ γε καὶ πατρ. — αὔξειν] The verb αὔξειν is rightly interpreted by the Scholiast, μεγαλύνειν, λίγειν. But ἡμᾶς is omitted rightly, because the phrase is immediately changed to the passive, and πρὸς ἡμῶν follows. The copula καὶ placed before πατριώταν answers to καὶ put before χορεύεσθαι thus: μὴ οὐ σέ γε καὶ αὔξειν ἡμᾶς πατρ. etc., καὶ χορεύεσθαι πρὸς ἡμῶν. Lastly, the genitive Οἰδίου does not by any means depend upon πατριώταν, but upon the following substantives τροφὸν and μητέρα, and Cithaeron is styled πατριώτης τροφός καὶ μήτηρ Οἰδίου, because situated in the same city as Thebe.

V. 1065. Schol.: χορεύεσθαι ὑμνεῖσθαι, τιμᾶσθαι. The passive

χορεύεσθαι is excellently illustrated by Eur. Iph. Taur. 367: ἀδ-
 λῆται δὲ πᾶν μέλαθρον. Hel. 1449:
 πᾶσαν δ' ἰχθὺν γαίαν βοᾶσθαι
 μακαρίας θυμαρδίας. E L M S L.
 Whom see on Eur. Heracl. 402.

Ibid. ὥς ἐπλήρα φέροντα] Hom. Il. α., 578: πατρὶ φίλῳ
 ἐπλήρα φέρειν, where see Heyne. Schol. ὥσπερ τὰ θυμῆρη παρέ-
 χοντα τοῖς ἐμοῖς βασιλεῦσιν. ἐνό-
 μισε γὰρ ὁ χορὸς ἀγνωρισμὸν
 ἐπὶ Οἰδίου γίνεσθαι.

V. 1066. Schol.: ἀναγκάτως πρὸς
 τὸν Ἀπόλλωνα ἀποτίνει διὰ τὸ
 ἄρξαι τῶν χρησμάτων. The chorus
 expresses a wish that the search
 after the parents of Oedipus may
 be approved by Apollo, i. e. that
 Apollo will suffer the search after
 the parents of Oedipus to be made.

V. 1067 sqq. Schol.: ἀρά τις
 προσπελασθεῖσα τοῦ Πανὸς ἢ τοῦ
 Ἀπόλλωνος; καὶ γὰρ οὗτος νό-
 μιος. See also the critical note on
 vs. 1071.

V. 1071. προσπελασθεῖς] On the genitive with which this
 verb is joined, see Matth. §. 339.,
 on the sense in which it is used,
 note on Phil. 669. Then on σέ
 γε I have treated at Philoct. 1097
 ed. sec.

Λοξίου; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
εἶθ' ὁ Κυλλάνας ἀνάσσω,

1075 εἶθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων, εὖ-
ρημα δέξατ' ἔκ του
Νυμφᾶν Ἐλικωνίδων, αἷς πλεῖστα συμπαίζει.

ΟΙΔΙΠΟΥΣ.

Εἰ χρή τι κάμῃ μὴ ξυναλλάξαντά πῶ,

1110

1080 πρέσβεις, σταθμᾶσθαι, τὸν βοτήρ' ὄραν δοκῶ,

of an interpreter, written under *τίς τῶν μακραίωνων*, which have caused the loss of the genuine words, as often happens. For no one who knows what kind of poet Sophocles is, will anyway assent to the modern interpreters, who judge that the poet placed the noun *θυγάτηρ* lower down, and added *τις* to lessen ambiguity, because he was hindered by the metre from placing it immediately after *τῶν μακραίωνων*. Besides, *τις* is omitted in the best MSS. And lastly, *σέ γε* in its present place is anything but pleasing. *γέ* = *τις θυγάτηρ, Λοξίου; τῷ* = *γὰρ Dind.*

V. 1076. *Ἐλικωνίδων*. Erfurdt has first edited thus on the authority of Porson at Eur. Or. 614. MSS. *Ἐλικωνιάδων*.

V. 1080. Some MSS. read *πρέσβεις*, others *πρέσβυν*, others *πρέσβυν*, which last alone is correct, as is particularly plain from what follows, *σύ μου προὔχοις*. When the performers address the chorus, they

V. 1072. *τῷ*] *τούτῳ*, i. e. *Ἀπόλλωνι*. See on v. 1053.

Ibid. Schol.: *πλάκες· αἱ ἔσοχαί, αἱ ἀνατάσεις τῶν ὀρέων. ἀγρόνομοι δέ, ἐνθα τὰ ἄγρια νέμονται, τὰ μὴ ἡμεῖρα θηρία*. This adjective is used in the same sense in Antig. 786: *ἐν τ' ἀγρονόμοις αὐλαῖς*.

V. 1074 sq. Schol.: *εἶτε ὁ Ἑρμῆς, εἶτε ὁ Διόνυσος ἀπό τινος νύμφης γεννηθέντα σε ἀνεδέξατο*.

Ibid. *ὁ Κυλλάνας ἀνάσσω*] Mercury. Cyllene was a mountain in Arcadia, where Maia gave birth to Mercury. Virg. Aen. VIII, 138: *vobis Mercurius pater est, quem candida Maia Cyllenes gelido conceptum vertice fudit*. Hence this mountain was itself sacred to Mercury. KUINOEL.

V. 1075. Triclinius: *ὁ Βακχεῖος θεός· ἤγουν ὁ Διόνυσος* — *λέγει δὲ τὸν Διόνυσον ναεῖν ἐπ' ἄκρων ὀρέων, ἥ διότι αἱ Βάχχαι αὐτοῦ, ὡς μαινόμεναι, ἀδρῆ περιήρχοντο, ἥ ὅτι ἐν τῷ τιθαίρῳ τὸ ἱερὸν ἦν αὐτοῦ*.

V. 1076. *συμπαίζει*] The commentators quote Anacreon ap. Dion. Chrys. Vol. I. p. 94: *ὠνάξ, ᾧ δαμάλης Ἑρως καὶ νύμφαι χυανώπιδες πορφυρέη τ' Ἀφροδίτῃ συμπαίζουσιν, ἐπιστρέφει δ' ὑψηλὴν κορυφὰς ὀρέων*; and another fragment of the same poet in Athen. XIII. p. 599. c.: *σφαίρῃ δ' ἠδὲ με πορφυρῇ βύλλῳ χρυσοκόμης Ἑρως νήνι ποικίλοισαμβάλῃ συμπαίζειν προκαλεῖται*.

V. 1079 sq. Schol.: *μὴ συναλλάξαντα· μὴ κοινωήσαντα, τουτέστι μὴ συντυχόντα* [see v. 1130], *μὴ εἰς ἀμοιβὴν καὶ δούλιαν ἐλθόντα*. *θεασάμενος δὲ ὁ Οἰδίπους τὸν πρεσβύτερον ἐρχόμενον, ὃν μετεπέμψατο, στοχάζεται μὲν εἶναι αὐτὸν ἐκ τοῦ γήρως καὶ τῶν ἀγόντων οἰκετῶν, τὴν δὲ ἐπιστήμην καὶ ἀκριβῆ γνώσιν τῷ χορῷ ἀνατίθησιν*.

V. 1080. *πρέσβεις*] He addresses the chorus. So also Aeschylus Pers. 842: *ὕμεις δέ, πρέσβεις, χαίρετε*. Nor is there any difficulty in the fact of the poet im-

- ονπερ πάλαι ζητοῦμεν. Ἐν τε γὰρ μακρῷ
 γήρᾳ ξυνάδει τῷδε τάνδρῳ σύμμετρος·
 ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
 ἔγνωκ' ἔμαντοῦ· τῇ δ' ἐπιστήμῃ σύ μου
 1085 προὔχοις τάχ' ἄν που, τὸν βοτῆρ' ἰδὼν. πάρος.

ΧΟΡΟΣ.

ἔγνωκα γάρ, σάφ' ἴσθι. Λαῖτον γὰρ ἦν
 εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνὴρ.

ΟΙΔΙΠΟΥΣ.

σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
 ἦ τόνδε φράξεις; 1120

ΑΓΓΕΛΟΣ.

τοῦτον, ὅνπερ εἰσορᾷς.

ΟΙΔΙΠΟΥΣ.

- 1090 οὗτος σύ, πρέσβυ, δεῦρό μοι φάνει βλέπων
 ὅς' ἂν σ' ἐρωτῶ. Λαῖτον ποτ' ἦσθα σύ;

use the singular as much as the plural, as above vs. 658. 687. below vs. 1321. and repeatedly in all the plays. BR. But πρέσβυ may perhaps be thought to refer to the Corinthian. I have therefore preferred the plural. πρέσβυ Dind.

V. 1082. τῷδε τάνδρῳ was first restored by Erfurdt from Dresd. b. Brunck τῷδε τ' ἀνδρὶ. The same critic has also written σύμμετρος for ξύμμετρος on account of the metre. Dindorf puts only a comma after σύμμετρος.

mediately afterwards using the singular number, saying σύ μου προὔχοις. Cf. Matth. §. 312, 2.

V. 1081 sq. Ἐν τε γὰρ μακρῷ γήρᾳ—σύμμετρος] These words may be explained in two ways, either thus: μακρῷ γὰρ γήρᾳ, ἔν ᾧ ἔστι, ξυνάδει etc on which mode of speaking see my remarks at vs. 17, or so that the preposition ἔν be considered as put in that sense, on which I have treated at Philoct. 60. Schol. τῷ Κορίνθιῳ ὁμῆλιξ καὶ ἴσος ἔστι κατὰ τὴν ἡλικίαν.

V. 1083. ἄλλως τε] Besides: cf. Matth. §. 597. But Triclinius: εἰκότως ἔπει το ὥσπερ· οὐ γὰρ ἀκριβῶς εἶδεν, ἀλλ' εἰκά-ζων ἦν.

V. 1084 sq. Schol.: τῇ δ' ἐπιστήμῃ· τῇ γνώσει ὑπερβάλλοις, ὡς καὶ πρὶν αὐτὸν θεασάμενος.

V. 1086. ἔγνωκα γάρ] Γάρ must be referred to the suppressed sentence προὔχοιμι ἂν σου τῇ ἐπιστήμῃ. This I observe on account of Brunck.

V. 1087. πιστὸς ὡς νομεὺς ἀνὴρ] He was faithful certainly in all matters in which a man of that condition can be faithful. Cf. Schaefer on Long. p. 428. HERM. Cf. Matth. §. 628, 3.

V. 1090. δεῦρο—βλέπων] So in Trach. 402. οὗτος, βλέφ' ὧδε, where see my observations on the meaning of this phrase.

ΘΕΡΑΠΩΝ.

ἡ δοῦλος, οὐκ ὠνητός, ἀλλ' οἴκοι τραφεῖς.

ΟΙΔΙΠΟΥΣ.

ἔργον μεριμνῶν ποῖον ἡ βίον τίνα;

ΘΕΡΑΠΩΝ.

ποίμναις τὰ πλείστα τοῦ βίου ξυνεικόμην. 1125

ΟΙΔΙΠΟΥΣ.

1095 χώροις μάλιστα πρὸς τίσι ξύναυλος ὦν;

ΘΕΡΑΠΩΝ.

ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος.

ΟΙΔΙΠΟΥΣ.

τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδὲ που μαθών;

ΘΕΡΑΠΩΝ.

τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;

ΟΙΔΙΠΟΥΣ.

τόνδ', ὃς πάρεστιν. ἡ ξυναλλάξας τί πως; 1130

ΘΕΡΑΠΩΝ.

1100 οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.

ΑΓΓΕΛΟΣ.

κούδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς

V. 1092. I have restored ἡ for ἦν with Elmsley, which is clearly confirmed by Porphyry in Schol. Ven. on Il. ε, 533, and Schol. Ambros. on Odys. 9, 186. HERM.

V. 1099. τί πως I have written from La. Vulg. and Dind. τί πω, contrary to the custom of Greek idiom.

V. 1092. οἴκοι τραφεῖς is he whom the Attics in one word style οἰκοτριβής, and who is called οἰκεὺς above vs. 756. The word οἰκοτραφής, which some one might perhaps have expected the poet to use, is condemned as not Attic by Thomas Magister and Moeris. BR.

V. 1095. Schol. min.: ξύναυλος· παρὰ τίσι τόποις ἀδελύζομενος.

V. 1097. Idem: οἶσθα τῇδὲ που μαθών· ἄρα γινώσκεις ἐκεῖ που ἰδών;

V. 1098. τί χρῆμα δρῶντα;]

doing what thing, i. e. carrying on what business or employment? On the sense of the interrogative which follows, ποῖον — λέγεις, I have spoken at vs. 1027; on the particle καὶ at Antig. 766.

V. 1099. ἡ ξυναλλάξας τί πως] Gl. ἡ συντυχῶν κατὰ τι. A continuation of the preceding question: ἄρ' οἶσθα τοῦτον τὸν ἄνδρα τῇδὲ που μαθών, ἡ ξυναλλάξας τί πως; BR.

V. 1100. οὐχ ὥστε γ'] The particle γέ must be referred to οὕτως, which is contained in the preceding ὥστε. So vs. 361.

- ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ', ὅτι
 κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον
 ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ
 1105 ἐπλησίαζον τῷδε τάνδρῳ τρεῖς ὅλους
 ἐξ ἧρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
 χεიმῶνι δ' ἦδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ
 ἤλαννον, οὗτός τ' εἰς τὰ Λαῖον σταθμά.
 λέγω τι τούτων, ἣ οὐ λέγω πεπραγμένον; 1140

ΘΕΡΑΠΩΝ.

- 1110 λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.

ΑΓΓΕΛΟΣ.

φῆρ' εἰπὲ νῦν, τότε οἶσθα παῖδά μοι τινα
 δούς, ὥς ἐμαντῶ θρέμμα θρεψαίμην ἐγώ;

ΘΕΡΑΠΩΝ.

τί δ' ἔστι πρὸς τί τοῦτο τοῦπος ἰστορεῖς;

V. 1105. Brunck has written ἐπλησίαζεν from conjecture.

V. 1106. ἐκμήνους was first restored by Erfurdt for the common reading ἐμμήνους, and for ἐκμήνους in Trin. changing the accent only, on the authority of Schaefer on L. Bos. p. 545.

V. 1102. ἀγνώτ' — νιν] Gl. ἀντὶ τοῦ ἐπιλαθόμενον αὐτόν. BR. See on vs. 654.

V. 1103 sqq. κάτοιδεν, ἦμος τὸν etc.] For ἦμος one might have expected ὅτι. See however my note on Aj. 1245. We must also notice the use of the verb πλησιάζειν joined with an accusative of place and dative of person, so that πλησιάζειν τινὶ τόπον τινά means to approach anyone at some place. I have adduced some examples of the verb πλάττειν joined with an accusative in my note on Philoct. 1126.

V. 1105 sq. Schol.: συνήμην, φησί, τούτω ἔαρ, θέρος, φθινόπωρον. καὶ οὗτοι ἂν εἴεν οἱ τρεῖς χρόνοι.

V. 1106. ἐξ ἧρος — χρόνους] The Oxford editor well renders: usque ad sidus Arcturi, which, according to Pliny II, 47, rises eleven days before the autumnal equinox; that is, as

he himself shews XVIII, 47. the day before the ides of September. MUSGR. From the beginning of spring, (at which time the flocks quitted τὰ σταθμά in those countries), up to the rising of Arcturus were six months. Cf. Polyb. T. IV. p. 367. Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἐκμήνον. Schweigh. Lex. Polyb. p. 195. a. SCHAEFER.

V. 1108. σταθμά] Eustath. p. 257, 7: σταθμός δὲ νῦν μὲν ἀγροτικὴ κατοικία, ὃ ἔστιν ἐπαυλῖς· ἦν δ' ὁ Σοφοκλῆς μεταπλάσας σταθμά λέγει.

V. 1109. λέγω τι — πεπραγμένον] Is any of these things which I say done, or not done?

V. 1113. τί δ' ἔστι πρὸς τί] Some editors suppose that πρὸς τί is put for πρὸς ὃ τι, and in confirmation of this opinion adduce El. 316: ὥς νῦν ἀπόντος ἰστόρει, τί σοι φίλον. 1176: τί δ' ἔσχεις ἀλ-

ΑΓΓΕΛΟΣ.

ὄδ' ἐστίν, ὦ τ' αὖν, κείνος, ὅς τόντ' ἦν νέος. 1145

ΘΕΡΑΠΩΝ.

1115 οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;

ΟΙΔΙΠΟΥΣ.

ἂ, μὴ κόλαξε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.

ΘΕΡΑΠΩΝ.

τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;

ΟΙΔΙΠΟΥΣ.

οὐκ ἐννέπων τὸν παῖδ', ὃν οὗτος ἱστορεῖ. 1150

ΘΕΡΑΠΩΝ.

1120 λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.

γος πρὸς τί τοῦτ' εἰπὼν κυρεῖς; and other examples which I will not transcribe, since they are corrupt either in text or punctuation. But in Soph. El. 316 and 1176. although I grant that ὅ τι σοι γί- λων and πρὸς ὅ τι τοῦτ' etc., which any German would have edited, may be used, yet no one can prove from those and such other passages that τίς is put for ὅς τις, since it is most certain that the proper signification of the pronoun τίς is suitable to those places. For El. v. 316. ἱστόρει, τί σοι γίλον, is spoken in this sense: ask what you wish to know from me, as is plain from the answer of the Chorus: καὶ δὴ σ' ἐρωτῶ τοῦ κασιγνήτου τί γῆς, ἥξοντος ἢ μίλλοντος, εἰδέναι θέλω. Nor will anyone who recollects that the Greeks were partial to connecting two interrogations in one member of the sentence, think that either here or El. vs. 1176 πρὸς τί is put for πρὸς ὅ τι. Lastly we must be careful not to confound, as some other learned men have done, the member of an indirect interrogation with a relative member. See vs. 1459 ed. m.

Ibid. τοῦτο τοῦπος ἱστο-

ρεῖς] The same as τοῦτο τὸ ἐρώ- τημα ἐρωτᾷς, as in Electr. 388. τίνα τόνδ' ἐπηράσω λόγον is put for τίνα τήνδ' ἐπηράσω ἀράν. Cf. Censura Aiac. ab Lobeck. edit. p. 39 sq. et p. 55 — 58. But the Schol. rightly explain: ἱστορεῖς· ἐρωτᾷς, ζητεῖς. So v. 1150. 1165. El. 1101. O. C. 36. Trach. 404. 415. 418. This verb is never used by the tragic poets in the sense of relating or explaining, but of knowing, which sense is extremely rare in prose writers. So Soph. Trach. 382: τῆς ἐκείνος οὐ- δαμὰ βλάστας ἐφώνει, δῆθεν οὐ- δέν ἱστορῶν. below vs. 1484: οὐθ' ὁρῶν οὐθ' ἱστορῶν. Aeschyl. Pers. 454: κακῶν τὸ μίλλον ἱστορῶν. Eumen. 455: πατέρα δ' ἱστορεῖς καλῶς.

V. 1115. οὐκ εἰς ὄλεθρον] Supply ἀποσθηρεῖ, or ἀπεί, as above v. 430. Aristoph. Nub. 789. Equ. 829: οὐκ εἰς χόρακας ἀποσθιρεῖ; nonne in malam rem ibis? BR.

V. 1119. οὐκ ἐννέπων etc.] Not speaking of the child, concerning whom this man asks.

V. 1120. ἄλλως πονεῖ] La- bours in vain, viz. that he may curry favour with you and obtain

ΟΙΔΙΠΟΥΣ.

σὺ πρὸς χάριν μὲν οὐκ ἔρείς, κλαίων δ' ἔρείς.

ΘΕΡΑΠΩΝ.

μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.

ΟΙΔΙΠΟΥΣ.

οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;

ΘΕΡΑΠΩΝ.

δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 1155

ΟΙΔΙΠΟΥΣ.

1125 τὸν παῖδ' ἔδωκας τῷδ', ὃν οὗτος ἱστορεῖ;

ΘΕΡΑΠΩΝ.

ἔδωκ'· ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρᾳ.

ΟΙΔΙΠΟΥΣ.

ἀλλ' ἐς τόδ' ἤξεις, μὴ λέγων γε τοῦνδικον.

ΘΕΡΑΠΩΝ.

πολλῷ γε μάλλον, ἣν φράσω, διόλλυμαι.

ΟΙΔΙΠΟΥΣ.

ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβάς ἐλᾷ. 1160

ΘΕΡΑΠΩΝ.

1130 οὐ δῆτ' ἔργωγ'· ἀλλ' εἶπον, ὥς δοίην, πάλαι.

ΟΙΔΙΠΟΥΣ.

πόθεν λαβών; οἰκεῖον, ἢ 'ξ ἄλλου τινός;

ΘΕΡΑΠΩΝ.

ἐμὸν μὲν οὐκ ἔργωγ', ἐδεξάμην δέ του.

ΟΙΔΙΠΟΥΣ.

τίνος πολιτῶν τῶνδε καὶ ποίας στέγης;

ΘΕΡΑΠΩΝ.

μή, πρὸς θεῶν, μή, δέσποθ', ἱστόρει πλέον. 1165

V. 1127. εἰς Dind.

V. 1129. I have written ἀνὴρ for ἀνὴρ with some editors.

a reward. This is plain from the next verse.

V. 1123. ἀποστρέψει χέρας] Bind his hands behind his back? MUSGR.

V. 1127. τοῦνδικον] Iust, i. e. the truth. Hesychius: ἐνδύ-

κον· ἀληθές. BR. See my note on Aj. 539. On the phrase ἐς τόδ' ἤξεις I have treated at Philoct. 375.

V. 1129. ἐς τριβάς ἐλᾷ] This is spoken in the same sense as in Aristoph. Acharn. 386: πορίζεις τριβάς. BR.

ΟΙΔΙΠΟΥΣ.

1135 ὄλωλας, εἰ σε ταῦτ' ἐρήσονται πάλιν.

ΘΕΡΑΠΩΝ.

τῶν Λαῖου τοίνυν τις ἦν γεννημάτων.

ΟΙΔΙΠΟΥΣ.

ἡ δοῦλος, ἡ κελνου τις ἐγγενῆς γεγώς;

ΘΕΡΑΠΩΝ.

οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.

ΟΙΔΙΠΟΥΣ.

κᾶγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον.

1170

ΘΕΡΑΠΩΝ.

1140 κελνου γέ τοι δὴ παῖς ἐκλήξεθ' ἡ δ' ἔσω
κάλλιστ' ἂν εἴποι σὴ γυνὴ τὰδ' ὡς ἔχει.

ΟΙΔΙΠΟΥΣ.

ἡ γὰρ δίδωσιν ἦδε σοι;

ΘΕΡΑΠΩΝ.

μάλιστα, ἄναξ.

ΟΙΔΙΠΟΥΣ.

ὥς πρὸς τί χρειάς;

ΘΕΡΑΠΩΝ.

ὥς ἀναλώσαιμι νιν.

ΟΙΔΙΠΟΥΣ.

τεκούσα τλήμων;

1175

ΘΕΡΑΠΩΝ.

θεσφάτων γ' ὅκνω κακῶν.

V. 1144. Brunck has received *Θεσφάτων κακῶν ὅκνω* from a few MSS.

V. 1135. ὄλωλας] On this sense of the perfect see Matth. §. 500.

V. 1136. τις — γεννημάτων] Examples of such constructions πρὸς τὸ σημαίνονμενον are collected by Porson and Schaefer on Eur. Phoen. 1730. Schaefer on Arist. Plut. p. XXXIV. ERF. The word *γέννημα* is here used in a peculiar signification. For it is evident from the following question of Oedipus that he thereby under-

stands not only his children, but his whole family, i. e. both children and servants.

V. 1139. κᾶγωγ' ἀκούειν] Gl. vet.: καὶ ἐγὼ ἐπ. αὐτῷ εἰμὶ τῷ δεινῷ ἀκούειν. BR.

V. 1143. ὥς πρὸς τί χρειάς;] Gl. ὥς ἐπὶ ποίᾳ χρειᾷ BR. — On the particle ὥς see Matth. §. 628, 3.

V. 1144. τλήμων] Perdita. Ruhnken, Praef. Schell. Lex. p. XI: »Miser. Hic. adnotanda erat vocis vis, qua pro scelesto et per-

ΟΙΔΙΠΟΥΣ.

1145 πολων;

ΘΕΡΑΠΩΝ.

κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.

ΟΙΔΙΠΟΥΣ.

πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;

ΘΕΡΑΠΩΝ.

κατοικτίσας, ὃ δέσποθ', ὡς ἄλλην χθόνα
δοκῶν ἀπολσεῖν, αὐτὸς ἐνθεν ἦν· ὁ δὲ
κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἴ,

1180

1150 ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.

ΟΙΔΙΠΟΥΣ.

ἰοὺ ἰοῦ· τὰ πάντ' ἄν ἐξήκοι σαφῇ.

ὃ φῶς, τελευταῖόν σε πρὸςβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
οὐ χρῆν μ' ὁμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανῶν.

V. 1151. ἐξήκοι I have restored from two MSS. Vulg. ἐξίκοι.

dito, praesertim in convicio, dicitur. Terent. Eun. III, 1, 28: hominem perditum miserumque. V, 5, 11: eam iste vitiauit miser. Conveniunt graeca δύστηνος et κακοδαίμων. Soph. El. 121: ὦ παῖ, παῖ δυστανοτάτας — ματρός, ubi vide Schol. Theocr. Id. XV, 31: δύστανε, τί μεν τὸ χιτῶνιον ἄρδεις; Convenit etiam gallicum malheureux. «τλήμων occurs in this sense in Electr. 275. Philoct. 363. ERF.

V. 1145. Schol.: τοὺς τεκόντας· κατὰ σύλληψιν· οὐ γὰρ φονεύει τὴν μητέρα. See above on vs. 361.

V. 1146. πῶς δῆτ' ἀφῆκας etc.] How came it that you committed the boy to this old man? πῶς is often thus used. Schol.: παρατηρητέον, διὰ τὸν γέροντα μετεπέμψατο ἐπὶ τὸ ἀνακρίναι τὸν φόνον τοῦ Αἰῶν, καὶ προβληθέντος ἐτέρου τινός, ἐπὶ τὸ ἀναγκαιότερον τρέπεται.

V. 1147. ὡς ἄλλην χθόνα] 'Ως is not here equivalent to εἰς, since it is never so used in Attic Greek, unless joined with an inanimate object. It is put for καθὰ, and pertains to δοκῶν, as these words are rightly explained by the gl.: καθὰ δοκῶν ἐκείνον ἀπολσεῖν τὸν παῖδα εἰς ἄλλην χθόνα, ἐνθεν αὐτὸς ἦν. BR. Elmsley compares Eurip. Herc. F. 984: ἄλλω δ' ἐπέιχε τόξ', ὅς ἀμφιβώμιον ἐπιηξε κρηπιδ', ὡς λεληθέναι δοκῶν.

V. 1151. τὰ πάντ' ἄν ἐξ. σαφῇ] See on vs. 982.

V. 1152. Schol.: εὐ πεπλαγιάσται ὁ λόγος, ὡς τὴν πῆρῳσιν αἰνιγτομένων. ἀλλ' ἐπὶ τὸν θάνατον αὐτοῦ ὁ λόγος ἀπορήσας γὰρ ξίφους ἐαυτὸν ἐτύφλωσεν.

V. 1153 sq. ξὺν οἷς τ' οὐ χρῆν etc.] On the plural number see at vs. 861.

ΧΟΡΟΣ.

(στροφὴ α΄.)

- 1155 Ἰὼ γενεαὶ βροτῶν,
ὥς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.
τίς γὰρ τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει
- 1160 ἢ τοσοῦτον ὅσον δοκεῖν
καὶ δόξαντ' ἀποκλίνει;
τὸν σὸν τοι παράδειγμ' ἔχων
τὸν σὸν δαίμονα, τὸν σὸν, ὦ τλαῖμον Οἰδιπόδα,
βροτῶν
- 1165 οὐδὲν μακαρίζω.
(ἀντιστροφή α΄.)
ὅστις καθ' ὑπερβολὰν

1190

1195

V. 1156. μη = δὲν Dind.

V. 1162. Since, as the Scholiast (see note) rightly observes, the poet wishes to say τὸν σὸν δαίμονα παράδειγμα ἔχων, it is easily seen that τὸ σὸν τοι, which is found in the MSS. cannot be the true reading. I have therefore written τὸν σὸν τοι with Camerarius. τὸ σὸν Dind.

V. 1163. σὸν, ὦ = τλαῖμον Dind.

V. 1165. I have written with Hermann οὐδὲν for οὐδένα, on account of the metre.

V. 1155 sqq. Triclinius: ἀπιδὼν ὁ χορὸς πρὸς τὴν πύλαι τοῦ Οἰδίποδος εὐδαιμονίαν καὶ τὴν ἀρετὴν συμβῆσαν αὐτῷ τύχην, ἀποκλείεται τὸ ἀνθρώπινον, λέγων ὡ γενεαὶ ἀνθρώπων, ὅντως συντάττω ζώσας ὑμᾶς ὁμοίως τὸ μηδὲν. τουτέστιν ἔπαντας τοὺς ζῶντας ἀνθρώπους οὐκ ἄλλο τι ἡγοῦμαι ἢ οὐδὲν. Cf. Soph. Aj. 125: ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν εἰδὼλ', ὅσοι περ ζῶμεν, ἢ κούσῃν σκιάν, and Pind. Pyth. VIII, 135: τί δέ τις; τί δ' οὐ τις; σκιάς ὄναρ ἀνθρώποι. For the whole subject cf. Aesch. Spt. c. Th. 769 sqq.: πρόφρονμα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφειστᾶν ὄλβος ἄγαν παχυνθείς. τίς δ' ἀνδρῶν γὰρ τοσοῦδ' ἐθαύμασαν θεοὶ καὶ ξυνέστιοι πόλιος ὁ πολύβοτός τ' αἰὼν βροτῶν, ὅσον τότ' Οἰδῖπουν τίον, ἀναρπαξάνθρα κῆρ' ἀφελόντα χάρας;

V. 1156. ἴσα καὶ] Cf. Matth. §. 620. b.

V. 1160 sq. Schol.: ὅσον δόξαι εὐδαίμων εἶναι. κατ' ἀλήθειαν δὲ τοῦτο ἀνθρώπῳ οὐκ ἔστιν· τὸ τῆς

τύχης γὰρ δεῦμα μεταπίπτει ταχύ. Which is a verse of Menander. The verb ἀποκλίνει is rightly explained by the gloss of cod. Lips. ἐκπτεῖν, ἐκτραπῆναι. The sense is therefore: what man bears off a larger share of happiness than the mere seeming to be happy, and after seeming, falling back into another state. On the use of the active verb φέρειν I have spoken at vs. 571.

V. 1162 sq. Schol.: τὸν σὸν βίον παράδειγμα ἔχων, οὐδένα μακαρίζω καὶ εὐδαιμονίζω.

V. 1166. ὅστις] This must not be referred to his fortune, δαίμονα, but to Oedipus himself, as is plain both of itself and from the following words κατὰ μὲν γένεσας etc. — καθ' ὑπερβολὰν τοξεύσας is explained in the Schol. ὑπερβολικῶς εὐτυχῆσας, nimium prospero nisu. But if anyone enquire what can be the meaning of the third person ἐκράτησε καὶ ἀνέστα in vs. 1172, when the chorus is

- τοξεύσας ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου,
 ὦ Ζεῦ, κατὰ μὲν φθίσας
 1170 τὰν γαμψώνυχα παρθένον
 χρησμοδόν, θανάτων δ' ἐμᾶ 1200
 χώρα πύργος ἀνέστα·
 ἐξ οὗ καὶ βασιλεὺς καλεῖ
 1175 ἐμὸς, καὶ τὰ μέγιστ' ἐτιμάρθης, ταῖς μεγάλαισιν ἐν
 Θήβαισιν ἀνάσσω.
 (στροφὴ β'.)
 τανῦν δ' ἀκούειν τίς ἀθλιώτερος;
 τίς ἄταις ἀγρίαις, τίς ἐν πόνοις 1205

V. 1166. τοῦ = πάντ' Dind.

V. 1167. I have edited ἐκράτησε for ἐκράτησας from Hermann's conjecture on account of the metre; this is confirmed by vs. 1172., which see.

V. 1172. ἀνέστα. So the best MS. La, which is confirmed by the Scholiast. See the explanatory note. Vulg. ἀνίστας.

V. 1173. In the hiatus καλεῖ ἐμὸς there is nothing objectionable. So vs. 1159. φέρει, ἦ etc. Antig. 119. στόμα ἔβα in the same kind of verse. See further examples in my Advers. in Soph. Philoct. p. 117—119. and Seidl. on Eur. El. 153. and 207.

V. 1175. ἐτι = μάθης Dind.

V. 1177. τίς ἄταις ἀγρίαις, τίς ἐν πόνοις. I have written thus from Hermann's conjecture, proposed in Erfurdt's edition. Vulg. against the metre: τίς ἐν πόνοις, τίς ἄταις ἀγρίαις.

addressing Oedipus throughout the rest of the song, I can only reply that the chorus would seem to use the third person with reference to Oedipus in this place, because their speech is now changed and addressed to Jove (ὦ Ζεῦ).

V. 1168. τοῦ πάντ' εὐδ' ὄλβ.] Schol. rec.: τῆς κατὰ πάντα εὐτυχούς μακαριότητος. On πάντα used adverbially cf. Matth. §. 425. 5.

V. 1170. Triclin.: τὴν γαμψώνυχαν· ἦτοι τὴν Σφίγγαν. ἰστέον δὲ, ὅτι ἡ Σφίγξ εἶχε πρόσωπον καὶ κεφαλὴν χόρης, σώμα κυνός, περὶ ὀρνίθους, φωνὴν ἀνθρώπου, δυνάμεις λέοντος.

V. 1171 sq. Schol.: θανάτων τῶν ὑπὸ τῆς Σφίγγος γινομένων. πύργος δὲ, ἀντὶ τοῦ ἀσφάλεια καὶ ἀπαλξήσεως γέγονε. On the phrase πύργος θανάτου see Matth. §. 534. γ. — But since these words θανάτων—ἀνέστα are opposed to κατὰ μὲν φθίσας — χρησμοδόν, one might have expected ἀναστάς. But

the poet might form his speech with greater freedom. See vs. 452 (447.).

V. 1174 sq. τὰ μέγιστ' ἐτιμ.] Gl. τὰς μεγίστας τιμὰς ἐτιμάρθης. Cf. Xenoph. Anab. VII, 3, 19: ἄξιον οὖν σοι μεγαλοπρεπέστατα τιμῆσαι Σιύθην. Plutarch Nic. c. 10: τὰλλα μὲν ὡς ἀνὴρ ἀγαθὸς καὶ πρόθυμος εἰς αὐτοὺς ἐτιμάρθῃ. See also my note on vs. 259 sq.

V. 1177. ἀκούειν] As far as I hear. Cf. notes on Vig. p. 744. and Matth. §. 545.

V. 1178 sq. τίς ἄταις — ἀλλαγῆ βίου] From the preceding comparative ἀθλιώτερος we must take in the adverb μάλλον before ξύννοικος. As the words ἀλλαγῆ βίου signify change of life, i. e. on changing his state of life, shewing that by which Oedipus was cast into a state of misery and misfortune, so that ξύννοικος must be joined with the substantives πόνοις and ἄταις, we must observe

ξύνοικος ἀλλαῖ βίου;

1180 ἰὼ κλεινὸν Οἰδίπου κάρα,

ᾧ μέγας λιμὴν

αὐτὸς ἤρκεσεν

παιδὶ καὶ πατρὶ

θαλαμηπόλῳ πεσεῖν,

1185 πῶς ποτε, πῶς ποθ' αἱ πατρῶαί σ' ἄλοκες φέρειν,
τάλας, 1210

οἷγ' ἐδυνάθησαν ἐς τοσόνδε;

(ἀντιστροφὴ β.)

ἐφευρέ σ' ἄκονθ' ὁ πάνθ' ὀρώων χρόνος,

δικάζει τ' ἄγαμον γάμον πάλαι

V. 1189. *δικάζει τ' ἄγαμον*. I have written thus from the conjecture of Hermann, proposed in Erfurdt's larger edition. MSS. *δικάζει τὸν ἄγαμον*.

the unusual phrase *ἐν πόνοις* ξύνοικον εἶναι, to dwell amidst troubles; since the common expression is ξύνοικεῖν or ξύνοικον εἶναι πόνοις, not ἐν πόνοις. On the preposition thus placed after the second noun only, see Matth. §. 595. 4.

V. 1180. *κλεινὸν Οἰδ. κάρα*] See Matth. §. 430.

V. 1181—1184. *ᾧ μέγας — πεσεῖν*] To whom the same vast bosom sufficed for him to be an infant and parent husband. At first sight there seems some difficulty in the words *πατρὶ θαλαμηπόλῳ*, for which one would have expected *πόσει* as above vs. 458.: *καὶ ἥς ἐφν γυναικὸς νόος καὶ πόσις*. But there is no occasion for correction. For as the poet wishes particularly to shew that Oedipus lay in the bosom of the same woman both as child and husband, it is easily seen that this very opposition is best expressed in the words of the text, *παιδὶ καὶ πατρὶ θαλαμ.*, i. e. *τεχθίντι καὶ τίκτοντι*, ἅτε πόσει ὄντι. But *πατὴρ θαλαμηπόλος* or *νύμφιος* is a parent husband, in Germ. ein ehelicher Erzeuger. On the datives *παιδὶ* and *πατρὶ* see Matth.

§. 536. But Hermann rightly observes: *μέγας λιμὴν* dicitur, qui justo major fuerit, ut quem puerum sinu gestavisset mater, eundem etiam maritum amplexa sit.

V. 1185. Schol. rec.: *πατρῶαί ἄλοκες ἤγουν ἡ γυνή, ἐνθα σπείρει σε πατὴρ*. So in vs. 1256. *μητρῶαν ἄρουραν*.

V. 1188. *ἐφευρέ — χρόνος*] *Fragm. inc. 657. ed. Dind.: πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει*. Add. Aj. 646. 714.

V. 1189. *δικάζει*] Gl. *καταδικάζει*. It might be rendered revenge, exact punishment. See my note on Eur. Med. 157. BR. Triclinius: *τὸ ἄγαμον διὰ τὸν Οἰδίπου νοητέον, οὕτω δικάζει ὁ χρόνος τὸν καχόγαμον γάμον τοῦ Οἰδίπου πρὸς Ἰσκάστην, τεκνοποιούντα ἐξ αὐτῆς καὶ γεννώμενον αὐτὸν ἐξ αὐτῆς*. Because, in speaking of the misfortune of marriages, the poet chiefly understands the husband, because his misery is the chief subject of discourse, he joined the participles referring to Oedipus with the substantive *γάμον* rather boldly. *Γάμος τεκνῶν καὶ τεκνούμενος* means a marriage in which the man begets children, who is born in the same nuptials himself. The poet has

1190 τεκνοῦντα καὶ τεκνούμενον.

ἰὼ Λαϊήϊον τέκνον,

εἶθε σ', εἶθε σε

μήποτ' εἰδόμαν.

δύρομαι γὰρ ὡς

1195 περιᾶλλ' λαχέων

ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ

σέθεν,

1220

καὶ κατεκόμησα τούμὸν ὄμμα.

ΕΞΑΓΓΕΛΟΣ.

Ἦ γῆς μέγιστα τῆςδ' αἰεὶ τιμώμενοι,

1200 οἳ ἔργ' ἀκούσεσθ', οἷα δ' εἰσώψεσθ', ὅσον δ'

ἀρεῖσθε πένθος, εἵπερ ἐγγενῶς ἔτι

1225

V. 1191. *Λαϊήϊον*. This is the excellent conjectural restoration of Bothe, for *Λαίϊον*; he compares *φοιβήϊον* in Eur. Iph. Aul. 756. and *βασιλῆϊον* restored to Eur. El. 186. by Seidler, whose note may be compared. I would add Eur. Phaeth. fr. II. v. 69. p. 114 ed. Dind.: *κηρυσσω δ' ὅσιαν βασιλῆϊον*, and *ibid. v, 77: πυροῦσσ' Ἐρινύς ἐν νεκροῖς θερήϊον ζῶσ'* etc. and a similar form *Ἡρακλῆος* used by Eur. Heracl. 541. *Λαίϊον* Dind.

V. 1193. *εἶθε σ', εἶθε σε*. I have restored the second pronoun, wanting in the MSS. from conjecture. It is always repeated in this form of speech. So 1097: *τίς σε, τέκνον, τίς σ' ἔτιχτε*; Trach. 1004: *ἑατέ μ', ἑατέ με δύσμορον*. 1025: *τῆδέ με, τῆδέ με*. O. C. 1407 sq.: *μή τοί με — μή μ' ἀτιμάσῃτε γε*. Ant. 1286: *τί μ' ἄρα, τί μ' ὀλέκεις*; 1319: *ἐγὼ γάρ σ', ἐγὼ σ' ἔκανον*. Trach. 97: *πόθι μοι πόθι μοι ναίει*; There is nothing objectionable in the short syllable. See vs. 1183 and Aj. 391. 392. 395 ed. m.

V. 1193. *εἰδόμαν*. This was first restored by Erfurdt from cod. Dresd. Vulg. *ἰδόμαν*.

V. 1194. *δύρομαι*. This is from Seidler's conjecture. See Porson on Eurip. Hec. 794. Vulg. *ὑδύρομαι*. ERF.

used a very similar mode of expression in vs. 1403 sq.

V. 1195 sq. Schol.: *περιᾶλλα· περιᾶλλως, ὑπερβολικῶς*. On the particle *ὡς*, which must be joined with *περιᾶλλα*, see at El. 1414. Then *λαχέων* is the participle, on the prosody of which verb see Elmsley on Eur. Heracl. 752. So Eurip. Or. 965: *λαχέτω δὲ γὰρ Κυκλωπία*, and Heracl. 752: *λαχέσατε δ' οὐρανῷ*.

V. 1196. *τὸ δ' ὀρθὸν εἰπεῖν*] To speak the truth. Cf. Matth. §. 545. Schol. rec.: *ἀνέπνευσά·*

ἀναψυχὴν ἔσχον ἐκ σοῦ. ἀναπνέω τὸν ἄερα, καὶ ἀπὸ τούτου ἀνέπνευσα ἀμεταβάτως, ὅτε ἐν βίᾳ τινὶ ὦν εἶτα ἀπηλλάγην αὐτῆς.

V. 1197. *κατεκόμησα*] I. e. *κατέμυσσα*, as the Scholiast interprets.

V. 1199. Schol.: *ἐξάγγελος ἔρχεται ἀπαγγέλλων, ὅτι ἀγχόνῃ ἐτελεύτησεν ἡ Ἰοκάστη, καὶ ὁ Οἰδίπους αὐτὸν ἐτύφλωσεν.*

V. 1201. Schol.: *ἐγγενῶς γνησίως*. Erfurdt disapproves of this interpretation, and explains it more indigenarum, populari-

τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὐτ' ἂν Ἴστρον οὔτε Φάσιν ἂν
νῦν καθαρμοῦ τήνδε τὴν στέγην, ὅσα

1205 κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακά,
έκόντα κούκ ἄκοντα. τῶν δὲ πημονῶν
μάλιστα λυποῦσ' αἰ φανῶσ' αὐθαίρετοι.

1230

V. 1205. This verse seems to have suffered some injury, on which I have treated in the explanatory note.

V. 1207. αἶ φανῶσ' was first restored by Erfurdt from some of the MSS. Vulg. αἶ ν φανῶσ'.

tatis causa. I do not dislike this explanation, although I think we may more closely and literally render ἑγγενῶς more cognatorum. Cf. note on vs. 1.

V. 1203 sq. The stain of blood was thought to be washed out by sea or river water. So Aeneas says in Virg. Aen. II, 718: me bello e tanto digressum et caede recenti attricare nefas, donec me flumine vivo abluero. See Dacier and Tertulian de baptismo c. 5. Here the messenger says that such crimes cannot be washed out by the whole waters of the greatest rivers in Europe. Bothe. Erfurdt refers to Valck. on Eur. Hippol. 654. and Jacobs on Anthol. Gr. Vol. III. P. II. p. 11.

V. 1204 sq. ὅσα κεύθει—κακά] A longer pause is usually made after κεύθει, whence the interpreters suppose the meaning to be this: neither Phasis nor Ister can wash out the evils which this house hides; but it will yet bring others to light; so that by those evils which are said to be concealed, we must understand the death of Jocasta, but by those afterwards to come to light, the blindness of Oedipus. That this interpretation cannot be admitted is evident, to omit other reasons, from the words ὅσα κεύθει, which cannot, according to the usage of Greek idiom, be used of Jocasta alone. Nay, as it is certain that by those evils which are said to be about to appear immediatly ἐ-

κόντα κούκ ἄκοντα, we must understand both the violent death of Jocasta and the blindness of Oedipus, so it is most certain that by those evils which the royal house is said to contain, we must understand all the crimes before committed by the family of the Labdacidae. From whence it follows that the poet could not have written what now appears in the MSS. ὅσα κεύθει, τὰ δ' αὐτίκα etc., but something to this effect: neither Phasis nor Ister can wash out all those evils, which this house partly contains, partly will bring to light in a short time. But in saying this, I think he has used a less common mode of speaking: ὅσα κεύθει θ', αἶ δ' αὐτίκ' ἐς etc. On this junction of the particles τί—δὲ see my note on Trach. 140. But that κεύθει θ' αἶ might very easily be changed into κεύθει τὰ will be allowed by anyone, who recollects how often copyists substitute the simple consonants in such places for the aspirates.

V. 1206. Schol.: ἔκονσιν γὰρ ταῦτον καὶ ὁ Οἰδίπους ἐτύγλωσε καὶ ἡ Ἰοκάστη ἀπύχαστο. μάλιστα (φησὶ) τῶν κακῶν λυπεῖ τὰ μὴ ἐκ τύχης συμβάντα, ἀλλ' ὥσπερ ἐπίσπαστα καὶ αὐτάγιστα γινόμενα. Musgrave compares Philoct. 1318: ἔκονσιν βλάταις. Elmsley observes: Hesychius: ἀκον· ἀκούσιον. Σοφοκλῆς Οἰδίποδι Τυράννῳ. So in Oed. Col. 133. 240. 977.

V. 1207. αἶ φανῶσ'] On the conjunctive used without the par-

ΧΟΡΟΣ.

λείπει μὲν οὐδ' ἂν πρόσθεν ἤδμεν τὸ μὴ οὐ
βαρύνστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φῆς;

ΕΞΑΓΓΕΛΟΣ.

- 1210 ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα. 1235

ΧΟΡΟΣ.

ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞΑΓΓΕΛΟΣ.

αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.

- 1215 ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἐνι,
πεύσει τὰ κείνης ἀθλίας παθήματα. 1240
ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω
θυρῶνος, ἔτ' εὐθὺ πρὸς τὰ νυμφικὰ
λέχη, κόμην σπῶσ' ἀμφιδέξιοις ἀκμαῖς·
1220 πύλας δ', ὅπως εἰσῆλθ', ἐπιρῶξας ἔσω,
καλεῖ τὸν ἥδη Λαῖον πάλαι νεκρόν, 1245

V. 1208. All the MSS. have ἤδμεν. But Elmsley has rightly, as I think, defended ἤδμεν, see his note on Aristoph. Ach. 323. and Eur. Bacch. 1343. HERM.

V. 1218. The MSS. fluctuate between ἔτ' and ἔτ'. But Brunck on Aristoph. Vesp. 423 (where he has rightly edited ἔσο for ἔσο) has seen the truth. It is the passive of ἔμι. ELMSL. For εὐθὺ πρὸς a few MSS. have εὐθὺς ἐς, less aptly.

V. 1221. καλεῖ I have written with Erfurdt for κάλει.

ticle ἄν see Matth. §. 527. not. 2. and the critics there quoted.

V. 1210. τάχιστος εἰπεῖν] Most quick, i. e. brief to tell. Cf. Matth. §. 535. b.

V. 1215. κὰν ἐμοὶ — ἐνι] I have adduced many examples of this pleonasm in my Advers. ad Soph. Philoct. p. 55 sq.

V. 1217. ὀργῇ χρωμένη] Furor percita, in der Leidenschaft. ERF. On ὅπως see Matth. §. 623. 4., for παρήλθ' ἔσω compare El. 1338: εἴσω παρήλθ' Plutarch Camill. c. 30: παρελθόντες γὰρ εἰς αὐτὴν etc.

V. 1219. ἀμφιδέξιοις ἀκμαῖς]

i. e. ἀμφοῖν χειρὶν, as it is rightly explained in the later Scholia. So O. C. 1112. πλευρὸν ἀμφιδέξιον, both sides. ἀμφιδέξιοις χειρὶ was used by Aeschylus in his Telephus, according to Hesychius. ERF.

V. 1220. Schol.: τὸ ἐξῆς· ὅπως εἰσῆλθεν ἔσω, ἐπιρῶξασα τὰς πύλας, τοῦτέστι κλείσασα. Ὅμηρος (Il. ω, 454.) τὸν τρεῖς μὲν ἐπιρῶξασα Ἀχαιοί, τρεῖς δ' ἀναοίγεσκον. καλῶς δὲ τοῖς λέκτροις ἐπεμπίπτειν δι' αὐτὰ γὰρ ἀπόλλυται. On this passage of Homer see Eustathius p. 1358. Musgrave more rightly joins ἐπιρῶξας ἔσω.

- μνήμην παλαιῶν σπερμάτων ἔχουσ', ὕφ' ὧν
 θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι
 τοῖς οἷσιν αὐτοῦ δύστηνον παιδουργίαν.
- 1225 γοῶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χῶπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
 βοῶν γὰρ εἰσέπεισεν Οἰδίπους, ὕφ' οὗ
 οὐκ ἦν τὸ κέλῃς ἐκθεάσασθαι κακόν·
- 1230 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσσομεν.
 φοιτᾷ γὰρ ἡμᾶς ἐγχος ἐξαιτῶν πορεῖν, 1255
 γυναικά τ' οὐ γυναικα, μητρῶαν δ' ὅπου
 κίχοι διπλὴν ἄρουραν οὐ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
- 1235 οὐδεὶς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγύθεν.

V. 1225. Brunck edits *ἐγοῶτο*. But the MSS. reading is correct. See on O. C. 1588 ed. m.

V. 1226. *ἄνδρα* is the reading of the best MSS. Vulg. *ἄνδρας*.

shutting them with violent force on the inner side.

V. 1222. *σπερμάτων*] Gl. *παίδων*, *τούτῃσιν τοῦ Οἰδίποδος*. BR.

V. 1223 sq. *θάνοι*] On the optative see Matth. §. 529, 4.; on *τίκτειν* signifying not only to bring forth, but also to be the parent, my note on Philoct. 1067. — *λίποι* δὲ is put for *λιπών*. — *τοῖς οἷσιν αὐτοῦ*, i. e. his son, Oedipus. See on vs. 361.

V. 1224. *παιδουργίαν*] For *παιδουργόν*. So *ὁμηλική* for *ὁμηλιξ* Odyss. ζ, 23. and elsewhere in Homer. Eur. Androm. 939: *Σειρήνων — ποικίλων λαλημάτων*. Suppl. 175: *πρεσβύματα* for *πρέσβεις*. Cf. on Aj. 381. MUSGR.

V. 1225. *δῆλοῦς*] This is the feminine, and must be referred to Jocasta. On this form of speech see the critics to whose works I have referred in my note on El. 601. Elmsley quotes Eurip. Herc. F. 950: *διπλοῦς δ' ὁπαδοῖς ἦν γέλως φάβος δ' ὁμοῦ*.

V. 1225 sq. *ἐνθα δύστηνος διπλοῦς* etc.] Where she had

brought forth a twofold direful race, a husband from an husband, sons from her son. ERF.

V. 1227. *χῶπως — ἀπόλλυται*] An unusual disposition of words for *χῶπως μὲν ἐκ τῶνδε* (i. e. *μετὰ ταῦτα*) *ἀπόλλυται*, *οὐκέτι οἶδα*. I have collected many other examples of the same kind in my note on O. C. 1223.

V. 1228 sq. *ὕφ' οὗ οὐκ ἦν* etc.] The poet says *ὕφ' οὗ*, because the verb upon which the words *οὐκ ἦν* depend, is put in this sense: we were hindered.

V. 1230. Schol.: *περιπολοῦντα περιερχόμενον ὥς περ ἐμμανή*.

V. 1232. *γυναικά τ' ὅπου*] Scil. *ζηιῶν*, which is contained in the preceding words.

V. 1232 sq. *μητρῶαν — διπλὴν ἄρουραν οὐ* etc.] The twin field from which he himself and his children were produced. So *λιμὴν* is said of Jocasta in vs. 1208. For *ἄρουρα* cf. 1485: *πατὴρ ἐφάνθη ἐνθεν αὐτὸς ἠρόσθη*, and 1497: *τὴν τεκοῦσαν ἠρσεν*.

- δαινὸν δ' αὔσας ὡς ὑφηγητοῦ τινος 1260
 πύλαις διπλαῖς ἐνήλατ' ἐκ δὲ πυθμένων
 ἔκλινε κοῖλα κλῆθρα, κάμππτει στέγη.
 οὐ δὴ κρεμαστὴν τὴν γυναικ' ἐξείδομεν,
 1240 πλεκταῖς ἑώρας ἐμπεπλεγμένην. ὁ δὲ
 ὅπως ὄρᾳ νιν, δεινὰ βρυχηθεῖς τάλας, 1265
 χαλὰ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῆ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τάνθενδ' ὄρᾳν.
 ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους
 1245 περόνας ἀπ' αὐτῆς, αἰσιν ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270

V. 1236. ὡς ὑφηγ. τινος] As if admonished by some one that Jocasta had gone within. MUSGR. See on vs. 937.

V. 1237. Schol. rec.: ἐνήλατ'· λαῖς ἐπέθετο.

V. 1237 sq. ἐκ δὲ πυθμένων — κλῆθρα] The editors differ as to the meaning of these words. I have little doubt but that by the word πυθμένων we should understand the hinges of the doors, and by κλῆθρα the door-posts. Cf. Theocr. XXIV, 15: ὥρσεν ἐπὶ πλάτῶν οὐδόν, 58: σταθμὰ κοῖλα θυράων, and Virg. Aen. II, 480: limina perrumpit postesque a cardine vellit acratos, and ibid. vs. 493: labat ariete crebro ianua, et emoti procumbunt cardine postes. Schol.: ἀνέτρεψε τὰς θύρας, καὶ κατέβαλεν ἐκ τῶν πυθμένων.

V. 1240. ἑώρας] Eustath. on II. γ. p. 389, 42 (295, 10.): ἡρόεσθαι δὲ κυρίως μὲν τὸ ἐν ἀέρι χρέμασθαι, ἔξ οὗ καὶ ἡ αἰώρα — οὗ δὲ ἡ ὀρθοῖσα αἰώρα καὶ δια τοῦ ψιλοῦ ἔχει τὴν ἀρχουσαν, ὡς δηλοῖ οὐ μόνον τὸ πλεκταῖς ἑώρας ἐμπεπλεγμένην, ἀλλὰ καὶ τὸ μετέωρος, ἔτεροι ἐπαγωνίζεσθαι. BR. Hermann refers to Valck. on Theocr. Adon. p. 243. C.

V. 1242. χαλᾷ] As the Latin verbs laxare and levare, so the

Greek χαλᾶν is sometimes used in the sense of loosening. For the local dative γῆ see Matth. §. 406. b.

V. 1243. τλήμων] Viz. Jocasta. On the omission of the article see Matth. §. 275. — The particle δὲ placed in the apodosis in the following words is explained by Matth. §. 616.

V. 1244 sq. The Grecian women for a long time wore large pins or brotches after the Dorian or Carian fashion, until, on their sometimes using them for evil purposes, they were compelled to adopt Ionian fashions in dress. See Herod. V, 87 and 88. This is observed by Dacier. cf. Eur. Hec. 1170. L. Bos. Antiq. Gr. IV, 16, 2. G. G. S. Koepk. Beschreib. des häusl. Zustand. der Griech. p. 630. Ael. Var. Hist. I, 18. BOTHIUS.

V. 1246. Schol. rec.: ἄρας· ἐπάρας, ἀναπετάσας, ἐκέντησε τὰ μέρη τῶν ἑαυτοῦ ὀφθαλμῶν, ἐνθα ἀρμύζεται τὰ βλέφαρα, τοῦτέστι τὰς κόρας. Cf. Euripid. Phoen. 61: εἰς ὀμματοῦ αὐτοῦ δεινὸν ἐμβάλλει φόνον, χρυσηλάτοις πόρπαισιν αἰμάξας κόρας. Where the Schol. δμοια καὶ Ἑλλάνικος. ἐν δὲ τῷ Οἰδίποδι οἱ Αἰῶνι θεράποντες ἐτύφλωσαν αὐτὸν ἡμεῖς δὲ Πολύβου παῖδ' ἐρείσαντες πέδῳ ἐξομματοῦμεν καὶ διόλλυμεν κόρας.

αὐδῶν τοιαῦθ' ὀθούνεκ' οὐκ ὄψαιντό νιν
οὗθ' οἱ ἔπασχεν, οὗθ' ὅποι' ἔδρα κακά,
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὖς μὲν οὐκ ἔδει

1250 ὀψοίαθ', οὖς δ' ἐχρηξεν οὐ γνωσοίατο.

τοιαῦτ' ἐφνυμῶν πολλάκις τε κούχ' ἄπαξ
ἦρασσ' ἐπαίρων βλέφαρα. φοίνια δ' ὁμοῦ
γλῆναι γένει' ἔτεγγον, οὐδ' ἀνέσαν

1275

V. 1247. I have restored ὄψαιντο, although against the authority of MSS. The aorist of this verb escaped the notice of the copyists through its rarity; see Lobeck. on Phryn. p. 734. HERM. MSS. and Dind. ὄψοιντο.

V. 1247 sqq. ὀθούνεκ' — οὐ γνωσοίατο] The sense is: because they had not seen either what evils he had suffered, or done, but that hereafter they should see in darkness (i. e. should not see) those whom they ought not to see, and would not know those whom they desired to know. That the words οὖς μὲν οὐκ ἔδει signify his children, but οὖς δ' ἐχρηξεν his parents is evident both from the thing itself, and especially from the words of Oedipus himself vs. 1337—1343 ed. m.

V. 1247 sq. οὐκ ὄψαιντό νιν οὗθ' οἱ ἔπ.] I. e. οὐκ ὄψαιντο οἷα αὐτὸς ἔπασχεν. See my note on Aristoph. Concion. 1125. The Latin Comedians (nay all the Latin poets,) have borrowed this construction from the Greeks. So Plautus Rud. II, 3, 59: eam veretur, ne perierit. BR. The words οἷα ἔπασχεν refer to the exposure of Oedipus (see vs. 1035 sqq. 1174 sqq.), and the life which he passed far away from his parents; the words ὅποι' ἔδρα to the murder of his father and the marriage he formed with Jocasta.

V. 1249. ἐν σκότῳ — ὀψοίατο] That they should see in darkness, i. e. should be altogether sightless. So τηλόθεν εἰσορῶν Phil. 454. seeing from afar for not seeing. βλέφαρον κέχλειται γ' ὡς κατηλείον θύραι, in Pollux.

lib. VII. sect. 193. from the Phineus of Sophocles: the eyelid is closed, as the door of a public house, i. e. is not closed. Cf. Antig. 717. MUSGR. Cf. Seidler on Eur. Troad. 566.

V. 1251. Schol.: ἐφνυμῶν ἀνομιώζων. See Brunck on Electr. 382. and Blomf. gl. on Aesch. Sept. c. Th. vs. 6. The words πολλάκις — ἄπαξ must be joined with the following ἦρασσε etc. For it would have been absurd for to have cried out over and over again that his eyes would thenceforth no longer see those whom they desired to see. It was enough to say so once.

V. 1252. Schol.: ἦρασσε ἀναπετάσας τοὺς σφθαλμοὺς ἔπαιεν.

V. 1252 sq. φοίνια — ἔτεγγον] I. e. γλῆναι δι' ἀραχθεῖσαι φόνῳ τὰ γένεια ἔτεγγον, the pupil torn out tinged his cheeks with blood flowing down.

V. 1253 sqq. οὗθ' ἀνέσαν — ἐτέγγετο] I. e. nor did they emit (viz. αἱ ἀραχθεῖσαι γλῆναι) drops dripping blood, but at once a black bloody shower of hail poured down. Ὀμβρος χαλίης is what we should call ein Hagelregen, in Latin imber grandinis, as in Lucretius VI, 105. Therefore μέλας ὄμβρ. χαλ. αἱματοῦς will be in German: ein schwarzer Hagelregen von Blut. On αἱματοῦς contracted

- φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
 1255 ὄμβρος χαλάξης αἵματοῦς ἐτέγγετο.
 τὰδ' ἐκ δυοῖν ἐρῶγεν, οὐ μόνου, κακά, 1280
 ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.
 ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιδε μὲν
 ὄλβος δικαίως· νῦν δὲ τῇδε θῆμέρεα
 1260 στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν
 ὅς ἐστι πάντων ὀνόματ', οὐδὲν ἐστ' ἀπὸν. 1285

ΧΟΡΟΣ.

νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;

ΕΞΑΓΓΕΛΟΣ.

- βοᾷ διοίγειν κλῆθρα, καὶ δηλοῦν τινα
 τοῖς πᾶσι Καδμειοῖσι τὸν πατροκτόνον,
 1265 τὸν μητρός, αὐδῶν ἀνόςι' οὐδὲ ρητά μοι,
 ὥς ἐκ χθονός, ῥίψων ἑαυτὸν, οὐδ' ἔτι 1290
 μενῶν δόμοις ἀραῖος, ὥς ἠράσατο.

V. 1255. αἵματοῦς is from the conjecture of Heath. MSS. αἵματος. Bruck αἵματος ἀπετέγγετο, Porson in Kidd's Opusc. p. 216. conjectures: γάλαξά δ' αἵματοῦσσι etc.

V. 1256 sq. I have left these verses untouched, although their corruptness is universally acknowledged by the later interpreters, for the repetition of the noun κακά and the genitive μόνου are most offensive. Hence critics have variously tried to amend this passage, although none of them have made a successful attempt. Nor have I been able to discover what the poet wrote. I will add that those critics seem deceived, who judge that these verses were added by an interpreter. For the diction would but ill proceed, if the poet had gone on immediately after vs. 1255. thus: ὁ πρὶν παλαιὸς δ' etc.

from αἵματός see Matth. §. 121. not. 2.

V. 1259. τῇδε θῆμέρεα] See on this form Herm. on Aj. 743. and Matth. §. 54. p. 123 sq.

V. 1263 sqq. Schol.: πιδανὴ ἡ αἰτία τοῦ ἐξιέναι αὐτόν, ἵνα (φησὶ) δεῖξῃ τοῖς πολῖταις, ὅτι ἀξίως ἑαυτὸν ἐτιμωρήσατο ἐπὶ ἀκουσίτοις παθήμασι, καὶ ὥς μέλλων ἔκοντι ἐξιέναι τῆς πόλεως διὰ τὰς ἀράς, ἃς ἐφθασεν ἐπαρασάμενος.

V. 1263. βοᾷ] Bids with clamour, orders loudly. Xenoph. Anab. 1, 8, 12: τῷ Κλεάρχῳ ἐβόα

ἄγειν τὸ στράτευμα. §. 19.: ἐβόων δὲ ἀλλήλοις μὴ θῆιν δρόμῳ. and often elsewhere. SCHAEF.

V. 1265. Schol. rec.: τὸν μητρός· ἐμελλε λέγειν τὸν μητρός μιάστορα· σιγᾷ δὲ τοῦτο διὰ τὸ αἰσχρόν, καὶ φησὶν ἀνόςιον, ἀρῶντον εἶναι. Cf. Matth. §. 282.

V. 1266. ὥς — ῥίψων] See Matth. §. 568.

V. 1267. ἀραῖος, ὥς ἠράσατο] I. e. ἀραῖς ὑποκείμενος, ὥς ἠράσατο, or, as the Scholiast on vs. 1263. interprets, διὰ τὰς ἀράς, ἃς ἐφθασεν ἐπαρασάμενος. So above vs. 644. ἀραῖος δολοίμην.

- ῥώμης γε μέντοι καὶ προηγητοῦ τινος
 δεῖται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.
 1270 δείξει δὲ καὶ σοί. κλῆῖθρα γὰρ πυλῶν τάδε
 διοίγεται· θέαμα δ' εἰσόψει τάχα 1295
 τοιοῦτον, οἶον καὶ στυγούντ' ἐποικτῖσαι.

ΧΟΡΟΣ.

- ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
 ὦ δεινότατον πάντων, ὅς ἐγὼ
 1275 προσέκυρσ' ἦδη.
 τίς σ', ὦ τλήμων, προσέβη μανία; 1300
 τίς ὁ πηδήσας μείζονα δαίμων
 τῶν μακίστων
 πρὸς σῇ δυσδαίμονι μοίρᾳ;
 ἀλλ' οὐδ' ἐσιδεῖν δύναμαι σ', ἐθέλων
 1280 πόλλ' ἀνερέσθαι, πολλὰ πνθέσθαι,
 πολλὰ δ' ἀθρῆσαι. 1305
 τοίαν φρίκην παρέχεις μοι.

ΟΙΔΙΠΟΥΣ.

αἰαῖ αἰαῖ,
 δύστανος ἐγώ. ποῖ γὰρ φέρομαι

V. 1279. Between the words *μοίρα* and *ἀλλ' οὐδ'* etc. the following are added in the MSS. *φρεῦ, φρεῦ, δύστανος*. I have erased them with W. Dindorf, as a mere repetition from vs. 1284. They are however retained by Lud. Dind. who disposes this anapaestic system differently.

V. 1284. *φρεῦ, φρεῦ* is added in the MSS. before *δύστανος*. But I have omitted it with Hermann. Dind. retains them.

V. 1268. *ῥώμης*] I. e. by the strong assistance of some one.

V. 1269. *νόσημα*] I. e. *πάθημα*. — Schol. rec.: *μεῖζον ἢ φέρειν· βαρὺ πλεον ἢ ὥστε δύνασθαι φέρειν τινά*. Cf. Matth. §. 448. p. 842.

V. 1272. *οἶον — ἐποικτῖσαι*] See Matth. §. 479. not. 2. a. The same sentiment occurs in Aj. 924.

V. 1274 sq. *ὅς ἐγὼ προσέκυρσ' ἦδη*] The verb *προσέκυρσ'* is usually construed with the dative. Here however it takes the accusative. And compound verbs often take the same case as the simple verb or preposition. We may resolve the phrase thus: *πρὸς ὅσα*

ἐγὼ ἦδη ἐκυρσα. Hesychius: *προσέκυρσ'· προσεγγίζει*. BR.

V. 1275 sq. *τίς σ' — προσέβη μανία*] So Aj. 137: *σὲ δ' ὅταν πληγὴ Λιός — ἐπιβῇ*, and Philoct. 193: *τὰ παθήματα κείνα πρὸς αὐτὸν — ἐπέβη*.

V. 1276 sq. *τίς ὁ πηδήσας*] I. e. *τίς ἐστιν ὁ δαίμων, ὃς ἐπήδησεν*. But *πηδᾶν μείζονα* is a brief expression for *μείζονα πηδῆματα πηδᾶν* (see Matth. §. 408.). See my note on vs. 259 sq.

V. 1277. *μακίστων*] The Doric forms *μάσσων, μάκιστος* [a *μήκος*] are used by the tragedians for *μέζων, μέγιστος*. So Soph. Phil. 849. Eur. Hippol. 826. *τὰ μάκιστ' ἐμῶν*

- 1285 τλάμων; πᾶ μοι φθογγὰ φοράδην;
 ἰὼ δαίμον, ἴν' ἐξήλλου;

1310

ΧΟΡΟΣ.

ἐς δεινόν, οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.

ΟΙΔΙΠΟΥΣ.

(στροφὴ α').

ἰὼ σκότου

- 1290 νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
 ἀδάματόν τε καὶ δυσούριστον. οἶμοι,

1315

V. 1285. Some MSS. add διαπέπταται between φθογγὰ and φοράδην, others have διαπέπταται, one of them διέπταται, but Dindorf has rightly perceived the spuriousness of this word. It is however retained in the Poet. Scen.

V. 1287. ἐξήλλου is from Hermann's conjecture. Most of the MSS. ἐξήλου, a few ἐξήλω. Dind. ἐξήλλου.

V. 1291. ἀδάματον was first restored by Erfurdt. MSS. ἀδάμαστον. In Dind. οἶμοι forms a distinct line, and ὄν is added after δυσ.

κακῶν. Aesch. Prom. 634. μή μου προκήδου μᾶσσον, ἢ ὡς ἐμοὶ γλυκὺ. Pers. 438. κακῶν δέπουσαν ἐς τα μᾶσσονα. ibid. 705. ὁ μᾶσσων βίωτος ἦν ταδῇ πρόσω. BR. Nay, in all these passages μᾶσσων and μάχιστος are used in their proper sense, signifying excessive length.

V. 1285. πᾶ μοι φθογγὰ φοράδην] Hermann observes: this passage bears clearly stamped marks of exquisite and lofty genius. For what could more significantly express from the deepest feelings of the mind, and more distinctly indicate the most wretched condition of Oedipus, than that suddenly involved in that black darkness, he shuddered even at his own voice, hearing its sound, but knowing not whither it went, thinking all around him one vast emptiness?

V. 1286. φοράδην] Hesychius: φοράδην· πάντη φερόμενον.

V. 1287. ἰὼ δαίμον, ἴν' ἐξήλω] This is said by the same idiom as in vs. 1276 sqq.: τίς ὁ πηδῆσας μελῶνα δαίμων τῶν μακίστων πρὸς σῇ δυσδαίμονι μοίρῃ; Cf. Aesch. Pers. 521 ed. Blomf.: ὦ δυσπρόνῃτε δαίμον, ὡς ἄγαν βαρὺς ποδοῖν ἐνῆλλου παντὶ Περσικῷ γένει. For he says: O god, whither

has thou rushed away, or escaped? i. e. into what calamity hast thou cast me?

V. 1288 ἐς δεινόν — ἐπόψιμον] If we supply ἐξήλλετο or προέβη, it may be rendered in calamitatem quum auditu crudelem tum visu nefariam. In the words of Cicero pro Plancio XLI, 99.

V. 1289 sq. σκότου νέφος] Clouds of darkness, i. e. murky clouds, with which my eyes are overspread. Ἀπότροπον, abominanda, as Hesych. interprets, ὃ τις ἂν ἀποτρέπῃ. Cf. Aj. 607. The words ἐπιπλόμενον ἄφατον are explained by the Scholiast: ἀφάτως ἐπιπληνθός, i. e. which attacks me in a horrid manner. Unless it is better to destroy the comma after ἀπότροπον, and understand the whole passage thus: Alas! the cloud of darkness which attacks me, abominable, horrid.

V. 1291. ἀδάματόν τε etc.] Hermann interprets these words thus: which is both unconquerable and brought on by a cruelly-prosperous wind. But since all will agree that ἀδάματον must naturally signify a cloud

οἶμοι μάλ' αὐθις, οἷον εἰσέδν μ' ἅμα
κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.

ΧΟΡΟΣ.

- 1295 καὶ θαυμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
διπλᾶ σε πενθεῖν καὶ διπλᾶ φορεῖν κακά. 1320

ΟΙΔΙΠΟΥΣ.

(ἀντιστροφῇ ᾠ.)

- ὦ φίλος,
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ
1300 ὑπομένεις ἐμὲ τὸν τυφλὸν κηδεύων. φεῦ φεῦ.
οὐ γὰρ με λήθεις, ἀλλὰ γυνώσκω σαφῶς, 1325

V. 1296. A few MSS. have *φέρειν*, a greater number, and those the best, *φορεῖν*. I have received the latter, although I doubt that even this was the true hand of Sophocles. I have also some doubts about the noun *κακά*. For how could the chorus possibly say that Oedipus bore double evils in such calamities as he was then pressed with (*ἐν τοσοῖσδε πῆμασιν*). Dind. *φέρειν*.

V. 1300. That the words *ἐμὲ τὸν τυφλὸν κηδεύων* cannot be genuine is sufficiently clear from the metre of the antistrophic verse. But this defect is by no means satisfied by changing, with Erfurdt and Dind. *ἐμὲ* into *μέ*. Nor do I yet see how the passage should be amended. I have therefore preferred retaining the reading of the MSS. although corrupt. *φεῦ φεῦ* form a distinct line.

which cannot be overcome or removed, the following verbal adjective can by no means be regarded as used in the mere signification of a participle, to omit other points in the notion attributed to it by Hermann. Now since *οὐρίζειν* is metaphorically used (see my note on vs. 669.) to signify to guide prosperously, to bring into a better place, Bruck seems to have most rightly interpreted these words thus: invincible and incurable. The latter adjective serves to explain the former. Schol. *δυσούριστον· ὄρον μὴ ἔχον, ἀλλ' αἰὲ παρμένον. δυσπεριόδετον.*

V. 1293 sq. *οἷον εἰσέδν - κακῶν*] I. e. οἷον τὸν θυμὸν οἰστρεῖ ταῦτα τὰ κέντρα ἅμα καὶ ἡ τῶν κακῶν μνήμη, with what violence do these stings and the recollection of past evils at once afflict me. But by the

stings he means the tearing out of his eyes, or, more literally, the clasps with which he dug them out. Schol. *ὁμοῦ με εἰσέδν ἢ τε ἀπὸ τῆς πηρώσεως ἀλγιδῶν καὶ ἡ τῶν κακῶν ὑπόμνησις.*

V. 1296. *διπλᾶ σε πενθεῖν*] I. e. *διπλοῦν πένθος σε αἰρεσθαι*, cf. Eurip. *Hel.* 143: *οὐ διπλᾶ χολῶ στένειν*, and fragm. incert. XLVII. p. 122 ed. Dind.: *ὑστερον στένει διπλᾶ*. That the following words *καὶ διπλᾶ φορεῖν κακά* seem corrupt, I have already remarked in the critical note.

V. 1298. Schol.: *ἐπίπολος· περιπολῶν ἐμὲ καὶ περιμένων (μόνιμος) ἔτι. νῦν δὲ τοὺς ἀπὸ τοῦ χοροῦ γνωρίζει, ἴσως διὰ τὸ τεταράχθαι ἐπὶ τῷ τοσοῦτῳ πρὸς πάντῳ κακῷ.*

V. 1299. *ὑπομένεις με κηδεύων*] Herodot. VII, 101: *ὑπομένουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι*. Diodor. Sic. XIX, 12: *μηδέποθ'*

καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὁμως.

ΧΟΡΟΣ.

ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς δ' ἐπῆρε δαιμόνων;

ΟΙΔΙΠΟΥΣ.

(στροφὴ β.)

- 1305 Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι,
ὁ κακὰ κακὰ τελῶν, ἐμὰ τάδ' ἐμὰ πάθηα. 1330
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὀρᾶν,
ὅτ' ὅρῳσι μὴδὲν ἦν ἰδεῖν γλυκύ; 1335

ΧΟΡΟΣ.

- 1310 ἦν ταῦθ', ὅπωςπερ καὶ σὺ φῆς.

ΟΙΔΙΠΟΥΣ.

(στροφὴ γ.)

τί δῆτ' ἐμοὶ βλεπτὸν, ἢ στερχτὸν, ἢ προσήγορον

1305, Ἀπόλλων, φίλοι. So some MSS. among which is the best La; and this reading is approved by Erfurdt and Elmsley. Vulg. Ἀπόλλων, ὦ φίλοι.

V. 1306. ὁ κακὰ κακὰ τελῶν. So several excellent MSS. The rest have κακὰ only once.

V. 1311. ἦ = στερχτὸν Dind.

ὑπομένειν ποιοῦντας τὸ προσταττόμενον. Xenoph. Cyrop. IV, 5, 22: ὑπόμεινον προσταξας. SCHAEF.

V. 1302. καίπερ σκοτεινός] Cf. vs. 419: βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον. Neuius quotes Eurip. Alc. 379: καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. The sentiment is similar in Aj. 15 sq.: ὡς εὐμαθὲς σου, καὶν ἄποπος ἦς, ὅμως φῶν' ἡμ' ἀκούω καὶ ξυναρπάζω φρενί.

V. 1303 sq. τοιαῦτα σὰς ὄψεις μαρᾶναι] See my note on vs. 259. On the use of the verb τλῆναι I have spoken at Oed. C. 180.

V. 1304. Schol.: ἐπῆρε· ἔπαισε. καὶ Εὐριπίδης (Or. 286). ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον.

V. 1305. Ἀπόλλων τάδ' ἦν] join τάδε with the noun κακὰ.

V. 1306. ὁ κακὰ — πάθηα] Why Oedipus says that his evils

are brought upon him by Apollo, he himself explains in vs. 1332 sq.: τὸν ἐκ θεῶν φανέντ' ἀναγον καὶ γένους τοῦ Λαῖου. Adde 1440 sq. And Tiresias had already predicted thus in vs. 377: ἐπεὶ ἱκανός Ἀπόλλων, ὃ τάδ' ἐκπαῖσαι μέλει.

V. 1307. ἔπαισε δ' αὐτόχειρ νιν etc.] The adjective αὐτόχειρ is, by a rather unusual construction, added to the former part of the sentence, when it should have been joined with the words ἐγὼ τλάμων. On νιν see at vs. 868 (841). But νιν, is not, as is commonly supposed, τὰς ὄψεις, but τὰ πάθη. And that this very πάθη παλεῖν is a correct expression, I have shewn in Censura Aiac. a Lobeck. edit. p. 86 sq.

V. 1311 sq. τί δῆτ' ἐμοὶ — ἡδονῆ] Refer ἡδονῆ not only to ἀκροῖν, but also to βλεπτὸν and στερχτὸν, and the sense will

- εἴ' ἔστ' ἀκούειν ἡδονᾶ, φίλοι;
 ἀπάγεται ἐκτόπιον ὃ τι τάχιστα με, 1340
 1315 ἀπάγεται, ὦ φίλοι, τὸν ὀλεθρον μέγαν,
 τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345
 ἐχθρότατον βροτῶν.

ΧΟΡΟΣ.

δέιλαι τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
 ὥς ἡθέλησα μηδέ σ' ἄν γνῶναι ποτε.

ΟΙΔΙΠΟΥΣ.

(ἀντιστροφὴ β.)

- 1320 ὅλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας
 νομάδ' ἐπιποδίας ἔλαβέ μ' ἀπὸ τε φόνου 1350
 ἔρυστο κἀνέσωσεν, οὐδὲν ἐς χάριν πρᾶσσω.

V. 1315. *ὀλεθρον* is restored by Brunck on the authority of Turnebus. MSS. *ὀλέθριον*.

V. 1319. *ὥς ἡθέλησα μηδέ σ' ἄν γνῶναι ποτε* I have written with Neuius. MSS. *ὥς σ' ἡθέλησα μηδ' ἀναγνῶναι ποτ' ἄν*, except that *ποτε* is written in several instead of *ποτ' ἄν*. Dind. *ὥς σ' ἡθέλησα μηδέ γ' ἄν γνῶναι*.

V. 1320. I have written *ὃς ἀγρίας* with Triclinius, on the authority of Erfurdt and Elmsley. Vulg. and Dind. *ὃς ἀπ' ἀγρίας*.

V. 1321. *νομάδ'* is Elmsley's conjecture. MSS. and Dind. *νομάδος*. Then *ἔλαβέ μ'* is found in La a pr. m. and in the scholia. The other MSS. have *ἔλυσέ μ'*, which violates the metre. But I do not even think that *ἔλαβέ μ'* was written by Sophocles. See the explanatory note.

V. 1322. *ἔρυστο*, i. e. *ἐρύσατο*, I have written with Dind. MSS. *ἔρρυτο*.

be this: what can I behold, or love, whom can I hear address me with pleasure?

V. 1314. *ἀπάγεται ἐκτόπιον*] I. e. *ἐκ τοῦ τόπου*. So vs. 1411. *θαλάσσιον ἐκρίψατε*. Cf. Matth. §. 446, 8.

V. 1315. *τὸν ὀλεθρον μέγαν*] The complete phrase would be: *τὸν ὀλεθρον μέγαν ὄντα*. See on Vig. p. 932 sq. HERM.

V. 1318. *δείλαι τοῦ νοῦ* — *ἴσον*] The chorus says this: thou art equally wretched because thou knowest how great thy evils are, so that you know yourself hateful both to gods and men, as by the evils themselves. But *δείλαι τοῦ νοῦ* etc. is used in the same sense as *οἰκτείρω σε τοῦ*

νοῦ etc., in which phrase (cf. Matth. §. 368.) all now are aware that the genitive is not governed by a suppressed preposition. In the same manner the adjectives *σχετλῖος*, *τάλας*, *τλήμων* are joined with the genitive. Cf. Eur. Hec. 783: *ὦ σχετλία σὺ τῶν ἀμετρήτων πόρων*. Hel. 246: *ὦ τάλαινα συμφορᾶς*. ibid. 1243: *οἱ γὰρ τῶν ἐμῶν τλήμων κακῶν*. Ion. 960: *τλήμων σὺ τόλμης*. See Rost. §. 109, 1.

V. 1320. *ὅστις ἦν*] So El. 1123: *δόθ', ἥτις ἔστι, προσφύροντες*.

V. 1320 sqq. *ὃς ἀγρίας — κἀνέσωσεν*] With the words *ἀγρίας πέδας ἐπιποδίας* we must understand *ἀπὸ*, which is placed before *φόνου*. Similar examples

τότε γὰρ ἂν θανὼν

οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος.

1355

ΧΟΡΟΣ.

1325 θέλοντι κάμοι τοῦτ' ἂν ἦν.

ΟΙΔΙΠΟΥΣ.

(ἀντιστροφῇ γ')

οὐκουν πατρός γ' ἂν φονεὺς ἦλθον, οὐδὲ νυμφίος
βροτοῖς ἐκλήθην ὦν ἔφυν ἄπο.

νῦν δ' ἄθεος μὲν εἰμ', ἀνοσίων δὲ παῖς,

1360

1330 ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν,

1365

τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟΡΟΣ.

οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.

κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

ΟΙΔΙΠΟΥΣ.

1335 ὥς μὲν τὰδ' οὐχ ᾧδ' ἔστ' ἄριστ' εἰργασμένα,

V. 1326. φονεὺς = ἦλθον Dind.

V. 1329. ἄθεος was first restored on account of the metre by Erfurdt for ἀθλιος, the reading of the MSS.

V. 1331. I have written *ἔτι* for *ἐγὼ* from Hermann's conjecture.

are adduced by Matth. §. 595, 4. Hence the intermediate verb *ἔλαβε* is very offensive, since it is evident that we cannot say *ἔλαβέ με ἀπὸ πέθης*, but that *ἀπὸ πέθης* must certainly be joined with *ἔρυστο κἀνέσωσεν*. But the examples quoted at El. 696 sq. are of a different kind. I know not therefore whether we ought not to consider *ἔλαβε* as the addition of an interpreter, and correct the antistrophic verse. Oedipus styles himself *νομάδα*, because he was exposed *ναπαΐαις ἐν Κιθαιρῶνος πτυχαῖς* (v. 1026.). On the joining of the words *ἔρυστο* and *ἀνέσωσεν* cf. O. C. 285: *ῥύου με κάκφύλασσε*.

V. 1323. Schol.: *θανών· ἀντὶ τοῦ θανόντος. ἢ τὸ ἦν ἀντὶ τοῦ ἤμην*. The latter interpretation alone is true.

V. 1325. *Θέλοντι* — *ἦν*] On

this form of speaking see Matth. §. 388. e.

V. 1326. *ἦλθον*] I should take this in its proper sense: I would not have come hither the murderer of my father. Others consider *ἦλθον* as put for *ἦν*. ERF. But see my note on vs. 982.

V. 1330. *ὁμογενὴς δ' ἀφ' ὧν* etc.] Rightly the Schol.: *ἐξ ὧν ἐτέχθην, ἐξ αὐτῶν καὶ τέτοκα*. The active signification of the noun *ὁμογενής* deserves notice.

V. 1331. *πρεσβύτερον*] Heavier. Cf. Eurip. fragm. incert. XI. p. 120 ed. Dind.: *ἐγὼ δ' οὐδὲν πρεσβύτερον νομίζω τῆς σωφροσύνας*. See also Ant. 720.

V. 1334. *κρείσσων γὰρ ἦσθα*] On the right omission of the particle *ἂν* see Matth. §. 508. not. 2. Rost. §. 120. annot. 2. See also my note on Aj. 618.

V. 1335. Schol.: *τάδε· τὰ τῆς τυφλώσεως*.

- μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370
 ἐγὼ γάρ οὐκ οἶδ' ὅμμασιν ποιοῖς βλέπων
 πατέρα ποτ' ἂν προσεῖδον εἰς Ἄιδου μολῶν,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἔμοι δυοῖν
 1340 ἔργ' ἐστὶ κρείσσον' ἀγχόνης ἐργασμένα.
 ἀλλ' ἢ τέκνων δῆτ' ὅψις ἦν ἐφίμερος 1375
 βλαστοῦσ' ὅπως ἔβλαστε προςλεύσσειν ἔμοι.
 οὐ δῆτα τοῖς γ' ἑμοῖσιν ὀφθαλμοῖς ποτε·
 οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
 1345 ἀράλμαθ' ἱρὰ, τῶν ὁ παντλήμων ἐγώ,
 κάλλιστ' ἀνήρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς,

V. 1337. Schol.: φησὶ πρὸ τοῦ θανάτου ταῦτα διαθεῖναι, ὅπως ἂν τοῖς γονεῦσι καθ' Ἄιδου μὴ συντυγχάνῃ ὁρῶν. εἶναι γὰρ αὐτῷ τοῦτο αἰσχρὸν. Neuius quotes Hom. Il. ψ, 65. Virg. Aen. VI, 494 sqq. Schol. on Soph. El. 445.

V. 1339 sq. οἷν ἔμοι — ἐργασμένα] Against which two I have committed more atrocious crimes than can be expiated by the rope, as Brunck rightly interprets. See Matth. §. 451. For the structure of the verb ἐργάζεσθαι Schaefer compares Arist. Vesp. 1350: πολλοῖς γὰρ ἤδη χᾶτέροις αὐτ' ἐργάσω.

V. 1340. κρείσσον' ἀγχόνης] Cf. comm. on Aristoph. Ach. 125. and Monk on Eurip. Alc. 233.

V. 1341. Schol.: ἐν ἐρωτήσεσιν. Hence a note of interrogation has been placed after ἔμοι, but wrongly: since this is ὑποσφορά. See Devar. de partic. p. 8. and Hoozevee on Vig. p. 470. SCHAEF. Lat.: at enim.

V. 1342. βλαστοῦσ'] We should have expected βλαστόντων. But see Matth. §. 430. and §. 446. not. 1. — On the meaning of the phrase βλαστ. ὅπως ἔβλαστε see Matth. §. 486. not. 2. — Lastly on the pleonasm contained in the

words ὅψις ἦν ἐφίμερος τέκνων προςλεύσσειν ἔμοι, see at Philoct. 830: ὡς πάντων ἐν νόσῳ εὐδρακῆς ὑπνος αὔπνος λείσσειν.

V. 1345. τῶν] So v. 1427: τὸ μῆτε γῆ etc. Cf. Matth. §. 292. But ὡν ἀπεστήρησα ἑμαυτὸν is briefly spoken for: of the sight of which I have deprived myself.

V. 1346. κάλλιστ' ἀνὴρ εἰς — τραφεῖς] The verb τραφεῖς is equivalent to διατρέψαι, as the glosses rightly explain. So τροφή, i. e. διαγωγή or διατριβή in Oed. Col. 362. BR. If this interpretation, which all seem to approve, be true, the sense will be this: unus omnium, qui quidem Thebis sunt, optime versatus. For we must necessarily join κάλλιστα with τραφεῖς and εἰς with κάλλιστα in the sense treated of by Matth. §. 461. p. 859. and we should then have to consider Oedipus as referring in these words to the solution of the riddle and his other public acts. But whether τραφεῖς is ever used in that sense is a matter of much doubt. I should therefore be inclined to think the meaning this: one above all born in the best, i. e. the most noble station, and that at Thebes i. e. both a Theban citizen and one of royal birth.

- ἀπεστέρησ' ἑμαυτὸν, αὐτὸς ἐννέπων 1381
 ὠθεῖν ἅπαντας, τὸν ἄσεβῃ, τὸν ἐκ θεῶν
 φανέντ' ἄναγνον καὶ γένους τοῦ Λαῖου.
 1350 τοιάνδ' ἐγὼ κηλὶδα μηνύσας ἐμῇ
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄρᾶν; 1385
 ἥμιστά γ' ἄλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην
 τὸ μὴ ἀποκλῆσαι τούμὸν ἄθλιον δέμας,

V. 1353. οὐκ ἂν ἐσχόμην. Brunck first rightly restored this for οὐκ ἀνεσχόμην.

V. 1354. ἀποκλῆσαι I have written with Elmsley. MSS. and Dind. ἀποκλείσαι.

V. 1347 sqq. αὐτὸς ἐννέπων — τοῦ Λαῖου] After ὠθεῖν ἅπαντας we must repeat ἑμαυτὸν, taking all the rest in apposition. The sense is this: I have deprived myself of all those things, bidding myself be expelled, an impious man, who am discovered by the oracle to be both wicked and connected with the blood of Laius. HERM. At first sight the words καὶ γένους τοῦ Λαῖου may seem scarcely necessary, since Oedipus had himself inflicted that punishment of exile, not because he was found to be related to Laius, but because he was his murderer. But when he calls himself τὸν ἄσεβῃ, he must decidedly have referred to the other wickedness with which he was defiled in addition to the blood-guiltiness by which he had brought upon himself the stain of impiety. But against this opinion Hermann has lately observed; that even thus there remains the perverse expression, stating that he was cursed who was found to be the murderer among the descendants of Laius. All this faultiness will he removed, if we refer τὸν ἄσεβῃ, τὸν ἐκ θεῶν — Λαῖου, not to αὐτὸς ἐννέπων ὠθεῖν ἅπαντας, but to τῶν ἀπεστέρησ' ἑμαυτὸν. Of which things I have deprived myself, bidding all persons

drive me forth, declared impious by the gods and impure and of the race of Laius.

V. 1351. ὀρθοῖς — ὄμμασιν] Rectis oculis. Kuinoel compares Theocr. V, 35: ἀλλ' οὐτι σπεύδω· μέγα δ' ἄχθομαι. εἰ τὸ με τολμῆς ὄμμασι τοῖς ὀρθοῖσι ποτιβλέπεν. Statii Theb. X, 537: non ora virum, non pectora flectit imber atrox, rectosque tenent in moenia vultus. Suet. Aug. c. 16: unde prae-bitam Antonio materiam putem exprobrandi, ne rectis quidem oculis eum adspicere potuisse instructam aciem.

V. 1352 sq. εἰ τῆς ἀκ. — φραγμός] I. e. εἰ ἐξῆν ἔτι φρά-ξαι τὴν ἀκούουσαν πηγὴν δι' ὧτων. But ἡ ἀκον. πηγὴ δι' ὧτων, is, as the Scholiast rightly explains. ἡ ἀκουστικὴ δύναμις.

V. 1353 sq. οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλ.] Non tempe-rassem mihi, quin occluderem etc. On the accusative of the article, depending upon ἐσχόμην, see the examples adduced by Matth. §. 543. not. 3. for μὴ ibid. §. 534. not. 4. 3. and §. 609. But the poet most aptly says ἀποκλεί-σαι δέμας, retaining the metaphor by which he had said that sight and hearing are fountains flowing from the body.

- 1355 ἔν' ἡ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ
τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390
ὠὖ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
ἔμαντὸν ἀνθρώποισιν ἐνθεν ἡ γεγώς;
1360 ᾧ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
λόγῳ παλαιὰ δώμαθ', οἷον ἄρά με 1395
κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ᾧν καὶ κακῶν εὐρίσκομαι.
ᾧ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη,
1365 δρυμός τε, καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
αἶ τοῦμόν αἷμα τῶν ἐμῶν χειρῶν ἄπο 1400
ἐπῆτε πατρός, ἄρά μου μέμνησθ', ὅτι
οἱ ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν
ὅποι' ἔπρασσον ἀντίς; ᾧ γάμοι, γάμοι,

V. 1355. I have restored ἡ from three MSS. The rest have ἦν.

V. 1359. I have written ἡ with Elmsley for ἦν. Dind. ἦν.

V. 1355. ἔν. ἡ] See Matth. §. 519, 6.

V. 1356. τὸ γὰρ τὴν φρ. — γλυκύ] This is not badly rendered by Camerarius: sensu carere grata res est in malis.

V. 1358. ὥς ἔδειξα μήποτε] Ne unquam ostendissem. Cf. Matth. §. 519, 6.

V. 1360. τὰ πάτρια] Gl. in Brunck's note: τὰ πατρώα. See my note on Philoct. 709 ed. sec.

V. 1361. λόγῳ] See El. 59. with my note.

V. 1362. κάλλος κακῶν ὕπουλον] I. e. fair on the outside, full within of latent diseases. ὕπουλον is applied to a wound which is covered with a scar, but not yet completely cured. MUSGR.

V. 1366. τοῦμόν αἷμα πατρός] I. e. the blood shed by me. See Matth. on Eurip. Phoen. 30.

V. 1367 sq. ἄρά μου μέμνησθ', ὅτι οἱ ἔργα etc.] If any passage whatever is genuine, this is, provided we recollect that it contains an anacoluthon. The

poet meant to say: ἄρά μου μέμνησθ', ὅτι, οἱ ἔργα δράσας, εἶτα τοιαῦτ' ἐπρασσον. But because he said οἶα, he added ὅποια also by a species of attraction. HERM. I am myself perfectly satisfied with the explanation of Matth. G. G. §. 624. ὅτι b. although I do not approve of his remarks in §. 488. not. 1. So in Ant. 2: ἀρ' οἶσθ', ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν ὅποιον οὐχὶ νῦν εἰσι ζῶσαν τέλει; But it is easily seen that Oedipus through emotion joins ὅτι with the words ἄρά μου μέμνησθε, which ought to have been placed separately, had he spoken accurately: For he should have said: ἄρα μέμνησθε, οἶα ἐγὼ ἔργα ἐδράσα ὑμῖν; ἢ δράσας, ὅποια ἀδίδας δεῦρ' ἰὼν ἐπρασσον!

V. 1368. ὑμῖν] Gl. παρ' ὑμῖν. BR. But Oedipus rather says that the very country is injured by his wicked deed, in the same manner as walls are elsewhere said to wish to speak, if they had voices, and similar παθητικά. BOTHE.

1369 sqq. ᾧ γάμοι, γάμοι] This passage is quoted by Lon-

- 1370 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
ἀνεῖτε ταυτὸν σπέρμα, κάπεδείξατε 1405
πατέρας ἀδελφούς παιδας αἰμ' ἐμφύλιον,
νύμφας γυναῖκας μητέρας τε, χῶπόσα
αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
1375 ἀλλ', οὐ γὰρ αὐδ' ἔσθ' ἃ μηδὲ δρᾶν καλόν,
ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που 1410
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
1380 πίθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
οὐδεὶς οἴος τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415

ΧΟΡΟΣ.

ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε

V. 1380. *πίθεσθε* I have written with Elmsley. MSS. and Dind. *πίθεσθε*.

V. 1381. Brunck has edited *πλὴν γ' ἐμοῦ* from one MS.

ginus de subl. XXIII. in illustration of the following observations, *δτι ἔσθ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλοῤῃμονέστίρα, καὶ αὐτῷ δοξοκομποῦντα τῷ ὄχλῳ τοῦ ἀριθμοῦ*. — Then, after quoting six verses, he adds: *πάντα γὰρ ταῦτα, τὰ μὲν ἐν ὀνομά ἐστιν, οἰδίπους, ἐπὶ δὲ θατέρων Ἰοκάστη, ἀλλ' ὅμως χυθεὶς εἰς τὰ πληθυντικὰ ὁ ἀριθμὸς συνεπλήθυσσε καὶ τὰς ἀνυχίας*. Cf. not. on vs. 366. BR.

V. 1370 sq. *πάλιν ἀνεῖτε ταυτὸν σπέρμα*] These words refer to Iocasta alone, who is said to have raised up and brought forth children from her own offspring. On the form *ἀνεῖτε* cf. Matth. §. 211. II, 3.

V. 1371 sqq. *κάπεδείξατε* — *μητέρας τε*] The poet says this: and you have caused that the same blood (*αἰμ' ἐμφύλιον*) should be father, brother, and son in the same nuptials, i. e. that he should be the father, who was the brother of those to whom he was father, and son of her whose husband he also was. But the words *αἰμ' ἐμφ.* are to

be referred to the following *νύμφας, γυναῖκας, μητ.* in this sense: and you have caused that *αἰμ' ἐμφ.* should be *νύμφη γυνὴ καὶ μήτηρ*, i. e. that she who was wife and mother should be bride.

V. 1375. *οὐ γὰρ — καλόν*] Isocrates ad Demonic. p. 5 ed. Lang.: *ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν*. Heliod. IV, 10: *κρύπτουσιν ἃ καὶ πάσχειν αἰσχρόν καὶ ἐκλαλεῖν αἰσχροτέρον*. P. Syrus sentent. 792: *quod facere turpe est, dicere ne honestum puta*. ERF.

V. 1377. *θαλάσσιον ἐκρίψατ'*] *Ἐς θάλατταν ῥίψατε*. Cf. Matth. §. 446, 8.

V. 1380. *μὴ δείσητε*] See P. Vettori Var. Lect. V, 4. BR. Musgrave, who follows Vettori, rightly renders the passage thus: avoid not my touch through fear (viz. of contagion and consequent uncleanness); for my foulness is to great to be communicated to others. ERF.

V. 1382. Schol. *ὦν ἐπαιτεῖς ὦν χρεῖαν ἔχεις*. *Ἐς δέον* is opportunely. Cf. Ant. 386.

Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
 χώρας λείλειπται μῦνος ἀντὶ σοῦ φύλαξ.

ΟΙΔΙΠΟΥΣ.

- 1385 οἷμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
 τίς μοι φανέεται πίστις ἔνδικος; τὰ γὰρ 1420
 πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.

ΚΡΕΩΝ.

- Οὐχ ὥς γελαστής, Οἰδίπους, ἐλήλυθα,
 οὐδ' ὥς ὀνειδιῶν τι τῶν πάρος κακῶν.
 1390 ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
 γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα 1425
 αἰδεῖσθ' ἄνακτος Ἥλιου τοιόνδ' ἄγος
 ἀκάλυπτον οὕτω δεικνύναι, τὸ μῆτε γῇ
 μῆτ' ὄμβρος ἱρὸς μῆτε φῶς προσδέξεται
 1395 ἀλλ' ὥς τάχιστ' ἐς οἶκον ἐσχομίζετε.
 τοῖς ἐν γένει γὰρ τ' ἀγγενῇ μάλισθ' ὄρῳν 1430
 μόνους τ' ἀκούειν εὐσεβῶς ἔχει κακά.

ΟΙΔΙΠΟΥΣ.

πρὸς θεῶν, ἐπέλπερ ἐλπίδος μ' ἀπέσπασας,

V. 1390. Elmsley conjectures *καταισχύνεσθ' τι*.

Eur. Alc. 1104. So also ἐν δέοντι is used. See Eur. Or. 212. Med. 1277. Hipp. 923. Alc. 820.

V. 1383. τὸ πράσσειν] On the force of the article put thus before the infinitive cf. Matth. §. 543. not. 2.

V. 1386. τίς — ἔνδικος] The sense seems to be: what credit will rightly be given to me? For I should by no means assent to Neuius, who renders *πίστις obsequium*.

V. 1389. τῶν πάρος κακῶν] This refers to the contention which had a little before transpired between Creon and Oedipus. ERF. Nay there is little doubt but that κακά here signify evil deeds, as in other places and vs. 1294. ed. m.

V. 1391. τὴν γοῦν πάντα βόσκουσαν etc.] Suidas: βόσκουσαν· τρέφουσαν. Σοφο-

κλῆς περὶ Οἰδίποδος. Erfurdt aptly compares Aesch. Agam. 643 sq.: οὐκ οἶδεν οὐδεὶς, ὥστ' ἀπαγγεῖλαι τορῶς πλὴν τοῦ τρέφοντος Ἥλιου χθονὸς φύσιν.

V. 1392 sq. αἰδεῖσθ' — δεικνύναι] On the phrase αἰδεῖσθαι τινα ποιῶν τι I have treated at Philoct. 1354.

V. 1393 sq. τὸ μῆτε γῇ — πρὸς δέξεται] Creon forbids that earth, water, and light, because held divine and sacred, be polluted by so horrid a spectacle. ERF.

V. 1396 sq. τοῖς ἐν γένει — κακά] τοῖς ἐν γένει is used poetically for τοῖς ἑγγενέσι or τοῖς συγγενέσιν. See at vs. 1016 (987.). The dative depends upon the phrase εὐσεβῶς ἔχει, formed from a common one, καλῶς ἔχει μοι, it becomes me.

V. 1398. ἐλπίδος μ' ἀπέ-

ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,
1400 πιθοῦ τί μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.

ΚΡΕΩΝ.

καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; 1435

ΟΙΔΙΠΟΥΣ.

ῥῖψον με γῆς ἐκ τῆςδ' ὅσον τάχισθ', ὅπου
θνητῶν φανούμαι μηδενὸς προσήγορος.

ΚΡΕΩΝ.

ἔδρασ' ἂν εὔ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ
1405 πρῶτιστ' ἐχρηξον ἐκμαθεῖν τί πρακτέον.

ΟΙΔΙΠΟΥΣ.

ἀλλ' ἦ γ' ἐκείνου πᾶς ἐδηλώθη φάτις, 1440
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.

ΚΡΕΩΝ.

οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἕσταμεν
χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.

ΟΙΔΙΠΟΥΣ.

1410 οὕτως ἀρ' ἄνδρὸς ἀθλοῦ πεύσεσθ' ὕπερ;

σπασας] Thou hast deceived my expectation. For he did not expect Creon, whom he had provoked with insults, (see vs. 531 sqq.) to prove so humane and mild towards himself. MUSGR.

V. 1400. Schol.: πρὸς σοῦ γὰρ οὐδ' ἐμοῦ φράσω· ὑπὲρ σοῦ γὰρ καὶ οὐχ ὑπὲρ ἐμαυτοῦ λέξω. Cf. Matth. §. 590. 6. πρὸς. a.

V. 1401. καὶ τοῦ με χρείας etc.] So O. C. 1755: τίνας, ὦ παῖδες, χρείας ἀνύσαι;

V. 1403. μηδενὸς προσήγορος] On the genitive depending on the adjective προσήγορος I have spoken at Philoct. 3 ed. sec.

V. 1404. εὔ τοῦτ' ἴσθ' ἂν] On the repeated particle ἂν see Matth. §. 599. e. Schol.: ὁ μὲν τῷ προειρημένῳ χρησμῷ ἀξιοῖ ἀκολουθεῖν, ὅτι δὲ βλέπειν αὐτὸν ἀπὸ τῆς χάρας· ὁ δὲ Κρέων ἐπαντιθέσθαι φησὶ δεῖν, ὅτι καὶ Δαῖον παῖς καὶ βασιλεὺς τυγχάνει.

V. 1406 sq. φάτις — ἀπολλύναι] As the verbs λέγω, φωνῶ, ἐννέπω, and others (see on vs. 350. and on Phil. 101.) used in the sense of bidding, it is not strange that φάτις here signifies command, rather than report.

V. 1408 sq. Schol.: ἡ χρεία ἣ κατέχουσα ἡμῶς (φησὶ) ταῦτα ἀπαιτεῖ. But that ἵν' ἕσταμεν χρείας is put for ὅτι ἐνταῦθα χρείας ἕσταμεν is observed by Matth. §. 480. not. 3.

V. 1410. ἀθλοῦ] It is sufficiently evident both from the matter itself, and from the words in vs. 1518 sq.: τοῦ θεοῦ μ' αἰτεῖς δόσιν. — ἀλλὰ θεοῖς γ' ἐχθιστος ἦκω. — τοιγαροῦν τεύξει τάχα. that Oedipus calls himself ἀθλίον not so much because he is unhappy, as because he is violently hated by the gods, so that ἀθλιος here signifies the same as ἄθεος. Gl. codd. Lipss.: ὑπὲρ ἀνδρὸς δὴ

ΚΡΕΩΝ.

καὶ γὰρ σὺ νῦν γ' ἂν τῷ θεῷ πίστιν φέροις. 1445

ΟΙΔΙΠΟΥΣ.

καὶ σοὶ γ' ἐπισκήπτω τε καὶ προτρέψομαι,
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.

1415 ἐμοῦ δὲ μήποτ' ἀξιοθήτω τόδε
πατρῶον ἄστυ ζῶντος οἰκητοῦ τυχεῖν. 1450

ἀλλ' ἔα με ναλεῖν ὄρεσιν, ἔνθα κλήζεται
οὐμός Κιθαιρῶν οὔτος, ὃν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,

1420 ἔν' ἐξ ἐκείνων, οἳ μ' ἀπαλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455

V. 1411. Most MSS. have νῦν τᾶν, which is approved by Elmsley. And so Dind.

V. 1412 sq. See the explanatory note.

V. 1419. ζῶντι was first restored by Brunck from the conjecture of Toup. ζῶντε.

οὕτως ἀθλίον πέσσεσθε, ἥγουν
ἔρωτήσατε;

V. 1411. τῷ θεῷ πίστιν φέροις] So El. 735: τῷ τέλει πίστιν φέρων.

V. 1412 sq. καὶ σοὶ γ' etc.] It is strange that the interpreters should have passed over this passage without perceiving its difficulties. For after what Creon had just said, καὶ γὰρ σὺ νῦν γ' ἂν τῷ θεῷ πίστιν φέροις, Oedipus could never have gone on by saying: καὶ σοὶ γ' ἐπισκήπτω etc., to say nothing of the extraordinary junction of the present and future. In fact, if anyone correctly understand the style of Sophocles, he will have no doubt but that this passage has sustained injury at the hands of the librarians; nay, unless I am much deceived, some verses have been lost.

V. 1415 sq. ἐμοῦ δὲ μήποτ' ἀξιοθήτω — τυχεῖν] For the use of the verb ἀξιοῦν cf. Aj. 494: μή μ' ἀξιώσης βᾶξιν ἀλγεῖν λαβεῖν: for the signification of the verb τυχεῖν τιμός τιμος Advers. in Soph. Phil. p. 80 sqq.

V. 1417. ἔα] On this monosyllabic imperative see at Antig. vs. 95. — ἔνθα κλήζεται οὐμός Κιθαιρῶν, where is Cithaeron, on which I am said to have been exposed. Cf. Trach. 659: ἔνθα κλήζεται θυτήρ.

V. 1420. οἳ μ' ἀπαλλύτην] Who wished to destroy me. Verbs are often used to signify not so much the action, as the intention or will thereof. In El. 320. the Scholiast explains πράσσω, ἐπιχειρῶν πράττειν. In Oed. C. 993. κτεῖνοι, occidere velit. In Arist. Pace 212. ἐκείνων πολλὰς σπονδὰς ποιοῦντων, i. e. ποιεῖν ἐπιθυμοῦντων. BR. Schol.: ἵνα δόξω νῦν ἀναιρεῖσθαι ἐν τῷ Κιθαιρῶνι, καθὼς τοῖς γονεῦσιν ἰδοῦσι. καὶ νῦν τῷ βουλήματι αὐτῶν ἀπόλλυμαι. Cf. Rost. §. 116. annot. 5.

V. 1421 sq. μήτε μ' ἂν — πέρσαι μηδέν] will destroy me, or can destroy, not, as it is commonly interpreted, would destroy, for thus the following words would not agree. But Oedipus foretells the kind of death by

- μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε
 θνήσκων ἐσώθην, μὴ 'πὶ τῷ δεινῷ κακῷ.
 ἀλλ' ἢ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶδ', ἔτω.
- 1425 παίδων δὲ τῶν μὲν ἀρσένων μὴ μοι, Κρέων,
 προθῆ μέριμναν· ἄνδρες εἰδὲν, ὥστε μὴ 1460
 σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βλου·
 ταῖν δ' ἀθλίαν οἰκτραῖν τε παρθένοιν ἐμαῖν,
 αἶν οὐποθ' ἡμῇ χωρὶς ἐστάθῃ βορᾶς
- 1430 τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
 ψάουμι, πάντων τῶνδ' αἶε μετειχέτην· 1465
 αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
 ψαῦσαι μ' ἔασον, ἀποκλαύσασθαι κακά.
 ἔθ', ὦναξ,
- 1435 ἔθ', ὦ γονῇ γενναῖε. χερσὶ τᾶν θιγὼν
 δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον. 1470
 τί φημί;
 οὐ δὴ κλύω πού, πρὸς θεῶν, τοῖν μοι φίλοι

V. 1424. I have written with Elmsley *ὅποιπερ*, the reading of the best MSS. Vulg. and Dind. *ὅπηπερ*.

V. 1426. *προθῆ* is Elmsley's conjecture. MSS. and Dind. *πρόςθῃ*. Dind. *Κρέων*.

V. 1429. *ἡμῇ* is not adapted to the sense of the passage, so that I am disposed to consider the passage corrupt, with Neuius.

V. 1432. Brunck has edited *ταῖν* for *αἶν* from one MS.

which it was foretold he should perish. ERF.

V. 1423. *θνήσκων*] The glosses wrongly interpret *εἰ ἐθνήσκων*. He says this: I should not have been saved when I was upon the point of dying, or when I was going to die. HERM.

V. 1426. *προθῆ μέριμναν*] Editors compare El. 1334: *νῦν δ' ἐθλίβην τῶνδε προὔθεμν ἐγώ*.

V. 1428. *ταῖν δ' ἀθλίαν* etc.] The genitive depends upon the words *προθῆ μέριμναν*, with the parenthetical clause *ἄνδρες εἰδὲν* — τοῦ βλου.

V. 1429. *χωρὶς ἐστάθῃ*] Is placed apart by itself, to explain which sentence the poet has added in the following verse *ἄνευ τοῦδ' ἀνδρός*, i. e. *ἄνευ ἐμοῦ*. For the phrase *βορᾶς*, i. e. *τροφῆς*,

τράπεζα see Matth. § 316. f. and §. 355. c.

V. 1431. *πάντων τῶνδ'*] Such passages as this should be considered by those critics who inconsiderately wish to write *ὁ δὲ* for *ὅδε* in similar places. See on Philoct. 87 ed. sec.

V. 1432. *αἶν μοι μέλεσθαι*] Of which I beseech you to have a care. *Μοι* is the dative ethical.

V. 1435. *ὦ γονῇ γενναῖε*] Cf. Aj. 1067. with my note.

V. 1437. *τί φημί;*] *Ecquid dico?* as *λέγω* *τι* soon after, which means: fallor ne, an recte auguror? HERM. Cf. Trach. 865. and Matth. §. 487. 6.

V. 1438. Schol.: *τοῖν μοι φίλοι· ἀντὶ τοῦ τῶν ἐμῶν θυγατέρων. θεῶν δὲ ἐμπνέει δακρυῶ-*

- δακρυόφροσύντοι, καὶ μ' ἐποικτείρας Κρέων
 1440 ἔπεμψέ μοι τὰ φίλτατ' ἐγόνοιιν ἔμοιιν;
 λέγω τι;

1475

ΚΡΕΩΝ.

λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύννας τάδε,
 γνοὺς τὴν παροῦσαν τέρψιν, ἣ δ' ἔχει πάλαι.

ΟΙΔΙΠΟΥΣ.

- ἀλλ' εὐτυχοίης, καὶ σε τῆςδε τῆς ὁδοῦ
 1445 δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι.
 ᾧ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
 ἐς τὰς ἀδελφὰς τάςδε τὰς ἐμὰς χέρας,
 αἰ τοῦ φυτουργοῦ πατρὸς ὑμῖν ᾧδ' ὄρᾱν
 τὰ πρόσθε λαμπρὰ προὔξενησαν ὄμματα.
 1450 ὃς ὑμῖν, ᾧ τέκν', οὐδ' ὄρᾱν οὐδ' ἰστορῶν
 πατὴρ ἐφάνθηεν ἔνθεν αὐτὸς ἠρόσθην. 1485
 καὶ σφῶ δακρύω· προσβλέπειν γὰρ οὐ σθένω·

V. 1443. *ἔχει*. I have restored this from an excellent MS. Lc. Vulg. and Dind. *εἶχεν*.

V. 1447. I have written *ἐς* with Elmsley. MSS. and Dind. *ὡς*. See my remarks in *Censura Aiac. ab Lobeck. edit. p. 116 sq.*

δοῦσαι, ἀρσενικῶς ἐξένεγκεν.
 ἔστι δὲ Ἀττικώτερον, ὡς τὸ μὰ τῷ
 θεῷ (Ceres and Proserpine) καὶ
 τῷ χεῖρε. See my notes on El.
 960. and Oed. C. 1658.

V. 1443. *γνοὺς τὴν παρ. —
 πάλαι*] Since I know with
 what delight of seeing your
 children you have long been
 led, i. e. how great is your de-
 sire of seeing your children. Er-
 furd't strangely interprets: *quum
 ex ea voluptate, quam olim
 percepisti, coniecturam fecis-
 sissem de praesente*. But it
 is well known that *πάλαι* is very
 often used of things lately done
 (cf. vs. 1161 for ex. *εἶπον πάλαι*.
 El. 1101. 1477.) or doing in such
 a manner as that they, for instance,
 who are *πάλαι* under the influence
 of some desire or wish, are not
 so much understood to have expe-
 rienced that desire a long time, as
 with a great degree of vehemence.

V. 1444. *τῆςδε τῆς ὁδοῦ*] The genitive of price (see Matth. §. 364. b.) depending upon the idea contained in the words *ἄμεινον — τύχοι*. So Oed. Col. 1505: *καὶ σοι θεῶν τύχην τις ἐσθλὴν ἦκε τῆςδε τῆς ὁδοῦ*. And Eur. Alc. 1046: *πολλῶν δὲ μόχθων ἡλθε χεῖρας εἰς ἐμάς*.

V. 1448 sq. *αἰ τοῦ φντ. — ὄμματα*] I. e. *αἰ τὰ τοῦ πατρὸς ὄμματα τὰ πρόσθε λαμπρὰ περιποίησαν ᾧδε ὄρᾱν*, which have caused that your parent's eyes, which shone formerly, should see thus. i. e. should not see.

V. 1450. *ἰστορῶν*] Sciens. See note on vs. 1113.

V. 1452. *καὶ σφῶ δακρύω· — σθένω*] These words are finely spoken in this sense: since I cannot behold you with my eyes nor shew my feelings towards you in my

- νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
οἷον βιώναι σφῶ πρὸς ἀνθρώπων χειρῶν.
1455 ποίας γὰρ ἀστών ἤξετ' εἰς ὀμιλίας,
ποίας δ' ἑορτὰς, ἐνθεν οὐ κεκλυμέναι 1490
πρὸς οἶκον ἔξεσθ' ἀντὶ τῆς θεωρίας;
ἀλλ' ἤνικ' ἂν δὴ πρὸς γάμων ἤκητ' ἀκμάς,
τίς οὗτος ἔσται, τίς παραρρήψει, τέκνα,
1460 τοιαῦτ' ὀνειδῇ λαμβάνων, ἃ τοῖς ἐμοῖς
γονεῦσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤρσεν,
ὅθεν περ αὐτὸς ἐσπάρη, κακ τῶν ἴσων
1465 ἐκτῆσθ' ὑμᾶς, ὧν περ αὐτὸς ἐξέφυ.

V. 1461. Brunck has wrongly amended *ἰσὶν*, *γονεῦσι* *σφῶν* etc.

countenance, I show the grief with which I am overpowered by my tears, thinking. So Eurip. Phoen. 1449 sq.: *φωνὴν μὲν οὐκ ἀφῆκεν, ὀμμάτων δ' ἀπο προσέτιπε δακρυόεις, ὥστε σημεῖναι φίλα.*

V. 1453. *νοοῦμενος*] Cf. Matth. §. 495. c.

V. 1454. *οἷον βιώναι σφῶ πρὸς ἀνθρ. χειρῶν*] The Scholiast appears to have lost sight of the force of the preposition *πρὸς* in the following note: *πῶς ὑμῖν βιώναι ἐκ τῶν ἀνθρώπων ἀνάγκη. ἢ ἡ πρὸς ἀντὶ τῆς μετὰ, ἀντὶ τοῦ μετὰ ἀνδρῶν.* Nay, the force of the preposition is this: what it will be for you through the work of men, at men's hands. So Herodot. VII, 5: *ἵνα λόγος τί σε ἔχη πρὸς ἀνθρώπων ἀγαθός.* Add Antig. 51. and my note on Aj. 503 sq.

V. 1456 sq. Schol. rec.: *εἰς ποίας ἑορτὰς, ὅθεν οὐκ ἐπανήξετε πρὸς τὸν οἶκον κεκλυμέναι ἀντὶ τῆς ἀπὸ τῆς θεωρίας τέρψεως*; On the participle *κεκλυμέναι* see Matth. §. 495. c.

V. 1459. *τίς οὗτος ἔσται, τίς*] It is strange that the learned critics, who in vs. 1113 ed. m. contrary to usage assumed that *τί*

is used for *ὅ* *τι*, have not supposed the same thing in this passage. The student will do well to beware of assenting to this opinion, for as the Greeks often use two interrogations in one member, so they have sometimes used the interrogative pronoun twice, where we should use the interrogative and relative. See my note on vs. 1113. and compare Theocr. XVI, 13: *τίς τῶν νῦν τοιόδε, τίς εὖ εἰπόντα φιλασεῖ;*

Ibid. *παραρρήψει*] This is used adverbially, as *παραβάλλεσθαι* and *ἀναρρήπτειν* with the clipsis of *κίνδυνον*. Who will be of such daring boldness? BRUNCK. *παραρρήψει λαμβάνων* is used by the same construction as above vs. 1299. *ὑπομένεις κηδεύων*, *audebis suscipere*.

V. 1460 sq. *ἃ τοῖς ἐμοῖς — δηλήματα*] The poet signifies Laius and Iocasta by the words *ἐμοῖς γονεῦσι*, Oedipus and Iocasta by *σφῶν γονεῦσιν*. *ἔσται* will then signify, when you shall have arrived πρὸς γάμων ἀκμάς. Render therefore: which will be an injury to my parents and thine at the same time. ERF.

V. 1464. Schol.: *κακ τῶν*

- τοιαῦτ' ὄνειδιεῖσθε. κατὰ τίς γαμεῖ; 1500
 οὐκ ἔστιν οὐδεὶς, ὃ τέκν', ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι κ' ἰγάμους ὑμᾶς χρεῶν.
 ὃ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατήρ
 1470 ταύταιν λέλειπαι, νῶ γάρ, ὃ 'φντευσάμεν,
 ὁλώλαμεν δὴ ὄντε, μὴ σφε περιῖδης 1505
 πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας,
 μηδ' ἐξισώσης τάςδε τοῖς ἐμοῖς κακοῖς.
 ἀλλ' οἴκτισόν σφας, ὥδε τηλικὰςδ' ὀρῶν
 1475 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
 ξύννευσον, ὃ γενναῖε, σῇ ψαύσας χερσί.
 1510 σφῶν δ', ὃ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,

V. 1471. *περιῖδης*. I have written thus from the conjecture of Dawes with Brunck and others, although opposed by Porson on Eur. Med. 284. MSS. *παριῖδης*.

V. 1472. *ἐγγενεῖς* is, I think, corrupt. Dindorf says that we must write *ἐκγενεῖς*, and that the contrary error of *ἑκγενεῖς* for *ἐγγενεῖς* has taken place in El. 1328. But *ἐκγενεῖς*, if I conjecture rightly, is a word probably invented by Sophocles, as he has used in El. 243. *ἐκ-τιμον* for τὸ ἐξω τιμῆς δν.

V. 1477. That *εἰχέτην* is correct is shewn by Elmsley on Aristoph. Ach. 733. and on Eur. Med. 1041. Add Matth. §. 193. not. 1. Brunck has tacitly edited *εἰχετόν γ'*.

ἴσων· ἐκ τῆς ἀρούσης τῆς αὐτῆς.

V. 1466. *τοιαῦτ' ὄνειδεῖσθε]* i. e. *τοιαῦτα ὄνειδη λήψεσθε*. On the future middle used in a passive sense see Rost. Gr. §. 114. annot. 1.

V. 1468. *φθαρῆναι]* To perish, to go to destruction. I have only observed this, because Brunck has here lost sight of the correct interpretation.

V. 1469. *ὃ παῖ Μενοικέως, ἀλλ'*] The particle *ἀλλὰ* is here placed after the noun, as in the most elegant Homeric verse (Il. ζ, 429.): *Ἐκτορ, ἀτὰρ σὺ μοι ἔσσι· πατήρ καὶ πότνια μήτηρ*. In such places the force of expression is lost, if the adversative particle be placed at the beginning.

V. 1471. *ὁλώλαμεν]* We are undone. This, as is well known,

is used both of a dead and an unhappy person.—*περιδεῖν* means to despise, to neglect. See Dawes Miscell. crit. p. 268.

V. 1472. *πτωχὰς—ἀλωμένας]* So Trach. 300: *ταύτας ὀρώσῃ δυσπότημους ἐπὶ ξένης χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας*.

V. 1473. *μηδ' ἐξισώσης τάςδε]* I. e. *τὰ τῶνδε κακά*. On this brevity of diction cf. Matth. §. 453. not. 1. So also the Latins, on whose use of this idiom see the same scholar on Cic. orat. Sullan. c. 26. §. 72.

V. 1474. *σῇ ψαύσας χερσί]* Erfurdt remarks that this must be referred to *ἐρήμους*.

V. 1476. *σῇ ψαύσας χερσί]* This was a pledge of faith given or troth. See Eur. Med. 21. Heracled. 308. Helen. 847. MUSGR.

πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχεσθ' ἐμοί,
οὗ καιρὸς ἔῃ ζῆν, τοῦ βίου δὲ λῳόνοσ
1480 ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρὸς.

ΚΡΕΩΝ.

ἄλκις, ἔν' ἐξήκεις δακρύων· ἄλλ' ἔθι στέγης ἔσω. 1515

ΟΙΔΙΠΟΥΣ.

πειστέον, κεί μηδὲν ἤδύ.

ΚΡΕΩΝ.

πάντα γὰρ καιρῷ καλὰ.

ΟΙΔΙΠΟΥΣ.

οἶσθ' ἐφ' οἷς οὖν εἶμι;

ΚΡΕΩΝ.

λέξεις, καὶ τότ' εἶσομαι κλύων.

V. 1478 sq. εὐχεσθ' ἐμοί, οὗ καιρὸς ἔῃ ζῆν, τοῦ βίου I have written from Dindorf's conjecture. MSS. εὐχεσθ' μοι, οὗ καιρὸς αἰεὶ ζῆ, τοῦ βίου. Poet. Scen. εὐχεσθ' μοι οὗ καιρὸς αἰεὶ ζῆν, βίου κτλ.

V. 1483. εἶμι was first restored by Brunck. MSS. εἰμί.

V. 1484. Some MSS. πέμψης. Then for ἀποικον some have ἀπ' οἴκων.

V. 1479. οὗ καιρὸς ἔῃ ζῆν] What kind of life Oedipus called his own, is sufficiently shewn by his own words to the chorus in vss. 1449 sqq.: ἐμοῦ δὲ μήποτ' ἀ-ξιωθῆτω τόδε πατρώον ἄστυ ζών-τος οἰκητοῦ τυχεῖν. ἄλλ' ἔα με ναί-ειν ὄρεσιν, ἐνθα κηρύσσεται οὐμός Κιθαιρώων οὗτος, ὃν etc. Which he now in a few words, suitably, as he says, to the tender age and limited comprehension of his daughters, expresses thus: οὗ καιρὸς ἔῃ ζῆν. DINDORF.

V. 1481. ἄλκις, ἔν' ἐξ. δακρύ-ων] The extent of tears, to which you have gone, is sufficient, i. e. thou hast wept enough. Some editors place a stop after ἄλκις, and consider the following words ἵνα-δακρύων as inter-rogatively spoken. And that ἵνα

would not be in such a construc- tion used contrary to custom, as Elmsley supposed, is shewn by the examples collected by Matth. §. 620.

V. 1482. πάντα γὰρ καιρῷ καλὰ] For all things are pleasant because (i. e. which are) done at a proper time.

V. 1483. ἐφ' οἷς—εἶμι] Upon what rule or condition. So Aristoph. Plut. 1068: οὐκοῦν ἐπὶ τοῦτοις εἰσώω. See *ibid.* v. 1000. 1141. Lysistr. 251. Ran. 589. BR.

Ibid. λέξεις, καὶ τότ' εἶσο-μαι κλύων] Aesch. Sept. c. Theb. 263: λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι. Plaut. Pseud. II, 2, 62: HA. Non itast. sed scin, quid te orem, Syre? PS. sciam, si dixeris. ERF. For the particle τότε see my note on Philoct. 1255.

ΟΙΔΙΠΟΥΣ.

γῆς μ' ὅπως πέμψεις ἄποικον.

ΚΡΕΩΝ.

τοῦ θεοῦ μ' αἰτεῖς δόσιν.

ΟΙΔΙΠΟΥΣ.

1485 ἀλλὰ θεοῖς γ' ἐχθιστος ἦκω.

ΚΡΕΩΝ.

τοιγαροῦν τεύξει τάχα.

ΟΙΔΙΠΟΥΣ.

φῆς τάδ' οὖν;

1520

ΚΡΕΩΝ.

ἂ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.

ΟΙΔΙΠΟΥΣ.

ἄπαγέ νύν μ' ἐντεῦθεν ἦδη.

ΚΡΕΩΝ.

στεῖχέ νυν, τέκνων δ' ἀφοῦ.

ΟΙΔΙΠΟΥΣ.

μηδαμῶς ταύτας γ' ἔλη μου.

ΚΡΕΩΝ.

πάντα μὴ βούλου κρατεῖν.

καὶ γὰρ ἀκράτησας οὗ σοι τῷ βίῳ ξυνέσπετο.

V. 1484 sq. γῆς μ' ὅπως—τεύξει τάχα] The same meaning has been already expressed at greater length in vs. 1436—1445 (1402—1411 ed. m.)

V. 1485. ἐχθιστος ἦκω] On ἦκω see my note at vs. 962.

V. 1485 sq. τοιγαροῦν τεύξει τάχα] Sc. τὴν τοῦ θεοῦ, i. e. τοῦ Ἀπόλλωνος, δόσιν, ἣν αἰτεῖς με. When Oedipus thought that Creon in these words meant to say that he would shortly obtain that oracle from Apollo which he desired and by which he would be expelled from the Theban city, it is evident that the following words φῆς τάδ' οὖν, after which we must supply

τεύξεσθαι με τάχα τὴν τοῦ θεοῦ δόσιν, are spoken by Oedipus in this sense: do you say that it will come to pass that I shall be expelled my country by the will of the god?

V. 1486. ἂ μὴ φρονῶ γὰρ] I would not remark that the particle γὰρ refers to the suppressed sentence φημι ταῦτα unless I had observed that these words were wrongly explained by one of the interpreters.

V. 1488. Suidas: πάντα μὴ βούλου κρατεῖν· ἐπὶ τῶν εἰς πάντα εὐδαιμονεῖν βουλομένων.

V. 1489. Schol.: ὅσα νενέκηκας, οὐ συνήνεγκέ σοι.

ΧΟΡΟΣ.

- 1490 ὦ πάτρας Θήβης ἔνοικοι, λεύσσει, Οἰδίπους ὅδε,
 ὅς τὰ κλείν' αἰνίγματ' ἤδη καὶ κράτιστος ἦν
 ἀνὴρ, 1525
 ὅστις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων,
 εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
 ὥστε θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν
 1495 ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίξειν, πρὶν ἢν
 τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. 1530

V. 1492. I have no doubt but that this verse has suffered some corruption, as is plain from the pronoun *ὅστις* and the participle *ἐπιβλέπων*. Jacobs thinks that we ought to enclose this verse in brackets, and I quite agree with him.

V. 1492. *ὅστις οὐ ζήλω — ἐπιβλέπων*] Erfurdt, following Coray's observations on his French translation of Theophrastus p. 261 sqq. interprets these words in such a manner as to consider *ζήλω καὶ τύχαις* put for *ζηλωταῖς τύχαις* (cf. Aj. 503.) and *ἐπιβλέπων* for *φθονῶν* in this sense: who never envies the prosperity of the citizens. Because a good king among the Greeks is understood to think his own safety dependant on that of the citizens, but a tyrant thinks himself safe by their misery. Besides, if this be the right reading and explanation, the preceding words *Οἰδίπους ὅδε* must be explained thus: *hicce est Oedipus ille*; and the words *ὅστις — εἰς ὅσον* etc. must be understood as *ὅστις εἰς μέγιστον κλύδωνα* etc.; on which phrase cf. Matth. who refers to Monk. on Alcest. 145.

and Blomf. on Aesch. Pers. gl. 1013. But firstly, the examples adduced by those scholars are of a different kind; then the pronoun *ὅστις*, for which we should expect *ὅς*, is very offensive. Lastly, the whole character of the passage does not allow as to suppose but that the poet wished the words to be thus connected: *Οἰδίπους ὅδε εἰς ὅσον — ἐλήλυθεν*. I cannot therefore refrain from considering this passage as corrupt.

V. 1494 sq. For the sentiment the editors compare Eur. Androm. 100. Troad. 513. Suppl. 270. Iph. A. 161. Herc. F. 103. Soph. Trach. 1 sq. Aesch. Agam. 937 sqq. Ovid Met. III. 135.

V. 1496. *τέρμα τοῦ βίου*] The first noun is put without an article, as in O. C. 725. *τέρμα τῆς σωτηρίας*, and Phil. 900. *δυσχέρεια τοῦ νοσήματος*. ERF.

I. EXCURSUS ON V. 3.

Ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι.

Κλάδοι ἰκτηρίοι or *ἰκίσιοι* (cf. Eurip. Suppl. 102. Heracl. 518.) are boughs of laurel, with wool rolled round them (Eurip. Suppl. 108: ἤλθον ἰκίσια χερσὶ) borne in the hands of those who approached the altars of the gods as suppliants (Cf. comm. on Aristoph. Plut. 383. Heyn. on Virg. Aen. VII, 154. Servius on Aen. XI, 101.), they are called by prose writers *ἰκτηρία* in one word, as by Herodotus VII, 41. Cf. Plutarch vit. Thes. c. 18: γενομένου δὲ τοῦ κλήρου, παραλαβὼν τοὺς λαχόντας ὁ Θησεὺς ἐκ τοῦ πρυτανείου καὶ παρελθὼν εἰς Δελφίνιον ἐθῆκεν ὑπὲρ αὐτῶν τῷ Ἀπόλλωνι τὴν ἰκτηρίαν. ἦν δὲ κλάδος ἀπὸ τῆς ἱερᾶς ἑλαίας ἐρίῳ λευκῷ κατεστεμμένος. Aeschyl. Eumen. 43 sqq.: ἑλαίας ὑψιγένητον κλάδον, λήνει μεγίστῳ σωφρόνως ἐστεμμένον, ἀργῆτι μαλλῶ. Add eiusd. Suppl. 22: σὺν τοῖςδ' ἰκτεῶν ἐγχειριδίοις ἐριοστέπτοις κλάδοισιν. 191 sqq.: ἀλλ' ὡς τάχιστα βᾶτε καὶ λευκοστεφεῖς ἰκτηρίας, ἀγάματ' αἰδοίου Διός, σεμνῶς ἔχουσαι διὰ χερῶν συνωνύμων. 332 sq. 354 sq. These same boughs are called also *στέφη* and *στέμματα* by the poets, as by Sophocles in this play vs. 913: δόξα μοι παρεστάθῃ ναοὺς ἰκίσθαι δαιμόνων τάδ' ἐν χερσὶν στέφη λαβούσῃ κάπιθυμιάματα; by Eurip. Suppl. 36: οἰκτεῖρουσα μὲν πολὺς ἀπαιδὰς τάςδε μητέρας τέκνων, σέβουσα δ' ἱερὰ στέμματα. ibid. 359: ἀλλ', ὦ γεραιαί, σέμν' ἀφαιρεῖτε στέφη μητρὸς. 470: λύσαντα σεμνὰ στεμμάτων μυστήρια τῆςδ' ἐξελαύνειν.

Immediately those who came to implore anything had seated themselves at the altars, they placed these crowns near at hand on the altars, so that if the help they be sought was promised, they took them up and retired, if not, they quitted the place leaving the boughs behind them. Hence Euripides Heraclid. 124 sq.:

ἰκέται κάθονται παῖδες οἷδ' Ἥρακλέους,

βωμὸν καταστέψαντες, ὡς ὄρῃς, ἄναξ.

So also in Aesch. Suppl. 241 sq. Pelasgus, after the daughters of Danaus had seated themselves, addresses them thus:

κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων
κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίους.

Again in the same play v. 344. 345.:

ΧΟΡ. αἰδοῦ σὺ πρῦμναν πόλεος ὧδ' ἐστεμμένην.

ΒΑΣ. πέφρικα λούσων τὰςδ' ἔδρας κατασχίους.

and vs. 480 sqq.:

σὺ μὲν, πάτερ γεραιὲ τῶνδε παρθένων,
κλάδους τε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν
βωμοὺς ἐπ' ἄλλους θαιμόνων ἐγχωρίων
θές, ὡς ἴδωσι τῆςδ' ἀφίξεως τέκμαρ
πάντες πολῖται.

That those who did not obtain the help desired were accustomed to leave the boughs on the altars, is evident from the following passage of Aeschylus, Suppl. vs. 506:

κλάδους μὲν αὐτοῦ λῆϊτε σημειῖον πόνου.

As well as from Euripid. Suppl. 258 sqq., where Adrastus, when he perceived that Theseus is unwilling to attend to the prayers of the suppliants, addresses them thus:

ἄγ', ὦ γεραιαί, στείχετε, γλαυκὴν χλόην
αὐτοῦ λιποῦσαι φυλλάδος καταστεφῇ,
θεοὺς τε καὶ γῆν τήν τε πυρφόρον θεῶν
Δήμητρα θέμεναι μάρτυρ' ἡλίου τε φῶς,
ὡς οὐδὲν ἡμῖν ἤρκεσαν λιταὶ θεῶν.

But a little after, when Theseus had yielded to the entreaties of the Argive mothers, the same Adrastus says vs. 359:

ἄλλ', ὦ γεραιαί, σέμν' ἀφαιρεῖτε στέφην
μητρὸς.

So also Oedipus, when he had promised to render the assistance asked, bids the suppliants take up the boughs, and quit the altars vs. 142 sq.:

ἄλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἵστασθε τούςδ' ἄραντες ἱκτιήρας κλάδους.

It seems therefore an object of some attention to learn in what sense Oedipus, coming on the stage, spoke of the suppliants he beheld at his altars, as ἱκτιήρους κλάδοισιν ἐξεστεμμένους. For the boughs must necessarily have been then placed on the altars by the suppliants; for that they had seated themselves there as he approached is evident, especially from the verb *θοάζετε* in vs. 2, and from what the priest himself says in vs. 15 sq.: *ὄρας μὲν ἡμᾶς ἡλίκοι προσήμεθα βωμοῖσι τοῖς σοῖς*. Nor shall we gain anything by following Matth. Gr. Gr. §. 424. 4. not. 1. who thinks that *ἱκτ. κλάδοισιν ἐξ.* is put for *ἱκτιήρους κλάδους ἐξεστεμμένοι*, supposing that the boughs themselves, wrapped in wool, are called *ἐξεστεμμένοι*, not the men. Besides, the participle *ἐξεστεμμένοι*, if it had been

said only of the boughs, would scarcely have been joined with the name of the suppliants by the poet. Nay, from vs. 19 sqq.:

τὸ δ' ἄλλο ἡὔλον ἐξεστεμμένον
ἀγοραῖσι θακῆι πρὸς τε Παλλάδος δαίλοισι
ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντεῖε σποδῶ,

it is more than sufficiently understood that ἐξεστεμμένοι κλάδοις ἱκτηρίοις or simply ἐξεστεμμένοι is applied to those who sate at the altars with the suppliant branches deposited thereon, so that ἐξεστέφθαι κλάδοις ἱκτηρίοις must signify, to be adorned or provided with the suppliant boughs, whether those boughs he laid on the altar or held in the hands of the suppliants. Hence ἱκτηρίοις κλάδοις ἐξεστεμμένοι is the same as ἔχοντες κλάδους ἱκτηρίους, which might also be applied to those who sate with those boughs placed near them, as is evident from Aeschyl. Suppl. 332., where Pelasgus speaking with the daughters of Danaus, after they are described as laying the boughs upon the altars, says:

τί ἥς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,
λευκοστεφεῖς ἔχουσα νεοδρόπους κλάδους;

Rightly then does the Scholiast observe on this passage of Sophocles: τὸ ἐξεστεμμένοι ἀντὶ τοῦ κεκοσμημένοι. εἰώθασιν γὰρ τῷ στέφειν χρῆσθαι ἀντὶ τοῦ κοσμεῖν.

II. EXCURSUS ON v. 12. 13.

Δυσάλγητος γὰρ ἂν
εἴην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

The interpreters have raised difficulties respecting the particles μὴ οὐ, and with reason, when they supposed μὴ οὐ κατοικτεῖρων to be put for εἰ μὴ κατοικτεῖροιμι. For in conditional members the particles μὴ οὐ are not admitted, but only μή, as in vs. 77. of this play: *τηνικαὐτ' ἐγὼ κακὸς μὴ δρῶν ἂν εἶην* πάνθ' ὅς' ἂν δηλοῖ Θεός. and Trachin. 593: *ἀλλ' εἰδέναι χρὴ δρῶσαν, ὥς οὐδ' εἰ δοκεῖς ἔχειν, ἔχους ἂν γινῶμα, μὴ πειρωμένη*. Hence the interpreters have invented wonderful ways of getting rid of the difficulty, which may however be passed over in silence. For my more intelligent readers will not fail to perceive that the poet has used a poetical mode of expressing this: *ὦμον* or *δεινὸν γὰρ ἂν εἴη τοιάνδε μὴ οὐ κατοικτεῖρειν ἔδραν*, or, *αἰσχρὴν γὰρ ἂν μοι εἴη τοιάνδε μὴ οὐ κατοικτεῖρειν ἔδραν*. as in Herodotus I, 187: *Δαρηΐω δὲ καὶ δεινὸν ἐδόκει εἶναι, χρημάτων κειμένων καὶ αὐτῶν τῶν χρημάτων ἐπικαλομένων, μὴ οὐ λαβεῖν αὐτά*.

and Xenoph. Anab. II, 3, 11: ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ σπουδάζειν. From which passages this only differs in the fact that instead of the impersonal phrase, as I may call it, which is used in those places, δεινόν ἐστιν, αἰσχύνη μοι ἐστιν, and the infinitive which necessarily follows it, the nominative of the subject is here placed in the governing member, the participle necessarily following in the following oblique member. In which there is nothing objectionable, as will be allowed by any one who recollects very similar phrases, which are avoided by no Greek writer, such as δίκαιός ἐμι ποιεῖν τοῦτο, χάρος οὐχ ἄγνός πατεῖν, πρόπων ἔφης φράζειν, for which we should have preferred saying: δίκαιόν ἐστι ποιεῖν με τοῦτο etc. But the sense of that member, after which the particles μὴ οὐ are placed, both here and in all the passages I have adduced, and every where else, is this: fieri non potest. For Oedipus says this: according to the feeling of pity which is naturally my character, I cannot help pitying such a supplication. The editors have been equally wrong in explaining vs. 221. of this play and Oed. Col. 359., supposing that the signification of condition was contained in the participle to which the particles μὴ οὐ are prefixed. Oedipus speaks thus in vs. 219 sqq.:

ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν
ἔχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.

But the protasis of the conditional member is by no means contained in the words μὴ οὐκ ἔχων τι σύμβολον, as the interpreters, against the sense of the whole passage, suppose, but in the preceding words ἀγὼ ξένος μὲν — τοῦ πραχθέντος. For it is plain that Oedipus says this: for I should not have investigated long without finding some evidence, unless I had been ignorant of the matter. So in Oed. Col. 359 sq.:

ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δέ τι μοι φέρουσά τι.

I. e. For you have not come hither empty, I well know, without bringing me some cause of fear.

III. EXCURSUS ON V. 16.

Ὁρᾶς μὲν ἡμᾶς ἡλίκοι προσήμεθα
βωμοῖσι τοῖς σοῖς.

Brunck has already rightly observed that βωμοῖσι τοῖς σοῖς are not the altars dedicated to thee, but the altars standing be-

fore your house door. But none of the interpreters have yet explained how many altars or of what gods are here meant. And if one only were mentioned, it would doubtless be that of Apollo. And an altar to that deity seems to have been constantly placed before the houses of other noble and powerful persons, but especially before the palaces of kings. So Jocasta says in vs. 919 sqq. of this play:

πρὸς σέ, inquit, ὦ Δύκει' Ἀπόλλων, ἄγχιςτος γὰρ εἰ,
ἱκέτις ἀφῆγμαι τοῖςδε σὺν κατάργμασιν.

Moreover Clytaemnestra in Soph. El. 634 sqq.:

ἔπαιρε δὴ σὺ θύμαθ', ἥ παροῦσά μοι,
πάγχαρπ', ἀνακτε τῷδ' ὅπως λυτηρίους
εὐχὰς ἀνάσχω δειμάτων, ὧν νῦν ἔχω.
κλύοις ἄν ἤδη, Φοῖβε προστατήρει,
κεκρυμμένην μου βάζειν.

Cf. eiusdem fab. vs. 1376 sqq. Add Euripides Phoen. 281:

ἀλλ' ἔγγυς ἀλκή· βώμιος γὰρ ἱσχάται
πέλας πάρεισι, κοῦκ' ἔρημα δώματα.

and vs. 634:

καὶ σύ, Φοῖβ' ἀναξ ἄγνιεῦ, καὶ μέλαθρα χαίρετε.

Aristoph. Vesp. 875:

ὦ δέσποτ' ἀναξ, γεῖτον ἄγνιεῦ τοῦμοῦ προθύρου προπύλαιε.

Plautus Bacchid. II, 1: saluto te, vicine Apollo, qui aedibus propinquos nostris accolis, veneroque te. Harpocration, who is supported by the Schol. on Aristop. Vesp. 870, and a grammarian in Bekk. Anecd. p. 332, 5, Suidas in ἄγνιαι, has the following remarks in γ. ἄγνιαις: ἄγνιεὺς δὲ ἔστι κίων εἰς δεξιὰ λήγων, ὃν ἱστᾶσι πρὸ τῶν θυρῶν. ἰδίους δὲ εἶναι φασιν αὐτοὺς Ἀπόλλωνος, οἱ δὲ Διονύσου, οἱ δὲ Ἄμφω. — εἶεν ἂν καὶ οἱ παρὰ τοῖς Ἀττικοῖς λεγόμενοι ἄγνιεῖς, οἱ πρὸ τῶν οἰκιῶν βωμοί, ὡς φασὶ Κρατῖνος καὶ Μένανδρος, καὶ Σοφοκλῆς ἐν τῷ Λαοκῶντι, μετὰ τῶν τῶν Ἀθηναίων ἐθῆ εἰς Τροίαν, φησὶ λάμπει δ' ἄγνιεὺς βωμός, ἀτμίζων πυρὶ σμύρνῃς σταλαγμούς, βαρβάρους εὐδοσμίας. Pollux, treating of the parts of a theatre IV, 123: ἐπὶ δὲ τῆς σκηνῆς καὶ ἄγνιεὺς ἔκειτο βωμός πρὸ τῶν θυρῶν. See also my note on Electr. 624.

But to return to the subject of discussion, we must not by any means suppose that the poet would have used the plural βωμοῖσι τοῖς σοῖς, had he only meant the one altar of Apollo. For the examples adduced on vs. 361. and vs. 1369, are quite of a different character. Besides, as we have seen, the plural τίνας — ἔθρας does not signify the places, but the action of sitting, sessiones. So that we must consider that the suppliants did not seat themselves at one altar, but at several, to which Oedipus referring might rightly use the plural number

ἔδρας. Nevertheless he has rightly used the singular in vs. 13. because he saw that the several parts, into which these suppliants appear to me to have been divided, formed one body. Then it would be strange if those select men, whom the city of Thebes had sent on this mission of entreaty, had seated themselves all together at one altar, when the poet distinctly asserts that they were of three different ages in vs. 16 sqq.:

ὄρεῖς μὲν ἡμᾶς ἡλίοι προσήμεθα
βωμοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν
πίεσθαι σθένοντες, οἱ δὲ σὺν γῆρᾳ βαρεῖς
ἱερῆς, ἐγὼ μὲν Ζηνός, οἱ δ' Ἰηθέων
λεπτοί.

Nay, if we insist upon this point*), and observe diligently the other matters which I have explained and shall further explain, it cannot certainly be doubted but that there stood three altars before the king's palace doors, each occupied by persons of different age. That one of these was dedicated to Apollo is most certain. And to whom the other two belonged may be shewn with tolerable probability.

In the *Antigone* Eurydice comes on the stage and speaks thus vs. 1183 sqq.:

ὦ πάντες ἄστοι, τῶν λόγων ἐπηρεσόμεν
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
ὅπως ἰκοίμην εὐγμάτων προσήγορος.

From which words we may conjecture that an altar of Minerva herself

*) It will not, I think, be useless to transcribe the following passage of Plutarch in *Lycurg.* c. 21.: καὶ ἡ λέξις (Spartanorum) ἦν ἀφελῆς καὶ ἄθροπτος ἐπὶ πράγμασι σεμνοῖς καὶ ἡθοποιοῖς. ἑπαινοὶ γὰρ ἦσαν ὡς τὰ πολλὰ τῶν τεθνηκότων ὑπὲρ τῆς Σπάρτης, εὐδαιμονισιζόμενοι, καὶ ψόγοι τῶν τρισάντων, ὡς ἀλγεινὸν καὶ κακοδαίμονα βιούντων βίον, ἐπαγγέλλει τε καὶ μεγαλαυχία πρὸς ἀρετὴν, πρέπουσα ταῖς ἡλικίαις. ὧν ἕνεκα δειγματος οὐ χεῖρόν ἐστιν ἐν τῇ προειλεγασθαι. τριῶν γὰρ χορῶν κατὰ τὰς τρεῖς ἡλικίας συνισταμένων ἐν ταῖς ἑορταῖς ὁ μὲν τῶν γεροντων ἀρχόμενος ᾄδεν.

ἄμμις πότ' ἡμεῖς ἀλχιμοὶ νεανῖαι.

ὁ δὲ τῶν ἀκμαζόντων ἀμειβόμενος ἔλεγεν·

ἄμμις δὲ γ' εἰμέν· αἱ δὲ λῆς, ἀγασσέο.

ὁ δὲ τρίτος, ὁ τῶν παίδων·

ἄμμις δὲ γ' ἐσσόμεσθα πολλῶν κάρηρονες.

I know not indeed what kind of festival is meant by Plutarch, in which three choruses were distributed according to the ages of the singers, but no one scarcely will doubt but that wherever men selected from the three respective ages formed the procession, each age went separately and that when they are said to have seated themselves at the altars, each age occupied a different one.

stood before the palace, it is certainly well known from other authority, that Minerva was considered a goddess *προστατῆρῖα*. And that Diana also was held as such will be evident both from my remarks on Oed.

R. 160 sq. and from Aeschylus. c Theb. 449:

ἄνῃρ δ' ἐπ' αὐτῷ, καὶ στόμαργός ἐστ' ἄγαν,
αἰῶν τέτακται λῆμα, Πολυφόντου βλα,
φερέγγυον φροῦρημα προστατῆρῖας
Ἀρτέμιδος εὐνοίαισι σὺν τ' ἄλλοις θεοῖς.

And the help of these three deities, Minerva, Apollo, and Diana, is implored in conjunction with that of Jove in Oed. Col. 1085 sqq.:

ἰώ, πάνταρχε θεῶν,
παντόπτα Ζεῦ, πόροις
γᾶς τᾶςδε δαμονόχοις
σθένει· πινικέῳ τὸν εὐαγρον τελειῶσαι λόχον,
σεμνά τε παῖς Παλλὰς Ἀθάνᾱ·
καὶ τὸν ἄγρευτᾶν Ἀπόλλω,
καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ὠκυπόδων ἱλάφων στέργω διπλᾶς ἄρωγᾶς
μολεῖν γὰρ τᾶςδε καὶ πολίταις.

But the chorus puts the matter beyond doubt, by invoking these very deities, Minerva, Apollo, and Diana in vs. 159 sqq. on coming in to the orchestra:

πρῶτα σὲ κεκλόμενος, θύγατερ Διός, ἄμβροτ' Ἀθάνᾱ,
γαῖόχοις τ' ἀδελφεῶν
Ἀρτεμιν, ἃ κεκλόνετ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
καὶ Φοῖβον ἑκαβόλον, ἰώ
τρισοιοὶ ἀλεξιμόροισι προφάνητέ μοι,
εἴ ποτε καὶ προτέρως ἄτας ὑπερ
ορνυμένας πόλεις
ἡνύσαι' ἔκτοπιαν φλόγα πῆματος, ἐλθετε καὶ νῦν.

IV. EXCURSUS ON v. 46—50.

Schol. on vs. 46 sqq. ἴθ' ὃ βροτῶν ἄρισται διεξελθὼν τὰ τῆς πόλεως κακά, καὶ ὅτι ἱκανός ἐστιν ἐπινοῆσαι ἀπαλλαγὴν, ἐπάγει, ὅτι καὶ χρησίμων σώσαι τὴν πόλιν, μᾶλλον δὲ κινδυνώδες τὸ ἀμελεῖσθαι. ἴθι οὖν καὶ εὐλαβήθητι, μὴ τὴν προὔπαρχουσαν δόξαν ἐπὶ τῇ εὐποιᾷ ἀπολέσῃς. πάντῃ δὲ αἰδημόνως οὐκ εἶπεν, ὅτι οὐκέτι τιμήσει σε ἡ πόλις, ἀλλὰ σὺν τῇ εὐχῇ τὸ ὄλον κατέθηκεν. This commentator has perceived the sense better than most of the modern interpreters. In order however

that all may rightly understand each particular point, I will make some additional observations. And first we must remember that the words *ἴθι, ἀνόρθωσον πόλιν, ἴθι, εὐλαβήθητι* are spoken in this sense: save the city, take care for yourself, i. e. save the city, that you may also consult your own safety. Then the priest wishing to shew why he advises Oedipus to succour the city for his own sake, composes his address with great art in such a manner that he leaves Oedipus rather to divine what evil would happen to him if he neglected the city, from his words *ὥς σὲ νῦν μὲν ἦδε γῆ σωτήρα κλήζει τῆς πάρος προμηθίας*, than expresses it in clear and positive terms. For to the words *ὥς σὲ νῦν μὲν ἦδε γῆ σωτήρα κλήζει τῆς πάρος προμηθίας*, we should have expected some such opposition as this: *ὑστερον δὲ ὀλετήρᾳ σε καλέσει ἢ πόλις διὰ τὴν ἀμέλειαν, ἵαν αὐθις ἐπὶ σοῦ ἄρχοντος καταρθαρῇ*. But the poet, preferring with great aptness a gentler and better-omened address, wrote thus:

*ἄρχῃς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα,
στάντις τ' ἐς ὄρθον καὶ πεσόντις ὕστερον.*

The sense of which words is this: but beware that we have such a recollection of your reign, that during it we were both saved and again destroyed. On the use of the conjunctive *μεμνώμεθα*, for which the unheard-of form of the optative *μεμνώμεθα* has been put by the later editors, who did not catch the force of the conjunctive, cf. Soph. Trach. 802:

*ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μέθες
ἐνταῦθ', ὅπου με μήτις ὄψεται βροτῶν
εἰ δ' οἴκτιον ἴσχεις, ἀλλὰ μ' ἔκ γε τῆςδε γῆς
πόρθμευσον ὥς τάχιστα, μῆδ' αὐτοῦ θάναω.*

Which signifies: and beware lest I die here, or do not allow me to die here. In the same manner O. C. 174:

*ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας μετὰ ναστάς.*

The sense of which is: O guests, take care that I be not injured. And Eurip. Troad. 172:

*μὴ νῦν μοι τὰν βακχεύουσαν
Κασάνδραν πέμψασθ' ἔξω,
αἰσχύναν Ἀργείοισιν
μαινάδ', ἐπ' ἀλγεσι δ' ἀλγυνθῶ.*

The last words of which passage are evidently spoken in this sense: and beware lest grief be added to griefs. Lastly in Herc. F. 1399:

ἀλλ' αἶμα μὴ σοῖς ἐξομόρξωμαι πέπλοις.

Which means: but beware lest I wash the blood away with your garments.

There is scarcely occasion for me to observe that in O. R. vs. 50. the participles *σάντες* and *πισόντες* are so connected with the verb *μεινώμεθα*, as to stand for Latin infinitives (cf. Matth. §. 549, 6.), but some of the learned have gone grievously astray on that point. Lastly, there is nothing objectionable in *μειννημαι* being connected both with the substantive *ἀρχῆς* and the participle. So Electr. 1372 sqq.:

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδέν ἂν λόγων,
Πυλάδην, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
χωρεῖν ἔσω.

The words *τόδ' εἴη ἂν τοῦργον* are evidently joined with both the genitive *λόγων* and the infinitive *χωρεῖν*. Similar instances are also found among the Latin poets, as in Virg. Aen. IX, 55: *Teucrum mirantur inertia corda, non aequo dare se campo.*

M E T R A

QUIBUS

SOPHOCLES IN HAC FABULA USUS VIDETUR.

Vss. 1—150. trimeter iambics.

Vss. 151—158.

151. 153. 158. dactylic hexameters.

- | | | |
|-----|---------------|-------------------------|
| 152 | — √ —, √ √ — | dimeter iamb. |
| 154 | — √ — — — — | trim. dact. with anacr. |
| 155 | √ — — — — — — | tetram. dact. |
| | √ — — — — — — | id. |
| | √ — — — — | dim. dact. |

Vss. 167—175.

- | | | |
|-----|----------------------|--------------------------------|
| | — √ — — —, √ √ — | dim. iamb. |
| | — √ — —, √ √ — | id. |
| | √ √ √ —, √ √ — | anapaestic |
| 170 | √ — — — — — — | tetram. dact. |
| | — √ — — — — — — | tetram. dact. cat. with anacr. |
| | — √ —, √ — — — — — — | idem with dipod. iamb. cat. |
| | — √ —, √ — — — — — — | idem with dipod. iamb. |
| | √ — — — — — — | tetram. dact. |
| 175 | — √ —, √ — — | dim. iamb. cat. |

Vss. 185—196.

- | | | |
|-----|---------------------|------------------------|
| 185 | √ √ — — — — | dim. iamb. brachyc. |
| | — √ —, √ √ — | dim. iamb. |
| | √ √ — —, √ √ —, √ — | trim. iamb. cat. |
| | √ √ —, √ √ —, √ √ — | trim. iamb. |
| | √ √ —, √ — | dipod. iamb. and cret. |

- 190 $\cup\cup\cup-\cup--$ dim. troch. brachyc.
 $-\cup\cup\cup-\cup\cup--$ as 154. •
 $\cup\cup-\cup-\cup$ as 190.
 $\cup\cup\cup-, \cup\cup\cup-$ dim. iamb.
 $\cup\cup-\cup, \cup\cup-$ dim. troch. cat.
- 195 is corrupt.
 $-\cup\cup\cup, \cup\cup\cup-, \cup\cup-$ trim. iamb. cat.
 Vss. 211—457. trimeter iambics.
 Vss. 458—466.
 $\cup\cup\cup-, \cup\cup\cup-\cup-\cup-\cup-\cup$ dipod. iamb. and logaoedic.
 $-\cup--\cup, \cup\cup\cup-\cup-\cup-\cup-\cup$ the same with a dipod. spond.
- 460 $-, \cup\cup\cup-, \cup\cup$ glycon. (cf. Elem. p. 556. Epit. p. 197.)
 $-, \cup\cup\cup-, \cup\cup$ id.
 $\cup, \cup\cup\cup--$ glyconic. catal.
 $\cup\cup\cup\cup\cup-, \cup\cup\cup--$ dim. anapaest.
 id.
- 465 $-, \cup\cup\cup--$ as 462.
 $\cup\cup\cup\cup\cup-\cup$ dim. troch. brachyc.
 Vss. 476—483.
 $\cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-$ tetram. choriamb.
 id.
 $\cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup$ tetram. ionic. a min. cat.
 $\cup\cup\cup-, \cup\cup\cup-$ dim. ionic. a min.
- 480 $\cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-\cup$ pentam. chori.
 hyperc.
 $\cup\cup\cup, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup$ trim. ion. a min. cat. beginning
 with an anapaest.
 $\cup\cup\cup, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup$ tetram. ion. a min.
 cat. beginning with an anapaest.
 $\cup\cup\cup, \cup\cup\cup-, \cup\cup\cup$ dim. ion. a min. cat. beg. with an an.
 Vss. 494—629. iambic trimeters.
 Vss. 630—638.
 630 $\cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-$ dipod. iamb. and trim. cret.
 $\cup\cup\cup-, \cup\cup\cup-$ dim. iamb.
 $\cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-, \cup\cup\cup-$ as 630.
 $\cup\cup\cup-$ monom. iamb. agreeing with 632.
 trimeter iamb.
 635 $\cup\cup\cup\cup\cup\cup-, -\cup\cup\cup\cup\cup\cup$ dimet. dochm.

∘ ∘ ∘ ∘ ∘ ∘, ∘ ∘ ∘ ∘ ∘ id.

trimeter iambic.

id.

Vss. 639—645.

— ∘ — ∘ ∘ ∘, ∘ ∘ ∘ ∘ — ∘ ischiorrh. and dochm. (Elem. p. 247. 274. 287.)

640 ∘ ∘ ∘ ∘ ∘ ∘ ∘, ∘ ∘ ∘ ∘ ∘ dochm. and cret. (Seidl. p. 63. 123 Elem. p. 269. 285.)

∘ ∘ ∘ ∘ ∘, ∘ ∘ ∘ ∘ ∘ dim. dochm.

∘ —, ∘ —, ∘ — trim. cret.

— ∘ —, ∘ ∘ — ∘ — antisp. and dim. iamb. brachyc.

∘ ∘ —, ∘ ∘ — ∘ — antisp. and penthem. iamb.

Vss. 646—654. and 671—835. trimeter iambics.

Vss. 836—845.

— ∘ —, ∘ — ∘ dipod. iamb. and troch.

∘ ∘ —, ∘ ∘ —, ∘ ∘ —, ∘ ∘ — tetram. epitr.

∘ — ∘ — ∘ dim. troch. brachyc.

∘ — ∘, ∘ — ∘ paeon. prim. and choriamb.

840 ∘ ∘ ∘ ∘, — ∘ —, ∘ — trim. iamb. catal.

—, ∘ — ∘, ∘ — glycon. as 640.

idem.

∘ ∘ — ∘, ∘ — ∘, ∘ — ∘, ∘ — penth. iamb. and dim. chor. with troch.

∘ ∘ —, ∘ — ∘ — — ionic. a min. and logaoed. having a spondaic termination.

Vss. 856—868.

∘ — ∘ — ∘, ∘ — ∘, ∘ — ∘, ∘ — tetram. troch. cat.

— ∘ — ∘ — ∘ — ∘, ∘ — ∘, ∘ — logaoed. with anacr. and dim. troch. cat.

860 idem.

— ∘ —, — ∘ —, ∘ — trim. iamb. cat.

— ∘ —, — ∘ — dim. iamb.

— ∘ —, — ∘ —, ∘ — as 861.

865 ∘ ∘ ∘ —, ∘ — monom. iamb. and cretics.

is corrupt.

∘ ∘ —, ∘ ∘ —, ∘ — trim. epitr. cat.

— ∘ — ∘ — adonius with anacrusis.

Vss. 882—1056. Trimeter iambics.

Vss. 1057 — 1066.

⏏⏏⏏—, ⏏⏏⏏— chori. and dipod. troch.

⏏⏏⏏—, ⏏⏏⏏—⏏⏏⏏—⏏⏏⏏— epitr. and tetram. dact.

1060 is corrupt.

⏏⏏⏏—, ⏏⏏⏏—⏏⏏⏏—, —⏏⏏⏏ epitr., penth. dact., dipod.
iamb.

⏏⏏⏏—, ⏏⏏⏏— dim. epitr.

1065 ⏏⏏⏏—, ⏏⏏⏏—, ⏏⏏⏏—⏏⏏⏏—, ⏏⏏⏏—, ⏏⏏— dim. epitr.,
penth. dact., dim. iamb. cat.

⏏⏏⏏—⏏⏏⏏—, ⏏⏏⏏— (On this verse see my remarks
in conspectus metr. to Electr. 477.)

Vss. 1079 — 1154. trimeter iambics.

Vss. 1155 — 1165.

1155 —, ⏏⏏⏏—, ⏏⏏ glyconic, as 460.

⏏⏏, ⏏⏏⏏—, ⏏—, ⏏⏏, ⏏⏏⏏— glycon. and pherecrat.
as 1155.

⏏⏏, ⏏⏏⏏—, ⏏⏏ glycon.

1160 ⏏⏏, ⏏⏏⏏—, ⏏⏏ id.

⏏⏏, ⏏⏏⏏— pherecrateus.

⏏⏏, ⏏⏏⏏—, ⏏⏏ glyconeus.

⏏⏏, ⏏⏏⏏—, ⏏—, ⏏⏏, ⏏⏏⏏—, ⏏⏏ two glyconeus.

1165 —, ⏏⏏⏏— chori. hyperc. with anacr.

Vss. 1177 — 1186.

⏏⏏⏏—, ⏏⏏⏏—⏏— penth. iamb. and dim. iamb. brachyc.

⏏⏏, ⏏⏏⏏—, ⏏⏏⏏— iamb., chori., diiamb.

⏏⏏⏏—, ⏏⏏⏏— dim. iamb.

1180 ⏏⏏⏏⏏, ⏏⏏—⏏⏏ antisp. and monom. troch. hyperc.

⏏⏏—⏏⏏ monom. troch. hyperc.

⏏⏏—⏏⏏ id.

⏏⏏—⏏⏏ id.

⏏⏏⏏⏏— dim. iamb. brachyc. with double anacr.

1185 ⏏⏏⏏—, ⏏⏏⏏—, ⏏⏏⏏—, ⏏⏏⏏— chori., diiamb., chori.,
diiamb.

Vss. 1199 — 1272. trimeter iambics.

Vss. 1273 — 1282 two anapaestic systems.

Vss. 1283 — 1287. an anapaestic system.

Vs. 1288 trimeter iambic.

Vss. 1289 — 1292.

⌋ ⌋ — mon. iamb.

1290 ⌋ ⌋ ⌋ ⌋ ⌋ ⌋, ⌋ ⌋ ⌋ ⌋ ⌋ ⌋ dim. dochm.

⌋ ⌋ ⌋ ⌋ ⌋, ⌋ ⌋ ⌋ ⌋ ⌋ dochm. and dochm. hyperc.

Vss. 1293 — 1296. trimeter iambics.

Vss. 1305 — 1319.

1305 ⌋ ⌋ ⌋ ⌋ ⌋, ⌋ ⌋ ⌋ ⌋ ⌋ dimet. dochm.

⌋ ⌋ ⌋ ⌋ ⌋, ⌋ ⌋ ⌋ ⌋ ⌋ id.

⌋ ⌋ —, ⌋ ⌋ —, ⌋ ⌋ —, ⌋ — dim. iamb. with troch.

⌋ ⌋ ⌋ ⌋ dochmius.

trim. iambic.

1310 ⌋ ⌋ —, — ⌋ — dim. iamb.

⌋ ⌋ —, ⌋ —, ⌋ —, ⌋ ⌋ — dipod. iamb., dim. cret., dip.
iamb.

⌋ ⌋ —, ⌋ — — penth. iamb. and mon. troch.
hyperc.

⌋ ⌋ ⌋ ⌋ ⌋, ⌋ ⌋ ⌋ ⌋ ⌋ dim. dochm.

1315 ⌋ ⌋ ⌋ —, ⌋ ⌋ ⌋ ⌋ id.

— ⌋ ⌋ ⌋ ⌋, ⌋ ⌋ ⌋ ⌋ id.

— ⌋ ⌋ ⌋ ⌋ dochm.

— ⌋ —, — ⌋ —, ⌋ ⌋ — trim. iamb.

id.

Vss. 1335 — 1480. trimeter iambics, except vss. 1431. 1437. 1441.,
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Vss. 1481 — 1496. trochaic tetrameters.

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OEDIPUS REX.

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ΣΟΦΟΚΛΕΟΥΣ

Ο Ι Δ Ι Π Ο Υ Σ

Ε Π Ι Κ Ο Λ Ω Ν Ω.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ^{*)}.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΚΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

^{*)} Elmsley has substituted, both here and in the play itself, Ἀθηναῖός τις for ξένος, against the authority of MSS. He observes on v. 36: »The person here introduced is most absurdly called ξένος, and yet more so ξένος ἀλήτης, as Oedipus himself is styled in v. 1096. The error has arisen from v. 33. where Oedipus addresses him ὡς ξένε. By the same rule the Chorus, which is usually styled χορὸς Ἀττικῶν γερόντων might have been called χορὸς ξένων.« But Elmsley forgets that no copyist would have changed Ἀθηναῖος, had they found it in the ancient MSS. into ξένος, and that that man was a stranger to Oedipus, which is the best argument; while not even the spectators could have clearly understood whether he was an inhabitant of Athens or Colonus at his first entrance. Now the poet clearly shews that the Chorus consisted of Athenian elders, of the burg of Colonus vs. 77—80. Yet we may probably conclude that this was an Athenian from vs. 47. and 78 sqq., as Hermann thinks in his note on v. 42., although others, amongst whom is one vernacular translator, Thudichum, p. 283 and p. 291 contend that he was an inhabitant of Colonus. Hermann on v. 42. seems to me to have successfully refuted Reisig's opinion that he was a foreigner.

ΥΠΟΘΕΣΙΣ *).

Ο ΕΠΙ ΚΟΛΩΝΩι ΟΙΔΙΠΟΤΣ συνημμένος πώς ἐστὶ τῷ ΤΥΡΑΝΝΩι. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ Οἰδίπους**) ἤδη γεραίος***) ὧν ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς†) Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πνθόχρηστον††), ὥς αὐτός φησι, χρησθὲν αὐτῷ, παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγγώριοι. ἐξ ὧν ὁ Χορὸς συνέστηκε, πνθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων καὶ τὴν γεννησομένην†††) ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παρα-

*) ΥΠΟΘΕΣΙΣ] La. 'Υπόθεσις οἰδίποδος τοῦ ἐπὶ κολωνῶι. The edd.: 'Υπόθεσις τοῦ ἐπὶ Κολωνῷ Οἰδίποδος. Of this argument we have three editions, very different from each other, one published by Aldus, repeated by Stephens, another edited by Turnebus, a third by Brunck. Of the MSS. I have only compared La. and Par. B. with the edition of Aldus. ELMSLEY.

**) ὁ Οἰδίπους] So La.; the article is usually omitted.

***) γεραίος] So La. Vulg. γηραίος.

†) ὑπὸ τῆς θυγατρὸς] Brunck ὑπὸ μιᾶς τῶν θυγατέρων.

††) κατὰ πνθόχρηστον] So La. Vulg. κατὰ τὸ Πνθόχρηστον.

†††) τὴν γεννησομένην] I have written thus with Elmsley. MSS. γενομένην.

γενόμενος ἐπὶ τῷ ἀγαγεῖν*) αὐτὸν εἰς τοῦντίσω ἄπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα διελθὼν τὸν χρησμόν, οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δῶμα τῶν θανυμαστῶν· ὁ καὶ ἤδη γεγηρακῶς ὁ Σοφοκλῆς ἐποίησε¹⁾), χαριζόμενος οὐ μόνον τῇ πα-

*) ἀγαγεῖν] Brunck ἀπαγαγεῖν.

¹⁾ ὁ καὶ ἤδη γεγηρακῶς ὁ Σοφοκλῆς ἐποίησε] Observe that this tragedy is said to have been composed by Sophocles, when an old man, not put on the stage, and hence there is no reason for supposing that these words are at variance with the statement made by the author of the third argument. The same thing is asserted by the following authors: M. Tullius Cat. mai. c. 7: Sophocles ad summam senectutem tragœdias fecit; quod propter studium quum rem familiarem negligere videretur, a filiis in iudicium vocatus est, ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent iudices. Tum senex dicitur eam fabulam, quam in manibus habebat et proxime scripserat, Oedipum Coloneum, recitasse iudicibus quacissequae, num illud carmen desipientis videretur. Quo recitato, sententiis iudicum est liberatus. Appuleius in Apologia p. 298: Sophocles poeta, Euripidiae aemulus et superstes, vixit enim ad extremam senectam; quum igitur accusaretur a filio suomet dementiae, quasi iam per aetatem desiperet, protulisse dicitur Coloneum suam peregre iam tragœdiarum, quam forte tum in eo tempore conscribebat, eamque iudicibus legisse, nec quidquam amplius pro defensione sua addidisse, nisi ut audacter dementiae condemnarent, si

carmina senis displicerent. Ibi ego comperior omnes iudices tanto poetae assurrexisse, miris laudibus eum extulisse ob argumenti solertiam et cothurnum facundiae, nec ita multum omnes afuisse, quin accusatorem potius dementiae condemnarent. Valerius Maximus VIII, 7. 12: Sophocles quoque gloriosum cum rerum natura certamen habuit, tam benigne mirifica illa opera sua exhibendo, quam illa operibus eius tempora liberaliter subministrando. Prope enim centesimum annum attigit, sub ipsum transitum ad mortem Oedipode Coloneo scripto, qua sola fabula omnium eiusdem studii poetarum praeripere gloriam potuit; idque ignotum esse posteris filius eius Iophon noluit, sepulcro patris quae retuli insculpendo. Plutarch de republica ab sene gerenda p. 785. A: Σοφοκλῆς δὲ λέγεται μὲν ὑπὸ τῶν νῦν παρανοίᾳς δίνων φεύγων ἀναγνῶναι τὴν ἐν Οἰδίποδι τῷ ἐπὶ Κολωνοῦ πάροδον, ἣ ἐστὶν ἀρχή, εὐίππου, ξένου, τὰς δὲ — βασίλειαις. Lucian. in Macrobijs c. 24, T. III, p. 226: Σοφοκλῆς ὁ τραγωδοποιὸς ἡἴγα σταυρὺς καταπύων ἀπενίγη πέντε καὶ ἐνενήκοντα ἔτη. οὗτος ὑπὸ Ἰσθμῶν τοῦ νῦν ἐπὶ τέλει τοῦ βίου παρανοίας χρωόμενος ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δῶματος, ὅπως ὑγιάνει· ὥς τοὺς δικαστὰς τὸν μὲν ὑπερθανάσαι, καταψηφίσασθαι δὲ τοῦ νῦν αὐτοῦ μανίαν. Mention

τρίδι²⁾), ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἤν γὰρ Κολωνῆθεν³⁾· ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξει, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις. δι' ὧν ἀπορρήτους ἔσεσθαι καὶ τῶν ἐχθρῶν αὐτοὺς κρατῆσειν ὑποτίθεται ὁ Οἰδίπους προαναφρονῶν, καὶ ὅτι διαστασιάσουσι πρὸς Θηβαίους ποτέ, καὶ τοῦτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ⁴⁾).

²⁾ Κολωνῆθεν] There are three different forms of this adverb, Κολωνόθεν, Κολώνηθεν, Κολωνῆθεν. The first is found in Ald., the second in La. and Turneb., the third in Par. B. and Brunck's ed. Κολώνηθεν and Κολωνῆθεν seem to violate the rules of analogy, but use has prevailed. Eustathius p. 351, 10: ὁ δὲ ἐκεῖθεν δημότης, ὁποῖος καὶ αὐτός, κολώνηθεν ἐλέγτο φῦναι, οὐ κολωνόθεν, ὡς ὅμοιον ὃν κολωνῶν καὶ κολώνην εἰπεῖν, καὶ ἐκ κολωνοῦ καὶ κολώνηθεν. An Attic inscription in Chandler's Itin. p. 70. ΖΩΠΥΡΑ ΔΗΜΗΤΡΙΟΥ ΦΥΛΑΣΙΟΥ ΘΥΓΑΤΗΡ ΜΗΝΟΛΩΡΟΥ ΚΟΛΩΝΗΘΕΝ ΓΥΝΗ. Philostratus ὁ Κολωνῆθεν is mentioned by Demosthenes in Mid. 535, 9. and also by the author of the oration in Neaeram p. 1352. 8. ELSML.

³⁾ διὰ τὸν τάφον αὐτοῦ] Brunck διὰ τὸν αὐτοῦ τάφον.

of this trial is also made in the life of Sophocles: γαίνεται δὲ καὶ παρὰ πολλοῖς ἢ πρὸς τὸν νῖδον Ἰοφῶντα γενομένη αὐτῷ δίκη ποτέ. — καὶ τότε τὸν Οἰδίποδα παραναγρῶναι. (On which passage I have enumerated the opinions of the learned respecting this tradition. I am now only attempting to shew, by these testimonies of ancient authors, that the author of this argument has rightly stated this play to be the work of Sophocles in old age. At what year of his life he wrote it, we know not, although the learned of our time, whose opinions I have brought forward on the third argument, have variously attempted to conjecture.

⁴⁾ χαρίζομενος οὐ μόνον τῇ πατρίδι etc.] Schol. on 457: πολλὰ καὶ δὲ οἱ τραγικοὶ χαρίζονται τὰς πατρίδας ἐναι. Cf. also Schol. on Aj. 202. El. 707. 731.

⁵⁾ διὰ τὸν τάφον αὐτοῦ] Lysimachus the Alexandrian (according to the Schol. on v. 91.) in the 13th book of his Thebaica relates that Oedipus was buried not at Colonus, but in the temple of Ceres at Eteon in Boeotia. The

words of the Scholiast are as follows: Εἰσὶ γὰρ οἱ τρεῖς τὸ μῦθος τοῦ Οἰδίποδος ἐν ἱερῷ Διμητρὸς εἶναι ἐν Ἐτεωνῷ, μεταγαγόντων αὐτὸν ἐκ Κεοῦ τινος ἀσέμου χωρίου, καθάπερ ἱστορεῖν φησὶν Ἀντίλοχον Ἀσπίμαχος ὁ Ἀλξανδρεὺς ἐν τῇ τῶν Θηβαϊκῶν, γράφῃ οὕτως· Οἰδίπου δὲ τελευτήσαντος, καὶ τῶν φίλων ἐν Θήβαις θάπτειν αὐτὸν διανοοσμένων, ἐκώλυον οἱ Θηβαῖοι διὰ τὰς προγεγεννημένας συμφοράς, ὡς ὄντος ἀσεβοῦς. Οἱ δὲ κομίσαντες αὐτὸν εἰς τινα τόπον τῆς Βοιωτίας καλούμενον Κεὸν ἐθαψαν αὐτόν. Γινομένων δὲ τοῖς ἐν τῇ κώμῃ κατοικοῦσιν ἀτυχημάτων τινῶν, οἱ θέντες αἰτίαν εἶναι τὴν Οἰδίπου ταφὴν, ἐκέλευον τοὺς φίλους ἀναιθεῖν αὐτόν ἐκ τῆς χώρας. Οἱ δὲ ἀπορούμενοι τοῖς συμβαίνουσιν, ἀνελόντες ἐκόμισαν εἰς Ἐτεωνόν. Βουλόμενοι δὲ λάθρῃ τὴν ταφὴν ποιήσασθαι καταθάπτουσι νυκτὸς ἐν ἱερῷ Διμητρὸς, ἀγνοήσαντες τὸν τόπον. Καταφανοῦς δὲ γενομένην, πέμψαντες οἱ τὸν Ἐτεωνόν.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππείῳ, πρὸς τῷ ναῷ τῶν Σεμνῶν. ὁ δὲ Χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν¹). προλογίζει Οἰδίπους.

νὸν κατοικοῦντες τὸν θεὸν ἐπηρώτων, τί ποιεῶσιν. Ὁ δὲ θεὸς εἶπεν μὴ κινεῖν τὸν ἱκέτην τῆς θεοῦ. Αἰόπερ αὐτοῦ τί θάπται. Τὸ δὲ ἱερὸν Οἰδιπόδεον κληθῆναι. Homer Iliad. XXIII, 679 relates that Oedipus was buried at Thebes: ὃς ποτε Θήβαςδ' ἦλθε δεδουπότος Οἰδιπόδαο εἰς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας. Pausanias I. c. 28, §. 7: ἔστι δὲ καὶ ἐντὸς τοῦ περιβόλου (within the enclosure of the Areopagus) μνήμα Οἰδίποδος, πολλοπραγμονῶν δὲ εὐρισκον (Siebelis conjectures οὐχ εὐρισκον) τὰ ὅσα ἐκ Θηβῶν κομισθίντα· ταῖ γὰρ ἐς τὸν θάνατον Σοφοκλεῖ πεποιημένα τὸν Οἰδίποδος Ὅμηρος οὐκ εἶα με

δοῖαι πιστά, ὅς ἐφη Μηκιστέα, τελευτήσαντος Οἰδίποδος, ἐπιτάφιον ἐλθόντα εἰς Θήβας ἀγωνίσασθαι. But Sophocles asserts that the Thebans at least attempted to obtain the body of Oedipus, with this intention, as the poet says in vs. 399 sq., ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως κρατώσι μὲν σου. γῆς δὲ μὴ ἔμβαίνης ὄρων, and further asserts that this was by the advice of an oracle. Euripides also Phoen. 1697—1701. asserts that it was destined that Oedipus should die at equestrian Colonus.

¹) ἐξ Ἀθηναίων ἀνδρῶν] That the Chorus consists of men of Colonus is clearly stated by the poet himself vs. 77—80.

ΣΑΛΟΥΣΤΙΟΥ ΠΥΘΑΓΟΡΕΙΟΥ*).

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ
 ἑτέρῳ ΟΙΔΙΠΟΔΙ. πεπήρωται γάρ, καὶ ἀφίκεται εἰς τὴν
 Ἀττικὴν ὁδηγούμενος ἐκ μιᾶς τῶν θυγατέρων, Ἀντιγόνης.
 καὶ ἔστιν ἐν τῷ**) τεμένει τῶν Σεμνῶν***), ὃ ἔστιν ἐν τῷ
 καλουμένῳ Ἰππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσει-
 δῶνός ἐστιν ἱερὸν Ἰππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ
 ὀρεωκόμοι ἴστανται· ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα
 δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἔστιν ἑτέρῳ βεβήλῳ τόπος,
 αὐτόθι κἀθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως
 προέρχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύ-
 εται ἀγγελῶν, ὅτι τις ἄρα τῷ χωρίῳ τούτῳ†) προσκἀθεται.
 καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν Χοροῦ σχήματι μαθησόμενοι
 τὰ πάντα††). πρῶτος οὖν ἐστὶ καταλύων τὴν ὁδοπορίαν
 καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἐστι καθόλου ἡ
 οἰκονομία ἐν τῷ δράματι, ὥς οὐδενὶ ἄλλῳ†††) σχεδόν.

*) ΣΑΛ. ΠΥΘ.] La. Σαλουστίου. Par. B. Ἄλλως: σαλουστίου πυθαγο-
 ρείου. Brunck Ἄλλη ὑπόθεσις. Bothe observes: »The author of
 the Empedoclea seems to be the Sallust here meant, on whom the
 reader may consult the Comm. on Cicero Ep. ad Q. fr. 11, 11.;
 for we must not think of the Platonic philosopher of that name,
 who lived about 363 years after the Birth of Christ.«

**) καὶ ἔστιν ἐν τῷ] Hermann omits ἔστιν.

***) τῶν Σεμνῶν] I have erased Ἐρινύων, which is added in the
 MSS. after this word.

†) τοῦτῳ] Omitted by Brunck.

††) τὰ πάντα] Brunck with Par. B. τὰ δέοντα.

†††) ὥς οὐδενὶ ἄλλῳ] Brunck with Par. B. ὥς οὐδὲν ἄλλο.

Α Α Α Ω Σ *).

Τὸν ἐπὶ Κολωνῷ Οἰδίποδα ἐπὶ τετελευτηκότῃ τῷ πάππῳ Σοφοκλῆς¹⁾ ὁ υἱδοῦς ἐδίδαξεν, υἱὸς ὢν Ἀριστῶνος, ἐπὶ ἄρχοντος Μίκωνος²⁾. ὃς τέταρτος ἀπὸ Καλλίου³⁾, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλ-

*) Α Α Α Ω Σ] The following argument was first published by Fred. Thiersch in Actt. Philologg. Monacc. T. I, p. 322—326. Thiersch has made use of a copy in the handwriting of P. Vettori, but Vettori himself has, unless I am mistaken, made use of the Laurent MSS. from which I have again transcribed it. ELMSL.

**) Μίκωνος] MS. μήκωνος. Μικίων in Diodor. Sic. XIV, 17. ad Olymp. XCIV, 3. But the Arundel marble rightly gives ΜΙΚΩΝΟΣ. Aristophanes Lys. 679: τὰς δ' Ἀμαζόνας σκόπει, ἃς Μίκων ἔγραψ' ἐφ' ἵππων μαχομένας τοῖς ἀνδράσιν. Onatas, the son of Micon, of Aegina, is often mentioned by Pausanias. Virgil calls one of his shepherds Mico in Ecl. III, 10. VII, 30. ELMSL.

1) Σοφοκλῆς ὁ υἱδοῦς — ἐπὶ ἄρχοντος Μίκωνος] i. e. Olymp. XCIV, 3. I candidly confess that I am unacquainted with the reasons for which all the learned men who have treated on the chronology of this play, have, with the exception of Thiersch in Actt. Philologg. Monacc. T. I, Fasc. III, p. 328. Elmsley (on v. 668. ed Br. of this play), been led to detract from the authority of the author of this argument, which seems to be of the most respectable order and importance. There is not however any occasion to refute the opinions of these scholars, before they shall have thought fit to give some reason for their scepticism on this subject. Now Boeckh some time since propounded his opinion that this tragedy was put on the stage immediately after Olymp. LXXXIX, 4. in his treatise on the chief authors of

Greek tragedy c. XV, p. 187. by which he is equally disposed to stand in his German dissertation on the Antigone p. 6. Süvern also assents to his opinion in two vernacular treatises, one on certain passages in the tragedians, referring to the times of the republic, the other on the intent and date of this play, in which latter treatise there are, in my opinion, many correct remarks, especially all those directed against the views of Lachmann, Reisig and Hermann.

3) ὃς τέταρτος ἀπὸ Καλλίου] Callias, Alexias, Pythodorus. Euclides, Micon. Micon was therefore fifth from Callias, if Croesus was fifth from Gyges in Herodot. I, 13. But the other method of computation is followed not only by the modern writers, but likewise by the ancients. ELMSL.

λλου³⁾ ἀνάγει τοὺς τραγικούς*) ὑπὲρ γῆς⁴⁾, ὁ δὲ Φρύνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλῆς, ὅς πολλὸν χρόνον βιούς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,
πολλὰς ποιήσας καὶ καλάς τραγώδίας,
καλῶς ἐτελεύτησ'**), οὐδὲν ὑπομείνας κακόν.

ἐπὶ δὲ τῷ λεγομένῳ ἱππίῳ Κολωνῷ τὸ δῶμα κεῖται. ἔστι γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος⁵⁾ πρὸς τῷ Εὐρύσακείῳ⁶⁾, πρὸς ᾧ οἱ μισθαρνοῦντες προεστήκεισαν, ὥστε***) καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδοθῆναι·

*) τοὺς τραγικούς] I have restored from conjecture. MS. τοὺς στρατηγούς.

**) καλῶς ἐτελ.] Thiersch καλῶς τ' ἐτελ., Hermann καλῶς δ' ἐτελεύτησ'.

***) ὥστε] This is added from Thiersch's conjecture.

³⁾ ἐν τοῖς Βατράχοις ἐπὶ Καλλίου] So also the author of the arg. to Frogs: ἐν δ' ἄρχῃ ἐπὶ Καλλίου τοῦ μετ' Ἀντιγόνη διὰ Φιλωνίδου εἰς Λήναια. He also agrees respecting the Musae of Phrynichus. ELMSL. Olymp. XCIII, 3.

⁴⁾ ἀνάγει τοὺς τραγικούς ὑπὲρ γῆς] We must understand Aeschylus as chiefly meant. But Euripides and Sophocles were also then dead. Cf. Arist. Ran. 67 — 78. But the author of the argument wishes to say that Sophocles' death during the archonship of Callias is plain from the fact of Aristophanes representing him as dead with Euripides and Aeschylus in the Frogs, which comedy was brought out under that archon's administration. Hence it is plain that τοὺς στρατηγούς could not have been written by the author of the argument, although the MS. supports it, but τοὺς τραγικούς, as I have restored. On the other reading Elmsley observes: «It is not Aristophanes, but Enpolis, who Λήμοις ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, viz. Miltiades, Ari-

stides, Cimon, Pericles. See on Med. 389 sqq. p. 146. Aeschylus ἀνάγεται in the Frogs.» But these remarks are inapposite.

⁵⁾ ἔστι γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος] Two Coloni are also mentioned, ὁ ἀγοραῖος, forensis, and ὁ τῶν Ἱππίων, equestris, by Harpocration in v. Κολωνίτας p. 219 [p. 107 ed. Lips.], Pollux VII, 132. and Suidas [Schol. on Eur. Phoen. 1701.]. Pausan. I, 30, 4. places equestrian Colonnas on the borders of the Academia, the tomb of Plato, and the tower of Timon: κατὰ τοῦτο τῆς χώρας φαίνεται πύργος Τίμωνος —. δείκνυνται δὲ καὶ χώρας καλούμενος Κολωνὸς Ἱππιος, ἐνθα τῆς Ἀττικῆς πρῶτον ἐκθιῖν λέγουσιν Οἰδίποδα, as also Cicero de Fin. V, 1. REIS.

⁶⁾ πρὸς τῷ Εὐρύσακείῳ] Near the shrine of Eurysaces, the son of Ajax Telamonius. Pausan. I, 35, 2: διαμεινονσι δὲ καὶ ἐς τότε τῷ Αἴαντι παρὰ Ἀθηναίους τιμαὶ αὐτῷ τε καὶ τῷ Εὐρύσακι· καὶ γὰρ Εὐρύσακος βωμὸς ἔστιν ἐν Ἀθήναις. BOTH.

ὄψ' ἦλθες, ἀλλ' ἐς τὸν Κολωνὸν ἔεσο.
 μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης⁷⁾ ἐν Πετᾶλῃ
 διὰ τούτων·

οὗτος, πόθεν ἦκεις;* — ἐς Κολωνὸν ἰέμην,
 οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων.

*) From Harpocration s. v. Κολωνίτας I have written ἦκεις and ἰέμην, although for the latter word we have in Harpocration ἡ μῆν, instead of the common readings ἦλθες and ὄχόμεν.

7) Φερεκράτης] Platonius in his little treatise περὶ κομωδίας, thus enumerates the chief poets of that style: τούτων δὲ εἰσιν ἀξιολογώτατοι Ἐπίχαρμος, Μάγνης, Κρα-
 τῖνος, Κράτης, Φερεκράτης, Φρύ-
 νιχος, Εὐπολις, Ἀριστοφάνης. See
 Aristoph. Beck. Vol. IV. praef.
 p. 28 sqq. and Elmsl. on Acharn.
 10. IDEM.

After these arguments I have thought fit to treat separately on two subjects, which I could neither conveniently handle whilst engaged in the explanation of the play itself, nor pass over without notice, since the knowledge of both is essential to the understanding of the play, I mean the life spent by Oedipus after the loss of his sight up to the time of his exile, and the scene of the fable.

ON THE LIFE PASSED BY OEDIPUS FROM THE TIME OF HIS SELF INFLICTED BLINDNESS UP TO THAT OF HIS EXILE.

Since the »King Oedipus« of Sophocles gave an account of the whole life of Oedipus from its first commencement up to the time of his deprivation of sight by his own hands, it is not strange that some of the learned should have expected that the rest of the life of this king would be described in the same manner in this play. When, therefore, some critics had observed that the poet had failed to do this, and had passed over in silence events connected with the history of Oedipus which had been detailed by other writers, they suspected either that Sophocles had omitted such circumstances in his hero's life as seemed unsuitable either to the probability or dignity of the plot¹⁾, or had devoted some particular play, occurring between the two tragedies now preserved, to the narration of such events as had befallen Oedipus either during his detention at, or his banishment from Thebes²⁾. The improbability of the latter opinion will be self evident from the remarks I shall shortly make. Nor am I willing to acknowledge that Sophocles purposely left any thing of importance in the life of his hero unmentioned, because he considered it unsuited to the dignity of tragedy; but he seems to have passed over some trifling particulars as unnecessary, and to have changed the account of others, in order to shew his own admirable sense of true elegance in accommodating his story to the majesty of tragedy.

In the first place then, some learned men have found fault with no mention having been made as to what oracle was received by Creon, who, when earnestly besought by Oedipus to remove him from Thebes (extr. Oed. R. 1432 — 1444. 1517 — 1521.) after his blindness, refused to do so untill he had learnt the will of Apollo. But in my opinion, such a mere boast of Creon's by no means required to be referred to in this play, where the poet seems to have said quite enough on the subject vs. 431 — 441. 591. 765 — 771. asserting that

¹⁾ This is the opinion of Jacobs. See his Quaest. Sophocl. Vol. I, p. 343.

²⁾ This is the conjecture of Doederlein on Oed. C. 361. suae ed. p. 316.

Oedipus was not expelled his country when he himself wished, but was detained in spite of his own wishes. By which tradition the poet has managed to make it evident that, whether there really was any oracle or not, Oedipus was unjustly treated by Creon, because, if Apollo had ordered his banishment, it ought to have been immediate, if not, he was not to be banished at all. It would have been equally useless to mention an oracle of such a description as to leave it doubtful whether Oedipus was to be expelled, or suffered to remain at home. It is, however, plain from the whole story, that Sophocles never supposed that any oracle was given, by which the banishment of Oedipus was enjoined on Creon as a duty. For firstly, when Oedipus makes mention of his exile, he speaks as one who regards himself in the light of an injured man (cf. 427—441.), and complains of his banishment as violent and unjust; he then asserts that his sons had the power to detain him at Thebes, if they had possessed any desire so to do (cf. 441—444.). But he could not have said this, if his expulsion had been in obedience to the command of Apollo to the Thebans. Lastly, we cannot suppose that Sophocles ever thought that there could be two oracles of Apollo, the one contradicting the other. And an oracle ordering the Thebans to expel Oedipus would be quite at variance with one which foretold that, living and dead, Oedipus would be sought by the Thebans for their own security (389 sq.). Now we read in Sophocles that the Thebans were incited by that oracle to send for Oedipus home again, desiring to keep him on the confines of their state, because unwilling to admit him within their walls, as being a parricide (cf. 407. 600 sq.).

It is therefore plain that Sophocles wished it to be thought that Oedipus was expelled from Thebes by the violence and injustice of Creon²⁾, who then possessed the chief power. And it is easy to per-

²⁾ Euripides however, I will observe, judged differently respecting Creon, as he makes him drive Oedipus into exile immediately on his receiving the kingdom after the death of the two brothers, on the plea that Tiresias had denied that the city would ever be safe while Oedipus remained in it, v. 1579 sqq. τῶνδε δ', Οἰδίπου, λόγων ἄκουσον· ἐρχάς τῆςδε γῆς ἔδωκέ μοι Ἐπεικλῆς παῖς σός, γάμων γεννᾶς διδούς Ἀἰμονι κόρης τε ἑκτέρον Ἀντιγόνης σέθεν. οὐκ οὐν σ' ἔλσω τῆνδε γῆν οἰκῆν ἐνι σαφῶς γὰρ εἶπε Τειρεσίαις οὐ μὴ ποτε, σοῦ τῆνδε γῆν οἰκοῦντος, ἐν πράξειν πόλιν. ἀλλ' ἐκκομίζου. καὶ τὰδ' οὐχ ὕβρει λέγω, οὐδ' ἐχθρὸς ὢν σοί, διὰ δὲ τοὺς ἀλάστορας

ceive that the divine poet has assumed that point with consummate skill. For thus Oedipus is exonerated from all blame for his refusal to return to his own countrymen (590—601.), when they wished to recall him, and becomes much more deserving of pity, than if he had been said to be cast out of Thebes by order of Apollo.

Nor yet must we neglect to observe that the Sophoclean Oedipus never reproaches Creon merely with having expelled him from Thebes, but only because he had been detained at home against his will, and that afterwards, when that stay had become pleasant to him, he had been driven from his country (431—441. 591. 765—771.). For Oedipus doubtless felt that the Thebans had a sort of natural right to wish him expelled from his country as a punishment for the parricide and incest which he had committed; although he himself thought, that those crimes, which he had perpetrated unwillingly, were sufficiently expiated by the loss of his eyes; but he would with reason be indignant that, if he ought to have quitted his country on account of those deeds, he was not immediately cast out, as he wished; nor could he be blamed for being unwilling to allow the Thebans to enjoy the benefits which would have arisen from his stay among them, when they had refused to labour under the inconvenience which they supposed would arise therefrom.

But Oedipus, some one will object, never insinuates in his reproaches addressed to his sons that he was sent into exile entirely without reason. For if they had possessed the power of honourably retaining Oedipus in the city, they might justly deserve the greatest blame for refusing their father that assistance which they were both able to render, and which the laws of piety demanded. And this is the very thing with which they are reproached by Oedipus (441—444.): οἱ δ' ἐπαφελεῖν οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμενοι τὸ δρᾶν οὐκ ἠθέλησαν, ἀλλ' ἔπουσ σμικροῦ χάριν θυγάς σφιν ἔξωι πτωχὸς ἡλώμην ἐγώ.

We are now naturally led to enquire into the reason for those

τοὺς σοὺς, δεδοικώς μὴ τι γῇ πάθῃ κακόν. But it is well known that Sophocles asserts that Creon received the kingdom immediately after the detection of Oedipus' crimes, and held it at the time of his expatriation. According to Oed. C. 367 sqq. his sons did not arrogate the kingdom to themselves untill after the expulsion of their father. Jacobs Quaest. Soph. p. 342 is wrong in asserting that the Thebans bade Oedipus quit their country at the time when Polynices held the throne.

curses with which Oedipus devoted his sons, before his arrival at Athens ⁴⁾, which I will explain in a few words. Sophocles is no by means obscure on this point: for since Oedipus had reproached his sons with nothing more than their neglect in not hindering his banishment, when it was in their power to have done so (427—430. 441—444. 1356—1364.), and moreover with having bestowed no thought upon him during his exile, but left their sisters to assist that father whom they themselves ought to have aided (337—352. 1354—1369.), and since there is little doubt that the hatred with which Oedipus was inspired against them, would have prevented his omitting any other cause of complaint, had any existed: who can doubt but that he imprecated woes upon the heads of his sons on account of their having suffered his expulsion from Thebes, without even making themselves the companions of his exile? Nay, this is perfectly well understood from vs. 1370 sqq.: τοιγάρ σ' ὁ δαίμων ἐισορᾷ μὲν οὐ τί πω ὡς αὐτίκ', εἴπερ οἶδε κινουῦνται λόχοι πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν κείνην ἱρεῖς, ἀλλὰ πρόσθεν αἵματι πεσῖ μινθεῖς χῶ ξύναιμος ἐξ ἴσου. τοιάσθ' ἄρ' αὖ σφῶν πρόσθε τ' ἔξανῃ' ἐγὼ νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἔλθεῖν ἱμοί, ἵν' ἀξιώτον τοὺς φρενέσαντας σέβειν, καὶ μὴ ἔα τιμάζητον, εἰ τυγλοῦ πατρὸς τοιῶδ' ἔφρυτον, which are the very words of Oedipus to Polynices, after he had shewn the want of duty evinced towards himself by those sons both at the time of his expulsion and during his exile.

Sophocles therefore deserted the common report, that Oedipus was kept in confinement ⁵⁾, by his sons, and treated with other insults after the detection of his crimes, and thence invoked those curses upon them, praying that they might divide the family with bloodshed ⁶⁾.

⁴⁾ Sophocles mentions those curses in two different places, 1299: ὦν ἐγὼ τῇ ν σὴ ν Ἑρινὺν αἰτίαν εἶναι λέγω. 1375: τοιάσθ' ἄρ' αὖ σφῶν πρόσθε τ' ἔξανῃ' ἐγὼ νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἔλθεῖν ἱμοί. For the accounts of other writers see Valck. on Eur. Phoen. 68.

⁵⁾ That Oedipus was confined by his sons is also stated by Diodorus IV, 65. although he is silent respecting the curses.

⁶⁾ Eurip. Phoen. 58 sqq.: μαθὼν (sc. Οἰδίπους) δὲ τὰ μὲν λέκτρα μητρῶν γάμων εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει νόνον χρυσηλάτοις πορπαισιν αἱμάδας κόρας. ἐπεὶ δὲ τέκνων γένος ἱμῶν σκιάζεται, κλείδρῳ ἐκρυψαν πατέρ', ἵν' ἀμνήμων τύχη γένοιτο, πολλῶν δεομένη σοφισμάτων. ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν ἄρ' αὖ πάλιν παισὶν ἀνοσιωτάτας, θηκῶ σιδήρῳ δῶμα διαλαχεῖν τόδε. Oedipus himself is introduced speaking

Although Euripides, from whom this account is taken, makes Tiresias disapprove that deed of his sons in the following words (872 sqq.): *Ετεοκλέους μὲν οὐνεκ' ἂν κλήσας στόμα χρησμούς ἐπέσχον, σοὶ δ', ἐπεὶ χρῆζεις μαθεῖν, λέξω· νοσεῖ γὰρ ἦδε γῆ πάλα, Κρέον, ἔξ οὗ 'τεκνώθη Λαῖος βίᾳ θεῶν, πόσιν τ' ἔφυσε μητρὶ μέλειον Οἰδίπουν. αἱ θ' αἵματ' ἀποδοὶ δεργμάτων διαφθοραὶ θεῶν σόφισμα κἀπιδείξεις Ἑλλάδι. ἃ συγκαλύψαι παῖδες Οἰδίου χρόνῳ χρῆζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι, ἤμαρτον ἀμαθῶς· οὐτε γὰρ γέρα πατρὶ οὐτ' ἔξοδον διδόντες ἄνδρα δυστυχῇ ἐξηγρώσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀράς δεινὰς νοσῶν τε καὶ πρὸς ἡτιμασμένος. κἀγὼ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίπουν.*

We may understand, therefore, that Sophocles was far from agreeing with the opinion of those who related that Oedipus was led to curse his sons through such reasons as are given by Athenaeus XI, p. 465. E. F. (p. 1032 sq. ed. Dind.) and the Schol. on Oed. C. 1375.

Athenaeus furnishes the following account: *ὁ δὲ Οἰδίπους δι' ἐκπώματα τοῖς υἱοῖς κατηράσατο, ὡς ὁ τὴν κυκλικὴν Θηβαΐδα πεποιηκὼς φησιν, ὅτι αὐτῷ παρέθηκεν ἔκπωμα, ὃ ἀπηγορεύκει, λέγων οὕτως·*

*Αὐτὰρ ὁ Διογενὴς ἥρως ξανθὸς Πολυνείκης
πρῶτα μὲν Οἰδιπόδῃ καλὴν παρέθηκε τράπεζαν
ἀργυρέην Κάδμοιο θεόφρονος· αὐτὰρ ἔπειτα
χρῦσεον ἐμπλησεν καλὸν δέπας ἡδέος οἶνον.
αὐτὰρ ὅγ' ὡς φράσθη παρακείμενα πατρὸς ἑοῖο
τιμήμεντα γέρα, μέγα οἱ κακὸν ἔμπησε θυμῷ,
αἴψα δὲ παισὶν ἑοῖσι μετ' ἀμφοτέροισι ἐπαρὰς
ἀργαλέας ἡρᾶτο· θεὸν δ' οὐ λύνθαι· Ῥοινύν·
ὡς οὐ οἱ πατρῴϊ' ἐνηέη φιλότιτος
διάσαιντ', ἀμφοτέροισι δ' ἔοι πόλεμοι τε μάχαι τε.*

We read similar statements in the Scholia on Oed. C. 1375. τοῦτο ἀπαξάπαντες οἱ πρὸ ἡμῶν παραλελοήσαν· ἔχει δὲ τὰ ἀπὸ τῆς ἱστορίας οὕτως· οἱ περὶ Ἑτεοκλέα καὶ Πολυνείκην δι' ἔθους ἔχοντες τῷ πατρὶ Οἰδίποδι πέμπειν ἐξ ἑκάστου ἱερίου μοῖραν τὸν ὦμον, ἐκλαθόμενοι ποτε, εἴτε κατὰ ῥεστώνην εἴτε ἐξ ὅτου οὖν, ἰσχύον αὐτῷ ἐπεμ-

rather differently respecting those dirae by the same poet 1602 sqq.: *κτανὼν δ' ἑμάντου πατέρ' ὁ δυσδαίμων ἐγὼ εἰς μητρὸς ἦλθον τῆς ταλαιπώρου λέχος, παῖδάς τ' ἀδελφούς ἔτεχον, οὓς ἀπώλεσα ἀράς παραλαβὼν Λαῖου καὶ παισὶ δούς.* Mention of them is also made in the following passages of the same play: 336. 477 sq. 627. 1050 sqq. 1364. 1435. 1550 sqq.

ψαν· ὁ δὲ μικροψύχως καὶ τελῶς ἀγεννώς, ὡμῶς γοῦν ἄρὰς ἐθετο κατ' αὐτῶν δόξας κατολιγωρεῖσθαι. Ταῦτα ὁ τὴν κυκλικὴν Θηβαΐδα ποιήσας ἱστορεῖ οὕτως·

Ἰσχίον ὡς ἐνόησε, χαμαὶ βάλεν, εἰπέ τε μῦθον·
ὦμοι ἐγώ, παῖδές μοι ὀνειδίειον τόδ' ἐπεμψαν.
εὐχθῶ Αἰ βασιλῆϊ καὶ ἄλλοις ἀθανάτοισι
χερσὶν ὑπ' ἀλλήλων καταβήμεναι Ἄϊδος εἴσω.

Τὰ δὲ παραπλήσια τῷ ἐποποιῶ καὶ Αἰσχύλος ἐν τοῖς Ἑπτὰ ἐπὶ Θήβαις. καὶ ἔοικεν τὸ τῆς ἱστορίας ἦκειν ἐπὶ πολλούς, ὥς καὶ παρὰ τινι ἐκτεθῆναι αὐτὰ πρὸς τὸ γελοιότερον διὰ τούτων·⁷⁾

Ἄει δ' ὀρῶντι γ' ὀξὺ, καὶ τυφλὸς ἦν.
θυσίας γὰρ ἀπαρχὰς γέρας ἐπέμπομεν πατρί,
περισσὸν ὦμον, ἔκκριτον γέρας· τὸ δὴ
γε συγκόψαντες, οὐ μεμνημένοι.
λήσειν δοκοῦντες, ἀντὶ τοῦ κεκομμένον
ἐπέμψαμεν βύειον· ὁ δὲ λαβὼν χερὶ
ἐγνώ παρήσας, εἰπέ τ' ἐκ θυμοῦ τάδε·
τίς μοι τόδ' ἀντόμοιον μισητὸν κρέας
πέμπων; γέλω δὴ με ποιοῦνται κόροι,
θύοντες ὕβρι· τυφλὸς οὐ τοι γινώσεται,
οὕτω λέγοντες· ὦ θεοί, μαρτύρομαι
ἐγὼ τάδ' ὑμᾶς, καὶ κατεύχομαι κακὰ
αὐτοῖσιν, αὐτοὺς τῶνδε δις τόσα σκέθειν·
χαλκῷ δὲ μαρμαίροντες ἀλλήλων χρόα
σφάζοιεν ἀμφὶ κτήμασιν βασιλικοῖς.

Καὶ Μένανδρος ἐν Ναυκλήρῳ·

Ὁ τε Πολυνείκης πῶς ἀπώλετ' οὐχ ὀρέξ;

On this note of the Scholiast the judgement of G. Dindorf Praefat. Annot. ad Soph. Tragg. Oxon. 1836. edit. p. X sqq. seems so correct, that I cannot refrain from transcribing his observation at length: »There is nothing,« he observes, »in this note that can possibly be taken from ancient grammarians, except the citations from the Thebais and the plays of Aeschylus and Menander. The remaining part of the note clearly shews the work of a man of the fifth or sixth century at best, nay of one of an even later period; which the critics failing to ob-

⁷⁾ In these and the following verses I have thought proper to preserve the MS. readings, even when manifestly corrupt.

serve, have supposed these trimeter iambics to be taken from some old satyric drama, as Elmsley on Eur. Med. p. 91, while others have referred them to Eubulus or some other comedian. Now in all these suppositions they seem to me to have fallen wide of the truth by about a hundred years, and this by their own fault, rather than that of the Scholiast. For he is liberated from all imputation of fraud by his own words, *καὶ ἔοικεν τὸ τῆς ἱστορίας ἦκειν ἐπὶ πολλούς*, by which he pointed not at the ancient poetry of the Athenians, but at the commonplace verses of his own time, which is betrayed so manifestly by the whole style of language and narrative throughout these verses, that it cannot possibly escape the observation of any one well versed in this style of poetry. I think that we must therefore write these verses thus, admitting in some places a doubtful scansion of the vowels α and ι.

Ἄεὶ δ' ὄρων τί γ' ὀξὺ ἦν, καὶ τυφλὸς ἦν.
 θυσίας ἀπαρχὰς γὰρ κρέας ἐπέμπομεν
 πατρὶ, περισσὸν ὦμον, ἐκκρετον γέρας.
 τὸ δὴ γε συγκόψαντες, οὐ μεμνημένοι,
 λήσειν δοκοῦντες, ἀντὶ τοῦ κεκομμένον
 ἐπέμψαμεν βόειον· ὁ δὲ λαβὼν χερὶ
 ἔγνω 'παφῆσας, εἰπέ τ' ἔκ θυμοῦ τάδε·
 τίς μοι τόδ' ἄντ' ὥμοιο ^{*)} μισητὸν κρέας
 πέμπων; γέλωτα δὴ με ποιοῦνται κόροι
 θύοντες ὕβρει· τυφλός, οὐ τοι γινώσεται,
 οὕτω λέγοντες, ὡ θεοί, μαρτυρόμαι
 ἐγὼ τάδ' ὕμᾱς, καὶ κατεύχομαι κακὰ
 αὐτοῖσιν, αὐτοὺς τῶνδε δις τόσα σχέθειν ^{*)}.
 χαλκῷ δὲ μαρμαίροντες ἀλλήλων χροῶ
 σφάζοιεν ἀμφὶ κτήμασιν βασιλικαῖς.

^{*)} ἄντ' ὥμοιο] It is strange that no one should have emended the trifling corruption ἀντόμοιον from the words of the Scholiast, πέμπειν ἐξ ἐκάστου ἱερέου μοῖραν τὸν ὦμον. The interpolation of Triclinius, ἀνθόμοιοι, a word never yet used by any body, is propagated bona fide by our lexicographers. DINDORF.

^{*)} We may leave σχέθειν to this poet, which in old writers is always σχέθειν. DINDORF.

ON THE SCENE OF THE DRAMA.

THE scene is laid at equestrian Colonus, *Κολωνῶ ἱππῖῳ* (§. 1.), a burg of Attica in the tribe of Antiochis, hallowed by the worship of many gods celebrated there by the Athenians (§. 2.), the walls of whose city are supposed to be in view of the scene (vs. 14 sq. 24.), at the distance of 10 stadia (§. 3.). Near this (v. 16.) was the wood sacred to the Furies, situated in this village (§. 4.), untrodden by the feet of mortals, and uninhabited (vs. 39 sq.), planted however with laurel, olives, and vines, and resounding with the note of the nightingale (vs. 16—18.): in front was a heap of rough rocks, also sacred to the Furies (vs. 37—40). coll. with vs. 19 sqq. 84 sq. 96—101.), commonly called *χαλκοῦς* or *χαλκόπους ὀδὸς* (§. 5.), *ἔρεσμα Ἀθηνῶν* (§. 6.).

On entering the scene Oedipus stands first beyond the wood, then vs. (21—23.) seats himself on that heap of rocks, which he leaves, and hides himself in the wood (vs. 113 sq.) on the approach of the Chorus, by whom he is however called away, and comes again into sight (vs. 174 sq.) and when bidden to quit those inaccessible places he seats himself on a fragment of rock (vs. 196 sq.).

§. 1.

Colonus was a place situated on an eminence and filled with rough rocks, whence it is called *πολυπρήων κολώνη* by Hermesianax in an elegy from the 3d book of Leontius. Cf. Reisig Enarr. Oed. C. p. IV. — Its fertility and religious observance of the gods is celebrated by the Chorus in vs. 668—719. — Its lands are supposed to be situated near the scene (vs. 58 sqq.); the inhabitants were called *Coloniatae* (vs. 58—65. with the Schol.).

§. 2.

The founder of the burg (*ἄρχηγός*), from whom it derived its name, was the god Colonus according to Sophocles vs. 58—65. That

a statue of this god stood in this place, seen by those on the stage, is evident from the words of our poet vs. 58 sqq.:

οἱ δὲ πλησίοι γύαι
τόνδ' ἱππότην Κολωνὸν εὐχονται σφίσιν
ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.

For that the statue of that god (vs. 65.) was pointed out with the finger of the guest who says this, is evident from the pronoun *τόνδε*; and perceived by Doederlein and Reisig, who rightly censure the rashness of Brunck in altering it to *τόν* without the consent of MSS. For since Oedipus had not yet heard anything about Colonus, *τόν ἱππότην Κολωνόν* could not possibly have been said. Hermann has shewn this at length in his note on the verse, but, though right in retaining *τόνδ'*, he has gone astray in explaining that pronoun, supposing that the place is pointed out which Colonus then held or had held formerly. For, to omit other objections, how could those inhabitants of Colonus possibly call a place the founder of their village? Nor is this interpretation, of which alone the Greek words admit, liable to any objection from the circumstance of no ancient author having mentioned that statue, especially as Sophocles is the only one who traces the origin of the inhabitants of this village to the god Colonus. And it would be absurd for any one to object that the blindness of Oedipus must prevent him seeing that statue when pointed out by his companion. For he does not bid Oedipus turn his eyes towards the statue, but, speaking of the god Colonus, he at the same time observes that his statue stands in the place where Oedipus now tarries, thence shewing the superstition of the inhabitants. But it is well known that the ancient Greeks were in the habit of rendering divine honours to the founders of places after death. Cf. Herodot. VI, 38: *καὶ οἱ τελευτήσαντι* (Miltiadi, Cypseli filio) *Χερσονησῖται θύουσι, ὡς νόμος οἰκιστῆ, καὶ ἀγῶνα ἱππικὸν τε καὶ γυμνικὸν ἐπιστάσι, ἐν τῷ Λαμψακηῶν οὐδενὶ ἐγγίγνεται ἀγωνίζεσθαι*. So the statue of Pandion was placed in the deme of the same name. Cf. Aristoph. Pac. 1182.

The presiding deity of Colonus (*ἐπιστάτης τοῦ Κολωνοῦ*) was Neptune (vs. 54 sq. 888 sq.), to whom an altar was erected, placed beyond the stage (vs. 887 — 889.). Hence Polynices flies to this altar, lest he should be refused by his father, to whom he was about to supplicate (vs.

1156 — 1159.). Mention of this is also made by Euripides Phoen. 1707. ed. Matth. *ἱερὸς Κολωνὸς δῶμά θ' ἱππίου θεοῦ*, where see Schol. Thucydides VIII, 67., whose words I have adduced in §. 3., and Pausanias I, 30, 4: *δείκνυται δὲ καὶ* (sc. οὐ πόρῳ τῆς Ἀκαδημίας) *χωρὸς καλούμενος Κολωνὸς Ἰππείας, ἔνθα τῆς Ἀττικῆς πρῶτον ἐλθεῖν λέγουσιν Οἰδίποδα· διάφορα μὲν καὶ ταῦτα τῇ Ὀμήρου ποιήσει, λέγουσι δ' οὖν· καὶ βωμὸς Ποσειδῶνος Ἰππείου καὶ Ἀθηναῖς ἱππείας.* The altar of Minerva is not mentioned by Sophocles in this play, except in a slight reference v. 898: *πρὸς τούδε βωμούς:* for the poet might use the plural number on account of the metre, as above v. 888. in speaking of the altar to Neptune. He certainly mentions equestrian Minerva in vs. 1070 sqq.: *οἳ τὰν ἱππίαν τιμῶσιν Ἀθάναν καὶ τὸν πόντιον γαῖόχορον Ῥέας φίλον νιόν.* The circumstance from which she derived this surname is related by Pausanias VIII, 47, 1.

Next to Neptune, Prometheus (vs. 55 sq.), seems to have been the chief object of religious observation at Colonus. Cf. Schol. on v. 56: *Τῶ τὰν Προμηθεὺς· περὶ τοῦ τὸν Προμηθεῖα περὶ τὴν Ἀκαδημειαν καὶ τὸν Κολωνὸν ἰδρῦσθαι Ἀπολλόδωρος γράφει οὕτω τῇ π (apud Heyn. p. 400)· Συντιμάται δὲ καὶ ἐν Ἀκαδημίᾳ τῇ Ἀθηνῶν, καθάπερ ὁ Ἡφαιστος. Καὶ ἔστιν αὐτοῦ παλαιὸν ἱερὸν καὶ βωμὸς ἐν τῷ τεμένει τῆς θεοῦ. Δείκνυται δὲ καὶ βάσις ἀρχαία κατὰ τὴν εἰσόδον, ἐν ᾗ τοῦ τε Προμηθεὺς ἐστὶ τύπος καὶ τοῦ Ἡφαιστοῦ. Πειποῖται δὲ (ὡς καὶ Ἀνσимаχίδης φησὶν) ὁ μὲν Προμηθεὺς πρῶτος καὶ πρεσβύτερος, ἐν δεξιᾷ σκῆπτρον ἔχων, ὁ δὲ Ἡφαιστος νῆος καὶ δευτέρος. Καὶ βωμὸς ἀμφοῖν κοινός ἐστιν ἐν τῇ βάσει ἀποτετυπωμένος.*

Pausan. I, 30, 2. writes thus concerning the altar of Prometheus: *ἐν Ἀκαδημίᾳ δὲ ἐστὶ Προμηθεὺς βωμὸς· καὶ θέουσιν ἀπ' αὐτοῦ πρὸς τὴν πόλιν ἔχοντες καιόμενας λαμπάδας· τὸ δὲ ἀγώνισμα ὁμοῦ τῷ δρόμῳ φυλάξει τὴν δῆδα ἐτι καιομένην ἐστίν· ἀποσβεσθείσης δέ, οὐδὲν ἐτι τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ ἀντ' αὐτοῦ μέτεστιν· εἰ δὲ μηδὲ τούτῳ καίτοιτο, ὁ τρίτος ἐστὶν ὁ κρατῶν· εἰ δὲ καὶ πᾶσιν ἀποσβεσθείη, οὐδεὶς ἐστίν, ὅτῳ καταλείπεται ἡ νίκη.*

But Prometheus is called *πυρφόρος* by Sophocles v. 55., because in the most ancient mythology he was supposed to be the *διδουχος*, not the maker of mankind, as is observed by Reisig Enarr. p. XXXVII. And he was represented bearing a torch in his right hand, to which reference is made by Eurip. Phoen. 1121. ed. Matth.: *δεξιᾷ δὲ λαμπάδα Τιτὰν Προμηθεὺς ἔφερεν ὡς πρήσων πόλιν.* This torch seems to

have been taken for a sceptre by Lysimachides and Apollodorus, as quoted by the Scholiast above.

The learned remarks of C. F. Hermann in Quæst. Oedipod. Cap. tr. Marburg, 1837. p. 63 sqq. deserve particular attention.

§. 3.

Thucyd. VIII, 67: *ξυνέλεξαν τὴν ἐκκλησίαν ἐς τὸν Κολωνόν· ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπὲχον σταδίου μάλιστα δέκα.* Cf. Reisig Enarr. p. XXVIII.

§. 4.

Apollod. III, 5 extr.: *παραγενόμενος δὲ (sc. ὁ Οἰδίπους) σὺν Ἀντιγόῃ τῆς Ἀττικῆς εἰς Κολωνόν, ἔνθα τὸ τῶν Εὐμενίδων ἔστι τέμενος, καθίζει ἱκέτης, προςδεχθεὶς ὑπὸ Θησέως· καὶ μετ' οὐ πολὺν χρόνον ἀπέθανεν.*

§. 5.

The very heap of rocks, upon which Oedipus seated himself on first entering the scene, was called *χαλκόπους* or *χαλκοῦς ὁδός*, as is plain from vs. 56 sqq.: *ὅν δ' ἐπιστείβεις τόπον, χθονὸς καλεῖται τῆςδε χαλκόπους ὁδός.* Where the Scholiast has this note: *χαλκόπους ὁδός· ὥς οὕτω τινὸς καλουμένου τόπου ἐν τῷ ἱερῷ. Φησὶ δὲ Ἀπολλόδωρος (apud Heyn. p. 401) δὲ αὐτοῦ κατὰ βασιν εἶναι εἰς Ἄιδου. Καὶ Ἰστρὸς δὲ μνημονεύει τοῦ χαλκοῦ ὁδοῦ, καὶ Ἀστυδάμας. Καὶ τῆς τῶν χρησιμοποιῶν φησι·*

*Βοιωτοὶ δ' ἵπποιο ποτιστείχουσι Κολωνόν,
ἐνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδός.*

But that the poet did not by this name only signify the rocks represented in the scene, but likewise others situated beyond it, joined with them, may be satisfactorily concluded from vs. 1590 sq.

*ἐπεὶ δ' ἀφῆκτο τὸν καταβῆσθαι ὁδόν,
χαλκοῖς βάθοισι γῆθεν ἐβῆζωμένον.*

The sense of which words is this: but when he had come to the beginning of the road leading to the lower earth (*ἐς τὰ κάτω ῥηκτόν*), which was secured with brazen steps from the lowest ground. The Scholiast is not quite correct in the fol-

lowing note: ὃν ἐν ἀρχῇ εἶπεν χαλκόπουν δδόν, τοῦτον νῦν ὑποτίθεται ἐκτὸς τῆς σκηνῆς, καὶ οὐκ ἔτι ἐν ὄψει τοῦ θεάτρον· καὶ νῦν καταβῆ-
κτιν προσηγόρευσεν διὰ τὸ νομίζειν ἔκτενον τὸν τόπον κατὰβασιν ἔχειν
εἰς Ἄιδου. καὶ εἰσὶν οἱ δι' αὐτῆς τὴν ἀρπαγὴν φασὶ τῆς Κόρης γενέ-
σθαι. But so far from any thing occurring in this play that can lead
us to suppose a change of scene, it is quite evident that the scene of
action is at the same place throughout. We must however recollect what
Hermann has rightly observed on v. 1586 suae ed. (vs. 1590 sq.), that
that part of the brazen threshold is meant, where the descent to Hades
was supposed to exist.

Now it is well known that the entrance of Tartarus was represented
by the poets as defended by iron gates and a brazen threshold, as
Hom. II. VIII, 15:

ἐνθα σιδήρεαι τε πύλαι καὶ χάλκεος οὐδός.

and Hesiod Theogon. 811 sqq.:

ἐνθάδε μαρμαίρεαι τε πύλαι καὶ χάλκεος οὐδός
ἀστεμφής, ῥίγῃσι διηνεκέσσιν ἀρηρώς,
αὐτοσφυής.

§. 6.

These same rocks, which we have just found styled the brazen
threshold, are called *ῥεῖσμα Ἀθηνῶν* in v. 58. Reisig Enarr.
p. XXXVIII interprets this thus: The lowest foundation (of the
brazen threshold) was strengthened with brass in such a
manner, that the city built above to a great extent,
seemed to be supported by it; and hence it would be
styled *ῥεῖσμα Ἀθηνῶν*. But I really cannot understand how
Athens, which stood at some distance from these rocks, could be said
to be built above them. Hence I am inclined to suppose that the poet
has, by anachronism, called that place thus on account of the burial
of Oedipus. For that is said to have rendered this place the greatest
defence of the Athenians against their neighbouring enemies, the The-
bans. Cf. 1524 sq.: ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὄδῃ (ὁ τόπος,
οὗ με χρὴ θανεῖν) δορός τ' ἐπακτοῦ γειτόνων αἰεὶ τιθῇ. Add 1533 sq.
389 — 411. 457 — 460. 616 — 623. Certainly if the place bore the
name *ῥεῖσμα Ἀθηνῶν* on that account, the anachronism is perfectly

pardonable. For when Sophocles introduced the stranger explaining the situation of the village of Colonus to Oedipus, none of the Athenians could wonder that that name was used by the stranger, by which those rocks were commonly styled, although they derived that name from the subsequent burial of Oedipus.

On the admirable beauty of this tragedy see Aug. Guil. Schlegel *de arte dram.* T. I, p. 177 — 185, F. Henr. Jacobi, *Opp.* Vol. I, pag. 260 sqq. Aug. Lud. Guil. Jacob *Soph. Quaest.* T. I, p. 337 — 350, and Car. Reisig in *Enarr.* of this play p. XIII — XXV, who has chiefly laboured to explain the art exhibited by the poet in constructing the leading parts of the play. Some remarks on this subject are also made by Thudichum, the German translator, p. 362 — 367. — On the intention of the poet in writing this play there are some excellent remarks by J. G. Süvern in his German dissertation on the age and intent of that play, written and read in *Academ. litt. Berol.* d. 14. Febr. 1828. — Fr. Jacobs in *Additam. ad Sulzer. Theor. etc.* T. IV, p. 146, who is followed by Boeckh de *Gr. Tr. Principibus* p. 137, observes that vestiges of excessive old age may be traced in this play; since the affections excited on reading it are more like those inspired by reading elegies than tragedies; for our affections are distracted with uneasy fears by the discourse of the timid old man, the grief of Polynices, and the complaints of Antigone and Ismene, arising from their excessive affection for their father. Some attempt to answer these remarks has been made by Jacob l. l. p. 345 — 348. But Thiersch in *Actis Philolog. Monacc.* T. I, Fasc. III, p. 328 sq. thinks that it betrays marks of young and not completely matured mind, such as would be that of the grandson of Sophocles, by whom he suspects this play was completed on the death of Sophocles before its conclusion. To this Reisig well replies: that such observations are of no value when unsupported by arguments. Hermann, in his preface to this play, gives the following judgement as to the merits of the piece: »I certainly think that if any one reads this play with a mind unprejudiced by any previous opinion, and at the same time considers the nature of the

24 ΣΟΦΟΚΛΕΟΥΣ ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩ.

plot, together with the age and situation of the persons introduced, he will find everything equally redolent of the redundant overflowing of youthful freshness of imagination, as of the wordy smoothness of age. So wonderful is the force and gravity of the sentiments, diction, and versification, everywhere adapted to the circumstances of the piece and the manners of each person therein, now rising to the highest extent of lively vigour, now tempered with the most exquisite softness.«

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩ.

ΟΙΔΙΠΟΥΣ.

Τέκνον τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ', ἣ τίνων ἀνδρῶν πόλιν;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασι;
 5 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι
 μεῖον φέροντα· καὶ τόδ' ἐξαρχοῦν ἔμοι.
 στέργειν γὰρ αἶ πάθαι με χῶ χρόνος ξυνών

V. 1 sqq. Sophocles has admirably contrived to excite feelings of compassion for Oedipus by introducing him to his auditors not only overwhelmed with the most heavy troubles, but likewise excelling in his generosity of mind. For the more generous the spirit with which a man bears trouble, the more does he excite our pity and benevolence.

V. 3 sq. καθ' ἡμέραν τὴν νῦν] Oedipus seems to arrive at the wood of the Eumenides early in the morning. Cf. vs. 98—100.

V. 4. Schol.: σπανιστοῖς· εὐτελέσι. I. e. trifling and moderate, such as are usually given to mendicants. The phrase δέχεσθαι τινα δωρήμασιν is illustrated with

examples by Abresch on Aesch. I, p. 603. Add Xen. Anab. V, 5, 24: καὶ ξένοις, ἦν μὲν ἐλθῆτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα.

V. 6. Schol.: μεῖον φέροντα· βραχύτερον ἀποφερόμενον τοῦ αἰτηθέντος. οὐ γὰρ ὅσα αἰτεῖ τις λαμβάνει. On φέρειν, for which one would have expected φέρεσθαι, see Reisig p. XXVII. Next we must observe ἔμοι, because Oedipus just before speaks of himself as of another person. But very similar examples are adduced by Lobeck on Aj. p. 263. not ed. sec.

V. 7. χῶ χρόνος ξυνών μακρός] I. e. καὶ ὁ χρόνος, ὅς ξύνεστί μοι, μακρός ὢν, in Ger-

- μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
 10 ἢ πρὸς βεβήλοισ, ἢ πρὸς ἄλσεσιν θεῶν,
 στήσόν με ἀξίδρουσον, ὡς πυθώμεθα,
 ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, χᾶν ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους. πύργοι μέν, οἷ

V. 9. MSS. *θάκοισιν*. I have followed the emendation of Seidler.

V. 11. I have written *πυθώμεθα* from Brunck's conjecture, which is followed by Elmsley also. MSS. *πυθοίμεθα*, which is vainly defended by Matth. Gr. §. 518. 1. 4. p. 1183. who explains it: *πυθώμεθα. εἶθε δὲ πυθοίμεθα*.

man und das Alter, in dem ich stehe, ein hohes. Cf. Matth. §. 277. b. But *χρόνος* is often used for age (cf. on Philoct. 304.), and likewise *χρόνος* μακρός, for old age, as in this passage and Oed. R. 963. Oedipus therefore means: *καὶ τὸ γῆρας, ὃ ξύνειμι*. On the phrase *ξύν-εστί μοι γῆρας* I have treated at Aj. 330.

V. 8. *καὶ τὸ γενναῖον τρίτον*] For the addition of *τρίτον* Neuius compares 331. Aj. 1174. Oed. R. 581.

V. 10. Schol.: *ἢ πρὸς βεβήλοισ· βέβηλος τόπος ἐστὶν ὁ ἀκίαρτος καὶ βιατὸς πάντων. Βεβήλοισ* is evidently used in the neuter; Grammar. in Bekk. Anecd. Gr. I, p. 323: *ἀβέβηλος* — *βέβηλα δὲ ἐλέγετο τὰ μὴ ὄσια, μηδὲ ἱερά· οὗτω Σοφοκλῆς*.

V. 11. *στήσόν με ἀξίδρουσον*] By the first of the words Oedipus signifies that there is an end of proceeding, by the latter that he wishes to be seated. This is observed by Jacobs.

Ibid. *ὡς πυθώμεθα*] For unless Oedipus had sat down, Antigone could not have left him in order to enquire to what place they had come.

V. 12. Schol.: *μανθάνειν γὰρ ἤκομεν· εἰς γὰρ τοῦτο*,

φησὶν, ἐληλύθαμεν, ἅτε δὴ ξένοι ὄντες, παρὰ τῶν ἀστῶν μανθάνειν, τί ἐστί πρακτέον ἡμῖν. Oedipus seems to have wished to learn from the Athenians, to whose city he knew he had come (cf. v. 25.), where that place was situated, in which it was fated for him to find an end of his troubles. For he was not aware, that he had already come to that very spot, as is clear from vs. 38. 41 sq. 89 sqq. For the phrase *ἤκομεν μανθάνειν* cf. Matth. §. 532.

V. 13. *χᾶν*] I. e. *καὶ ἂν*. Dindorf observes that Markland has restored the same crasis to Aristoph. Thesmoph. 90: *ἐκκλησιασάσων' ἐν ταῖς γυναιξί, χᾶν δὲρ λέξονθ' ἐπὶ ἐμοῦ* and that Euripides Heracl. 173. has in like manner contracted *καὶ ὁ ἐν* into *χοῦν*.

V. 14 — 20. The connexion of the passage is this. Oedipus had said: put me in some spot so that you may be able to leave me and enquire from the Athenians where that place is situated, where it is fated for me to end my life. Antigone replies: As the city of Athens is at a greater distance than you can possibly reach, since you have already accomplished a longer journey than is fitting for an old man, rather take seat in

- 15 πόλιν στέφουσιν, ὡς ἀπ' ὀμμάτων, πρόσω·
 χῶρος δ' ὅδ' ἱρός, ὡς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλου· πικνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
 οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
 20 μακρὰν γὰρ ὡς γέροντι προὔσταλῃς ὁδόν.

ΟΙΔΙΠΟΥΣ.

κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν.

ΑΝΤΙΓΟΝΗ.

χρόνου μὲν οὖνεκ' οὐ μαθεῖν με δεῖ τόδε.

V. 15. I have received the conjecture of Wakefield on Virg. Ge. I, 71. and Doederl. in Spec. ed. Soph. p. 42. *στέφουσιν*, instead of the common reading *στίγουσιν*, which seems to me absurd enough. Dind. *στίγουσιν*.

the place where we now are, since it is most pleasant and delightful. — For Antigone could not leave her father, and go by herself to Athens.

V. 14 sq. *πύργοι μὲν, οἱ πόλιν στέφουσιν*] I. e. the towers, which surround the city. So Ant. 122: *ἔβα, πρὶν ποθ' ἀμπετέρων αἱμάτων γένυσιν πλησθῆναί τε καὶ στεφάνωμα πύργων πυνκάνθ'* *Ἥραιστον ἐλεῖν*. For I cannot assent to Fr. Jacobs, who observes that *πύργοι* mean the *ἀκροπολεις* situated at the furthest part of the city, at a long distance from the place where Oedipus was then tarrying. From the gate Hippades, which is the nearest to Colonus, the distance to the citadel is nearly nine stadia.

V. 15. *ὡς ἀπ' ὀμμάτων*] As far as one may conjecture with the eye. On the phrase *ἀπ' ὀμμάτων* see Matth. §. 396. not. 2. p. 892. and §. 572. p. 1329. and my note on Philoct. 60. On *ὡς* joined with the infinitive (for we must understand *εἰκάσαι* or some similar verb), cf. *ibid* §. 545. and Rost §. 122, 9. *animadv.* 3. p. 620.

V. 16 sq. *βρύων δάφνης*] *Βρύειν* is joined with a genitive, because it signifies to be full.

V. 17. *πικνόπτεροι δ'*] I. e. *πυκναὶ ἀηδόνες πεποῦσσαι*, as Elmsley rightly explains at vs. 718 sq. quoting Eur. Hippol. 68: *εὐπατέρειαν αὐλίαν*, i. e. *καλὴν πατρῶαν αὐλήν*, and Iph. T. 1038: *πατροκτόνου χερὸς*, i. e. *πατρῶας παιδοκτόνου χερὸς*. We should perhaps explain in the same manner what occurs in v. 1087 ed. m. *πυκνοστίχτων* — *ἐλάφων*. See my remarks in *Censura* Ai. ab Lobeck. edit. p. 90 sq. On the nightingale, see vs. 670 sq.

V. 19. *κῶλα κάμψον*] *κίμπτειν κῶλα, γόνυ*, signifies to sit down, to rest. See Aesch. Prom. 32 [with Blomf. gl.], 396. Apollon. Rhod. I, 1174. BR. *ἐπὶ πέτρων* is rightly explained by the Schol. *ἐπὶ λιθίνου βέθρον*. Cf. 101: *βέθρον ἀσκήπαρον*.

V. 20. Schol.: *προὔσταλῃς ὁδόν* προῆλθε μακροτέραν ὁδόν ἢ ὡς ἴσμεν γέροντι. On the accusative see Rost §. 104. 3. a., on the dative Matth. §. 388. a. Rost §. 105. 2. annot. 2.

V. 22. Schol.: *χρόνου μὲν οὐ*—

ΟΙΔΙΠΟΥΣ.

ἔχεις διδάξαι δὴ μ', ὅποι καθέσταμεν;

ΑΝΤΙΓΟΝΗ.

τάς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

ΟΙΔΙΠΟΥΣ.

25 πᾶς γάρ τις ἡὔδα τοῦτό γ' ἡμῖν ἐμπόρων.

ΑΝΤΙΓΟΝΗ.

ἀλλ' ὅστις ὁ τόπος, ἧ μάθω μολοῦσά ποι;

ΟΙΔΙΠΟΥΣ.

ναί, τέκνον, εἴπερ ἐστι γ' ἐξοικήσιμος.

ΑΝΤΙΓΟΝΗ.

ἀλλ' ἔστι μὴν οἰκητός. οἶομαι δὲ δεῖν
οὐδέν· πέλας γάρ ἄνδρα τόνδε νῶν ὀρώ.

ΟΙΔΙΠΟΥΣ.

30 ἧ δεῦρο προστείχοντα κάξορμώμενον;

ΑΝΤΙΓΟΝΗ.

καὶ δὴ μὲν οὖν παρόντα. χῶ τι σοι λέγειν
εὐκαιρόν ἐστιν, ἔννεφ', ὥς ἀνὴρ ὄδε.

ΟΙΔΙΠΟΥΣ.

ὦ ξεῖν', ἀκούων τῆςδε τῆς ὑπέρ τ' ἐμοῦ

νεκ' τοῦ μὲν χρόνον οὐ συνείμι
σοι χάριν οὐ χρεῖα μαθεῖν, ὅτι
τυφλὸς εἰ καὶ ὅτι δεῖ σε προμηθείας
τυχεῖν. See note on El. 380.

V. 23. ὅποι καθέσταμεν] An
idea of motion is implied in this
verb. So Eur. Or. 1330: ἀνάγκης
δ' εἰς ζυγὸν καθέσταμεν. and Phoen.
1288: αἰχμήν εἰς μέαν καθέστα-
μεν.

V. 24. Schol.: τὰς γοῦν Ἀθή-
νας οἶδα· ὅτι ἐν τῇ Ἀττικῇ ἵσμεν,
οἶδα· τίς δὲ ἐστὶν οὗτος ὁ δῆμος,
ἀγνοῶ.

V. 25. Schol.: ἡὔδα· ὅτι αὐταὶ
εἰσιν αἱ Ἀθήνας, ἐμπόρων δὲ ἄν-
τι τοῦ ὁδοιπόρων. See on Philoct.
534.

V. 28. Schol.: οἶομαι δὲ δεῖν

οὐδέν· οὐ δεῖν τοῦ προελθοῦσαν
ἐρωτῆσαι με. Ἰδοὺ γὰρ ἀνὴρ πάρ-
εστι, παρ' οὐ εἰσόμεθα. καλῶς δὲ
τὰ τῆς οἰκονομίας, ἵνα μὴ μόνος
Οἰδίπους ἀπολειφθῇ. Cf. 500 sqq.
On οὐδέν see Matth. §. 414. not.

V. 31 sq. καὶ δὴ μὲν οὖν]
On the particles καὶ δὴ see at El.
310. on μὲν οὖν cf. Matth. §. 625.
— On ἀνὴρ ὄδε, eccum virum,
see ibid. §. 264, 5.

V. 33. ἀκούων] One would
have expected ἀκούσας, i. e. ἐπεὶ
ἤκουσα. But see on Philoct. 257.
The finite verb, to which the participle
must be referred, is omitted,
because the words of Oedipus
are interrupted by the stran-
ger. On ὑπέρ τ' ἐμοῦ for ὑπὲρ

αὐτῆς θ' ὀρώσης, οὕνεχ' ἡμῖν αἰδῖος
35 σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι,

ΞΕΝΟΣ.

πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆςδ' ἔδρας
ἔξελθ', ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.

ΟΙΔΙΠΟΥΣ.

τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;

ΞΕΝΟΣ.

ἄθικτος, οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
40 θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.

ΟΙΔΙΠΟΥΣ.

τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;

V. 35. ὦν is from Elmsley's conj. Vulg. τῶν. But although Sophocles very often uses the article for a relative pronoun, yet he never does so, except when a vowel preceeds, as in vs. 161. 304. 747. 1258. Cf. Matth. §. 292.

ἱμοῦτε cf. Aj. 53. Oed. R. 541. Philoct. 1294. and see Matth. on Eur. Hec. 459.

V. 34 sq. Schol.: οὕνεχ' ἡμῖν αἰδῖος· ὅτι αἰδῖος ἡμῖν σκοπὸς ἀφίξει, ὥστε φράσαι περὶ ὧν ἄγνωσθμεν. Reisig observes: this man is not styled σκοπὸς because this watchman's duty was one of public trust and commission, but because he had by chance first observed and noticed Oedipus. This is briefly shewn by the Chorus in v. 297: σκοπὸς δέ νιν, ὃς καὶ με δεῦρ' ἐπεμπεν, οἴχεται στελῶν.

V. 36. τὰ πλείονα] I. e. Those other things, which you were going to say. So Philoct. 576: μὴ νῦν μ' ἔρη τὰ πλείονα. Cf. Matth. §. 266. not.

V. 37. οὐχ ἄγνόν πατεῖν] I. e. χῶρον ὃν πατεῖν οὐχ ἄγνόν ἐστι, not right, not agreeable to religious feeling, as we say δίκαιός εἰμι παθεῖν, and similar expressions. Eur. Iph. T. 1045: βράτεις θιγεῖν δαιμόν ἐστ' ἐμοὶ μόνη. SEIDL. On the active see

Matth. §. 535. not. and Elmsl. on Heracl. 1011. p. 151.

V. 38. τοῦ θεῶν νομίζεται] Cf. Ant. 738: οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;

V. 39. ἄθικτος, οὐδ' οἰκητός] So Phil. 2: ἀσταπτος, οὐδ' οἰκουμένη. The stranger speaks of a place sacred to the Furies. Antigone had spoken above of the whole country she beheld, which she supposed was inhabited, from seeing a man near at hand.

V. 39 sq. αἱ γὰρ ἔμφοβοι — κόραι] The Furies, on which see Heyn. on Apollod. p. 13, Böttiger in *Furiennaske*, Hirt, *Bilderbuch für Mythologie* etc. Vol. II, p. 201 sqq. BOTH. See also Thudichum, the German translator of this play, p. 279—281, who treats of them at length. On the pronoun *σφί* see Matth. §. 147. a. 8.

V. 41. τίνων — κλύων] This is briefly spoken in this sense: how are they called? in order that on hearing their holy name I may invoke them. On κλύων see at v. 33.

ΞΕΝΟΣ.

τὰς πάνθ' ὁρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἄν
εἴποι λεώς νιν· ἄλλα δ' ἄλλαχού καλά.

ΟΙΔΙΠΟΥΣ.

ἀλλ' ἴλεω μὲν τὸν ἱκέτην δεξαίατο·
45 ὥς οὐχ' ἔδρας γῆς τῆςδ' ἄν ἐξέλθοιμ' ἔτι.

ΞΕΝΟΣ.

τί δ' ἔστι τοῦτο;

ΟΙΔΙΠΟΥΣ.

ξυμπορᾶς ξύνθημ' ἐμῆς.

V. 42. I have written *ἄν* with Brunck. The MSS. corruptly read *ὦν*.

V. 45. Instead of *ὥς*τ', the reading of the MSS., I have restored *ὥς* with Elmsley, both on the authority of the Schol. who notes: *ἐγὼ γὰρ οὐκ ἀναστήσομαι ἐντεῦθεν*, and from the sense itself. For *ὥς*τ' would mean: wherefore, relying upon the protection of these etc. But Oedipus denies that he shall ever leave this place, not because he relied on the protection of those deities, but because he had been informed by Apollo that his death was destined to happen there. Besides, *ὥς*τ' would be most unusual, if made to depend upon a sentence which is not expressed, and cannot be understood, they will receive me propitiously. — Then instead of the noun *γῆς*, which seems useless, some critics have substituted the particle *γάρ*, the total inappositeness of which will be perceived by all who know the meaning of this particle.

V. 47. I have written *οὐδ' ἐμοί τοι* from Seidler's conj. MSS. *οὐδ' ἐ μέντοι*.

V. 43. *εἴποι λεώς νιν*] On *νιν*, i. e. *αὐτάς*, cf. Matth. §. 146. Schol.: *ἄλλα δ' ἄλλαχού καλά παρ' ὅσων ἄλλοι ἄλλοις ὀνόμασι καλοῦσιν αὐτάς. ἄλλα ὀνόματα παρ' ἄλλοις καλά νομίζεται, παρ' ἡμῖν δὲ τοῦτο, τὸ ὀνομάζειν αὐτάς Εὐμενίδας*. Cf. Plutarch Themist. c. 27: *ὡς ἔνε, νόμοι διαφέρουσιν ἀνθρώπων, ἄλλα δ' ἄλλοις καλά. καλὸν δὲ πᾶσιν τὰ οἰκτεῖα κοσμεῖν καὶ σώζειν*.

V. 44. *ἀλλ' ἴλεω μὲν*] On the signification of the particle *μὲν* I have treated at Ant. 628

V. 45. *ἔδρας γῆς τῆςδε*] So Eur. Hel. 797: *ὁρᾶς τάφου τοῦδ' αἰθλοῦς ἔδρας ἑμας*; Other examples are quoted by Reisig on this

passage p. 181. and Matth. §. 380. not. 3. But see my remarks in the critical note.

V. 46. Schol.: *τί δ' ἔστι τοῦτο· ἀντί τοῦ δια τὸ οὐκ ἀνίστασαι*;

Ibid. *ξυμπορᾶς ξύνθημ' ἐμῆς*.] I e. This is the established law of my destiny (Bestimmung mit dem Nebenbegriff des Vertrags); cf. Synes. Epist. 105: *ὑποδύσσομαι τὴν ἀνάγκην καὶ ὡς θεῶν ξύνθημα καταδέχομαι*. SEIDL. Rightly, for Oedipus means this: I do not rise, because it is my destiny established by god (cf. on Philoct. 1096 sq.) or predicted, that I am to finish my life in this place which I have taken. Cf. vs. 84 — 91.

ΞΕΝΟΣ.

ἀλλ' οὐδ' ἐμοί τοι τοῦξανιστάναι πόλεως
δίχ' ἔστι θάρσος, πρὶν γ' ἂν ἐνδείξω, τί δρῶ.

ΟΙΔΙΠΟΥΣ.

πρὸς νυν θεῶν, ὧ ξεῖνε, μή μ' ἀτιμάσης,
50 τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι.

ΞΕΝΟΣ.

σήμαινε, κούκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.

ΟΙΔΙΠΟΥΣ.

τίς δ' ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν;

ΞΕΝΟΣ.

ὅσ' οἶδα καὶ γὰρ πάντ' ἐπιστήσει κλύων.

V. 47 sq. τοῦξανιστάναι — θάρσος] We must evidently understand σε. But θάρσος ἐστὶ μοι or θάρσος ἔχω is also joined with an infinitive in Phil. 596: οὗτος γὰρ πλεόν τὸ θάρσος εἶχε θατέρου δράσειν τάδε, where see note.

V. 48. Schol.: πρὶν γ' ἂν ἐνδείξω· ἕως οὗ τῇ πόλει ἐνδείξω, τί χρὴ ποιεῖν.

V. 49 sq. μή μ' ἀτιμάσης — ὧν σε πρ. φράσαι] I. e. μή μ' ἀτιμάσης τούτων, ἃ σε φράσαι ἵκετεύω, or μή μ' ἀτιμάσης φράσαι ταῦτα, ἃ σε φράσαι ἵκετεύω, as Eur. Herc. f. 609: οὐκ ἀτιμάσω θεοὺς προσειπεῖν. See on Oed. R. 788 (761): καὶ μ' ὁ φοῖβος ὧν μὲν ἰκόμην ἄμιμον ἐξέπεμψεν. and Matth. §. 338. Add 1273. 1278. of this play. — Hermann rightly observes that he says τοιόνδε, because he is both aged, blind, and in want.

V. 52. τίς δ' ἔσθ' ὁ χ. δῆτ'] Δε and δῆτα are rightly joined, when the speaker returns to what he had spoken of a little before. Eur. Phoen. 423: τί θηροὶ δ' ὑμῶς δῆτ' Ἀδραστος εἶκασεν; HERM. Doederlein adds Aesch. Sept. c. Th. 813: αὐτὸς δ' ἀναλοῖ δῆτα

etc. and Lucian T. III, p. 308. Bip. δρᾶς δὲ δῆτα etc.

Ibid. ἐν ᾧ βεβήκαμεν] Βέβηκα does not here signify I have gone, but the consequence of having gone to any place, I am staying in (versor), so in v. 1359: δεῖ ἐν πόλει ταῦτι βεβηκῶς τυγχάνεις κακῶν ἐμοί. Add vs. 313. 613. 1052. 1684. El. 979. Ant. 67. Trach. 41. So πέφηνγα often signifies I am free from rather than I have escaped. See on Oed. R. 351.

V. 53. ὅσ' οἶδα καὶ γὰρ] We should rather expect ὅσα οἶδα ἐγὼ καὶ σὺ ἐπιστήσεις. But the other phrase conveys the same meaning in Greek. For in such expressions they either repeat καὶ, as Xen. Cyrop. V, I, 22: ὅπως καὶ γινώσκειται, οὕτω καὶ ποιεῖτε, or put it in the place where we should put it, or put it sometimes where we should omit it, and omit it in that member in which we should place it. So in v. 77: αὐτοῦ μὲν' οὐπὲρ χάφάνης, i. e. remain in that place where you appeared first. Xen. Cyrop. IV, 2, 22: στρατεύονται μεθ' ὧνπὲρ καὶ οἰκοῦσι, i. e. μεθ' ὧνπὲρ οἰκοῦσι, μετὰ τούτων καὶ στρατεύονται,

- χωρὸς μὲν ἱερὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
 55 σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
 Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον,
 χθονὸς καλεῖται τῆςδε χαλκόπους ὁδός,
 ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
 τόνδ' ἱππότην Κολωνὸν εὐχονται σφίσειν
 60 ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα
 τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
 τοιαῦτά σοι ταῦτ' ἔστιν, ὧ ξέν', οὐ λόγοις
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙΔΙΠΟΥΣ.

ἡ γάρ τινες ναίουσι τούσδε τοὺς τόπους;

V. 54. ἱρὸς Dind.

if we wish to accommodate a Greek phraseto our own manner of speaking. Xen. An. VII, 7. 47. SEIDL. Cf. v. 870: οἶον καί με. Aj. 525: Αἴας, ἔχειν σ' ἄν οἴκτον, ὡς καί γω, σφρενὶ θέλω μ' ἄν. El. 1301: ἄλλ', ὦ κασίγνηθ', ὡδ', ὅπως καὶ σοὶ φθλον, καὶ τοῦμόν ἴσται τῇδε. Add Seidler on Eurip. Iph. T. 577. Rost §. 134, 5. e. a. p. 696.

V. 54. ἔχει δέ νιν — Ποσειδῶν] ἔχει is here used in the same sense as in vs. 39 sq. and Trach. v. 200. Cf. Blomf. on Aesch. Spt. adv. Th. gloss. 69.

V. 55—60. σεμνὸς Ποσειδῶν — εὐχονται σφίσειν ἀρχηγὸν εἶναι] For the right understanding of this passage see my remarks in Argum. p. 22 sq. On ἐν δέ cf. note on El. 700. — On ἀρχηγός see Blomf. on Aesch. Agam. gloss. 250.

V. 60 sq. καὶ φέρουσι τοῦνομα — ὠνομασμένοι] Τοῦνομα refers as much to ὠνομασμένοι as to φέρουσι. The full expression would be φέρουσι τὸ τοῦδε ὄνομα, ὠνομασμένοι αὐτό. Eur. Ion 800: ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ; coll. Hel. 1209. SEIDL. Add Phil. 605 (597). But πάντες does not so much refer to γύαι, as to the men who inhabit the γύαις, as is self evident.

V. 62. τοιαῦτά σοι ταῦτ' ἐστίν] Such are these matters concerning which you have asked me, i. e. the places, concerning which you question me, are sacred to these gods. El. 761.

V. 62 sq. οὐ λόγοις — πλέον] He means that the honour of these gods is paid not in words, but in deed and conduct, which is the true holiness of religion. This is a common opposition with Greek writers, when they denote emptiness as a matter of words, as in 382 sq. and Aesch. Prom. 1079: καὶ μὴν ἔργω κοῦκ ἔτι μῦθω χθῶν σεσάλευται. But the deed is seen in the presence of the worshippers, when they are in a sacred place. So ξυνουσία in v. 647. is ἡ ἐνταῦθα διατριβή. Rightly therefore the Scholiast on this passage: τῇ ξυνουσίᾳ τῷ ἔργῳ, τῇ περὶ πλέον τιμώμενα, οὐ τοῖς λόγοις. REISIG. Jacobs thinks that we should interpret these words thus: ἔργοις πλέον ἢ λόγοις τιμώμενα, so that the complete expression would be: οὐ μόνον λόγοις, ἀλλὰ καὶ ἔργοις, καὶ τοῖς τοῖς πλέον.

V. 64. τούσδε τοὺς τόπους] This must be understood of the whole canton; in v. 39. the wood of the Eumenides is meant alone.

ΞΕΝΟΣ.

65 καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώννυμοι.

ΟΙΔΙΠΟΥΣ.

ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος;

ΞΕΝΟΣ.

ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.

ΟΙΔΙΠΟΥΣ.

οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕΝΟΣ.

Θησεύς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙΔΙΠΟΥΣ.

70 ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

ΞΕΝΟΣ.

ὥς πρὸς τί λέξων ἢ καταρτύσων μολεῖν;

V. 65. καὶ κάρτα] I. e. μά-
λιστα. So 301: καὶ κάρθ', ὅταν
περ τοῦνομ' αἰσθῆται τὸ σόν. —
It is evident that by τοῦ θεοῦ we
must understand Κολωνόν. Hence
the Schol.: ἐπώννυμοι· Κολωνιά-
ται καλούμενοι. For the genitive,
joined with this noun, see v. 1321
(1316).

V. 66. ἢ 'πὶ τῷ πλήθει λό-
γος] For oratory holds power
over a republic and establishes its
liberty. REISIG. Nay, λόγος is
the highest power which is per-
ceived in the founding and es-
tablishing of laws. λόγος and νό-
μος are joined as antecedent and
consequent. See Markl. on Max.
Tyr. IX. l. p. 151. JACOBS.

V. 68. οὗτος δὲ — κρατεῖ]
I. e. τίς δὲ οὗτος ἵστιν ὁ λόγῳ τε
καὶ σθένει, i. e. βουλῇ τε καὶ ἰώ-
μῃ (in Germ. mit Rath und
That) κρατῶν; Doederl. aptly
compares Eur. Iph. A. 1020 sq.
στρατός τ' ἂν οὐ μέμψαιτό μ' εἰ
τὰ πράγματα λογιζμένως πρίσ-
σοιμι μάλλον ἢ σθένει.

V. 70. ἄρ' ἂν τις αὐτῷ —

μόλοι] The custom of joining
verbs of coming with a simple
dative is peculiar to the poets.
Examples are collected by Matth.
§. 388. d. and §. 401. III. — But
Oedipus means this: will one of
you approach him, in order
to lead him hither. For the
substantive πομπός contains a no-
tion of leading, though some
have wrongly supposed that it is
here put to signify a messenger.

V. 71. ὥς πρὸς τί — μο-
λεῖν] It is certain that ὥς πρὸς
τί must be joined with the verb
μολεῖν. The sense is therefore:
bidding or arranging for
him to come on what ac-
count? For the poet studied bre-
vity, meaning: for what reason
do you bid that he be brought
hither? Do you wish me
simply to order him to come,
or to give reasons which
shall persuade him to come?
On the phrase ὥς πρὸς τί, signify-
ing nearly the same thing as τίνας
πράγματος χάριν, cf. Elmsley's
note, and Matth. §. 628. 3.

ΟΙΔΙΠΟΥΣ.

ὥς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.

ΞΕΝΟΣ.

καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙΔΙΠΟΥΣ.

ὅς' ἂν λέγωμεν, πάνθ' ὁρῶντα λέξομεν.

ΞΕΝΟΣ.

- 75 οἶσθ', ὦ ξέν', ὥς νῦν μὴ σφαλῆς; ἐπέπερ εἰ
γενναῖος ὥς ἰδόντι, πλὴν τοῦ δαίμονος,
αὐτοῦ μέν', οὐπερ κάφάνης, ἕως ἐγὼ
τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστν δημόταις

V. 78. Brunck, although against the MSS., has rightly edited τοῖς for τοῖσδ' in which he is followed by Reising and Elmsley. Any one who wishes to shew that τοῖσδ' ἐνθάδ' αὐτοῦ is Greek, must make use of examples, not words.

V. 72. ὥς ἂν — κερδάνῃ μέγα] μέγα κερδαίνειν is briefly used for μέγα κέρδος κερδαίνειν. See on Oed. R. 259. Rost §. 104. note 7.

V. 73. καὶ τίς etc.] So v. 1439. Similar is the use of the particles καὶ πῶς.

V. 74. πάνθ' ὁρῶντα λέξομεν] Oedipus here, as afterwards, plays upon the fact of his own blindness, for which the clear-sightedness of his mind compensates. He therefore means this: whatever I shall say, I shall say things possessing light, i. e. full of wise counsel. REISING.

V. 75. οἶσθ' — ὥς νῦν μὴ σφαλῆς]. The Greeks say οἶσθ' ὥς ποίησον (see note on Oed. R. 524.), which can only be negatively expressed by the conjunctive, thus: οἶσθ' ὥς μὴ ποιήσης. For μὴ ποίησον is not used by the Greeks. The sense is therefore: knowest thou, friend, what it behaves thee to do, in order that thou mayest remain free from error and sin? SEIDL.

V. 76. γενναῖος — πλὴν τοῦ

δαίμονος] I. e. κακοδαίμων μὲν, γενναῖος δέ. We must refer δαίμων to the blindness and poverty of Oedipus. A similar sentiment occurs in Eur. Iph. A. 1403: τὸ μὲν σόν, ὦ νεᾶνι, γενναῖως ἔχει· τὸ τῆς τύχης δὲ καὶ τὸ τῆς θεοῦ νοσεῖ. — ὥς ἰδόντι, properly means: as you are to him who sees you, i. e. according to the opinion of him who sees you. Cf. Matth. §. 388. a. Rost §. 105. p. 507 sq. and v. 807 ed. m. of this play.

V. 77. αὐτοῦ μέν', οὐπερ κάφάνης] These words are thus connected with the preceding: O stranger, do not that which will be hurtful to thee, because thou seemest of noble birth, though wretched, I advise that thou remain in that place into which thou hast come.

V. 78. τοῖς ἐνθάδ' αὐτοῦ] Reising aptly compares Eupolis in Stobaeum IV, 33: ἦν δὲ τις τῶν ἐνθάδ' αὐτοῦ μηδὲ ἐν χεῖρον φρονῶν ἐπιτιθεῖται τῇ ποιήσει, πάνν δοκεῖ κακῶς φρονεῖν.

λέξω τάδ' ἐλθών. οἶδε γὰρ κρινούσῃ σοι,
80 ἢ χροῇ σε μίμνειν, ἢ πορεύεσθαι πάλιν.

ΟΙΔΙΠΟΥΣ.

ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος;

ΑΝΤΙΓΟΝΗ.

βέβηκεν, ὥστε πᾶν ἐν ἡσυχῳ, πάτερ,
ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνης πέλας.

ΟΙΔΙΠΟΥΣ.

ὦ πότνιαι δεινῶπες, εὖτε νῦν ἔδρας
85 πρῶτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
Φοῖβω τε κάμοι μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἔκειν' ὅτ' ἐξέχρη κακά,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν

V. 79. *κρινούσῃ σοι* is restored from La. and Paris. F. a m. s. Absurdly vulg. *κρινούσῃ γε*. Dind. *κρινούσῃ δῆ*.

V. 80. For *ἢ χροῇ*, the reading of the MSS., Brunck and Hermann have restored *εἰ χροῇ* from the ed. Tricl. And so Dind. The arguments used by Hermann against Elmsley, at Eur. Med. 480. are for the most part weak enough.

V. 79. *λέξω*] Seidler has observed that this is the conjunctive. — In the following verse *ἢ χροῇ* is for *πότῃ* or *εἰ χροῇ*, see Elmsl. on Eur. Med. 480. Then *κρίναι* *τινί* is used in nearly the same sense as *δικάζειν* *τινί* is often taken.

V. 81. *βέβηκεν ἡμῖν*] On the ethical dative see Matth. §. 389. f.

V. 82. *ἐν ἡσυχῳ*] For Oedipus wished his prayers to be uninterrupted and not disturbed by any human voice. And the poet has cleverly contrived that the spectators should quietly hear the purport of the play. REISIG.

V. 83. *ὥς ἐμοῦ μόνης πέλας*] I. e. so thinking that I am near. See my note on Oed. R. 11. ed. sec.

V. 84. Schol.: *ὦ πότνιαι δεινῶπες· τὸ ἐντελὲς ὦ πότνιαι. ὁ δὲ νοῦς οὕτως· ἐπειδὴ ἤλθον πρὸς ὑμᾶς, μὴ ἐναντιωθῆτε μοι καὶ τῷ χροῇ μου μετ' ἀπόλλωνι.* —

εἴτε· ὅτε, ἐπειδὴ. Cf. v. 1229 (1224). Aj. 716. Philoct. 1099.

V. 84sq. *εἴτε — ἔκαμψ' ἐγώ*] He says: since you are the first of this land in whose seats I have rested.

V. 86. Schol.: *ἀγνώμονες· ἐναντιογνώμονες, ἀσύγνωστοι.* Neuius compares Trach. 473. 1266. Butt. Ind. in Demosth. Mid.

V. 87. *ἐξέχρη*] Foretold. The simple *χρῆ* occurs in this sense El. 35., the passive *ἐχρήσθη* in v. 355 below.

V. 88. *ἐν χρόνῳ μακρῷ*] After a long time. See my note on Phil. 233. — *παῦλαν*. sc. *τῶν κακῶν*.

V. 89 sqq. *ἐλθόντι χώραν τερμίαν* etc.] That I should come to the last place, where I should find the habitation and hospitality of the revered goddesses, i. e. that the last place, destined for me to approach,

- 90 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψιν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκῆσαντα τοῖς δεδγεμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἷ μ' ἀπήλασαν·
σημεῖα δ' ἤξιεν τῶνδ' μοι παρηγγύα,
95 ἡ σεισμόν, ἡ βροντήν τιν', ἡ Διὸς σέλας.
ἔγνωκα μὲν νυν, ὥς με τήνδε τὴν ὁδὸν
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν περὸν
ἐξήγαγ' ἐς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε
πρώταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
100 νήφων ἀλίνους, καπὶ σεμνὸν ἐξόμην

V. 92. οἰκῆσαντα Dind.

V. 96. I have written μέν νυν for μὲν νῦν. For a signification of time is inapposite in this passage.

would be that in which the Eumenides dwelt, and that I should here end my life of woes. For ἐλθόντι, which refers to κάμψιν in v. 91., we should have expected ἐλθόντα with Elmsley: but the common reading is correct.

V. 91. κάμψιν τὸν τ. βίον] Musgrave compares Eur. Hipp. 87: τέλος δὲ κάμψαιμ', ὡς περ ἡ-ξάμην, βίον. Add ejusd. Hel. 1666: ὅταν δὲ κάμψης καὶ τελευτήσης βίον. and El. 956: πρὶν ἂν πύλας γραμμῆς ἴκηται καὶ τέλος κάμψῃ βίου.

V. 92 sq. κέρδη μὲν οἰκῆσαντα — ἄτην δέ] The unusual phrase κέρδη or ἄτην οἰκεῖν, which has not yet, as far as I know, been correctly explained by the interpreters, may be included among those expressions of which I have treated in Censura Aj. ab Lobeck. edit. p. 80 sqq. Therefore Oedipus says this: οἰκῆσαι οἰκῆσαντα κέρδαλλαν μὲν τοῖς δεδγεμένοις, ἄτην δὲ τοῖς πέμψασιν. For the matter itself cf. v. 621. and 626 sqq. κοῦπτοι', Οἰδίπου ἱερεῖς ἀχρεῖον οἰκητῆρα δέξασθαι τόπων τῶν ἐν-Σάδδ.

V. 96 sqq. τήνδε τὴν ὁδὸν — ἐξήγαγ' ἐς τόδ' ἄλσος] So also in prose writers, as Xenoph. Hellen. 1, 2, 11: ἐξῆλθον δὲ τι-

νας καὶ ἄλλας ἐξόδους τοῦ χειμῶ-νος ἐς τὴν ἡπειρόν. For as ἐξο-δὸν ἐξελεῖν in that passage, so ὁδὸν ἐξάγειν is here used. Compare my remarks in Censura Aj. ab Lobeck. edit. p. 50 sqq.

V. 97. οὐκ ἔσθ' ὅπως οὐ] Without doubt. Philoct. 195 sq. καὶ νῦν ἂν ποιεῖ δίχα κηδεμόνων, οὐκ ἔσθ' ὥς οὐ θεῶν τοῦ μελέτη sc. ποιεῖ.

Ibid. πιστὸν ἐξ ὑμῶν περ-ρὸν] Περὸν is οἰωνός in that signification in which it denotes an auspice. We must therefore take it in the sense of impulse, leader, as the Latins use auspici-um. πιστὸν is used passively, to signify haud fallax, that on which one may rely, which does not deceive. ἐξ ὑμῶν, of which you are the authors. SEIDL.

V. 100. νήφων ἀλίνους] For they offered water mixed with honey, but without wine, to the Eumenides; cf. vs. 158 — 160. 481. and Pausanias II. 11. Hence Aeschylus Eumen. 107. speaks of their χοᾶς αἰίνους, νηφάλια με-λγματα. For libations were called νηφάλια, which were offered without wine, on which the Scholi-ast has treated copiously in his note. REISIG.

Ibid. Schol.: καπὶ σεμνὸν ἐξόμην· ὃ ἀνω εἶπεν (19.), τοῦδ'

- βάθρον τόδ' ἀσκήπαρνον. ἀλλὰ μοι, θεαί,
 βίου κατ' ὄμφας τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἶε
 105 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
 ἔτ', ὦ γλυκεῖαι παῖδες ἀρχαῖον Σκότου,
 ἔτ', ὦ μεγίστης Παλλάδος καλούμεναι
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,
 οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
 110 εἶδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας.

ΑΝΤΙΓΟΝΗ.

οἶα. πορεύονται γὰρ οἷδε δὴ τινες
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.

V. 105. I am not certain that Sophocles did not write μόχθους λατρεύων τοὺς ὑπερτάτους βροτῶν. See my Censura Aj. ab Lobeck. edit. p. 84 sq. Certainly λατρεύειν μόχθοις or πόνοις does not appear to occur elsewhere. Nor can we aptly compare v. 283: ἐργοῖς ἀνοσίοις ὑπερηρέων.

V. 110. Ald. τό γ', perhaps better. And so Dind.

ἐπ' ἀξίστον πέτρον. Ἀσκήπαρνον δὲ τὸν ἀγλυφον καὶ ἀπιλέκητον καὶ ἀξίστον, οὐκ εἰργασμένον.

V. 103. πέρασιν] gl. τελέωσιν. BR. For καταστροφὴν the editors compare Thucyd. II, 46., where the Scholiast explains it by θάνατος.

V. 104. εἰ μὴ δοκῶ τι μειόνως ἔχειν] Hermann rightly interprets these words thus: unless perchance I appear to you too contemptible a person for such a favour to be granted me, since I suffer the worst of human evils.

V. 106. Schol.: ἔτ', ὦ γλυκεῖαι· εὐφρήμως τὰς Ἑρινύας γλυκείας φησίν, ἵνα μὴ πικραὶ αὐτῷ γένωνται. Jacobs more rightly, as it seems, thinks that Oedipus calls the goddesses γλυκείας, through whose means he hopes to be brought to τὸν γλυκὸν λιμένα of his troubles.

V. 107. Παλλάδος καλούμεναι] The participle is joined with a genitive by the same rule

as in v. 65. τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι occurs Cf. Eur. Ion 8: ἔστιν γὰρ οὐκ ἀσημος Ἑλλήνων πόλις, τίς χρυσολόγῃου Παλλάδος κεκλημένη

V. 109 sq. ἀνδρὸς Οἰδίπου etc.] Hermann on El. 45. thinks that by this is meant the same thing as would be signified by Οἰδίπου τόδε εἶδωλον ἀνδρός, this image of a man, which alone remains of Oedipus. I cannot entirely approve of this view of the text, for I certainly do not understand how ἀνδρὸς Οἰδίπου could be fitly joined in this passage. For all the examples adduced by editors in illustration of this passage are of a different character. I am not therefore certain that the words are correct, and whether we should not read τοῦδε δὴ for Οἰδίπου.

V. 111. πορεύονται γὰρ οἷδε] I. e. πορεύονται γὰρ ὥδε, for they direct their steps hither. So 723: ἄσπον ἐρχεται Κρέων δδ' ἡμῖν. Antig. 155: ἀλλ'

ΟΙΔΙΠΟΥΣ.

- σιγήσομαί τε, καὶ σύ μ' ἐξ ὁδοῦ πόδα
 κρύψον κατ' ἄλσος, τῶνδ' ἕως ἄν ἐκμάθω
 115 τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν
 ἔνεστιν ἡνιλάβεια τῶν ποιουμένων.
 (στροφὴ α'.)

ΧΟΡΟΣ.

Ὅρα.

- τίς ἄρ' ἦν; ποῦ ναίει;
 ποῦ κυρεῖ ἐκτόπιος συθείς
 120 ὁ πάντων ὁ πάντων ἀκορέστατος;
 προσπεύθου, λεῦσσέ νιν,

V. 113. Herm. in ed. rec.: *σύ μου 'ξ ὁδοῦ*.

V. 117—118. One line in Dind.

V. 119—120. *συνθ. ὁ πάντων = ὁ πάντων ἄκ.* Dind.

V. 121 sq. *προσπεύθου, λεῦσσε νιν, προσδέρκου πανταχῇ* is from Hermann's conjecture. MSS. *λεῦσσαι' αὐτόν, προσδέρκου, προσπεύθου πανταχῇ*, except that for *λεῦσσαι'* some have *λεῦσαι'*, others *λεῦσσε'*, while for *προσπεύθου* a few read *προσφθίγγων*.

ὁδε γὰρ δὴ βασιλεὺς χώρας — χωρεῖ. Other examples are quoted by Matth. §. 471. 12.

V. 113 sq. *καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον* etc.] The editors aptly compare *ποῖ μ' ὑπεξάγεις πόδα* in Eur. Hec. 807. Pors. But this expression of Sophocles is more bold, because the notion of leading is more hidden in the verb *κρύψον*. We should with greater clearness say: *ἄγουσα πόδα ἐμὸν ἐξ ὁδοῦ κρύψον με κατ' ἄλσος*. HERM. So *κρύπτειν* is used in vs. 1551 sq. *τὸν τελευταῖον βλον κρύψον παρ' Ἀιδην*. Compare also v. 314. and Matth. §. 421. note 3. Rost §. 103. 6.

V. 114 sq. *τῶνδ' ἕως ἄν — ἐροῦσιν*] I. e. *ἕως ἄν ἐκμάθω, τίνας οἶδε λόγους ἐροῦσιν*. So 135 sq. *ὃν ἐγὼ — γινώσκω ποῦ μοι ποτε ναίει*. Cf. Rost §. 122. 8. and note 2.

V. 115. *ἐν γὰρ τῷ μαθεῖν* etc.] He says: he acts cautiously and safely, who sets about anything after diligently viewing all points.

V. 118. *τίς ἄρ' ἦν;*] It is strange

that almost all the editors should have considered *ἦν* as put for *ἐστὶ*, forgetting that the Chorus could not have said *τίς ἄρ' ἐστὶ*, unless they had beheld Oedipus. But since they do not now see him in the place where they had been told they would, as he had hidden himself in the wood, it is quite natural that they should ask who it was that had occupied the sacred ground. But it is well known that *νατεῖν* is often used by the poets in the sense of *versari*. So 137. Trach. 99. So also *οἰκτεῖν* is used. See below v. 1336 (1331). Cf. Seidl. on Eur. El. 302. On the shortening of the penult. see Matth. §. 23. b.

V. 119. *ἐκτόπιος συθείς*] I. e. *ἐκ τοῦ τόπου ὁρμήσας*. Cf. Matth. §. 446. 8.

V. 120. *ὁ πάντων ἀκορέστατος*] Most impudent of all. Schol.: *παρ' ὅσον οὐδέ τις αὐτῶν τῶν ἄλλων ἤρκεσε τόπων, ἀλλὰ καὶ ἐπὶ τοῦτον ἤλθεν ἀγέβως*.

V. 121 sq. *προσπεύθου — προσδέρκου πανταχῇ*] Elmsley aptly compares Aesch. Eum.

- προσδέρκον πανταχῇ.
 πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'
 125 ἔγχωρος· προσέβα γὰρ οὐκ
 ἂν ποτ' ἀστιβὲς ἄλσος ἐς
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,
 ἃς τρέμομεν λέγειν
 καὶ παραμειβόμεσθ' ἀδέρκτως, 130
 130 ἀφώνως, ἀλόγως τὸ τᾶς
 εὐφήμου στόμα φροντίδος
 ἰέντες, τὰ δὲ νῦν τιν' ἦκειν
 λόγος οὐδὲν ἄζονθ',

254: ὄρα, ὄρα μάλ' αὐ· λεύσσειτον πάντα, μὴ λάθῃ φύγη βαίς ὁ ματρογόνοσ αἰτίας. For the phrase προσδέρκον πανταχῇ cf. Philoct. 42: προσβαλεῖ μακράν.

V. 125. προσέβα — ἄλσος ἐς] Would have entered the wood. On the collocation of the preposition ἄλσος ἐς τᾶνδ' Neuius compares El. 14: τοσόνδ' ἐς ἥβης. Oed. R. 178: ἀκτῶν πρὸς ἐσπέρου θιοῦ. Eur. Phoen. 24: λειμῶν' ἐς Ἥρας. Add Aesch. Sept. c. Th. 187: βρέτη πεινούσας πρὸς πολισσούχων θεῶν. So also the Latin poets. Cf. Fr. Jacobs Anthol. Lat. T. II, p. 94.

V. 127. Schol.: ἀμαιμακετᾶν ἀκαταμαχίτων ἢ ἀπροςπείλαστων.

V. 128. ἃς τρέμομεν λέγειν] Whom we dread to call by their proper name Κρινύων. Cf. Eur. Or. 36 sq.: τὸ μητρὸς δ' αἰμά νιν τροχίλατ'᾽ μανίαισιν· ὀνομάζειν γὰρ αἰδοῦμαι θεῆς εὐμενίδας, αἱ τόνδ' ἐξαμιλλῶνται πρόβῳ.

V. 129. καὶ παραμειβόμεσθ' ἀδέρκτως] And whom, i. e. whose habitation we pass with averted countenance. Cf. 490: ἐπει' ἀφίρπιν ἄστρομος.

V. 130 sqq. ἀφώνως — ἰέντες] Since ὅσα, ἐπεα, φωνήν ἰέναι, all which phrases are frequent in the poets, signify to utter a word or to speak, it is plain that στόμα ἰέναι cannot be used

in any other sense than this: to utter a discourse or speech for which στόμα is often used by the tragedians, so that στόμα ἰέναι is nothing more than to speak or say something. Hence it naturally follows that the words τὸ τᾶς εὐφήμου στόμα φροντίδος ἰέντες are spoken to this effect: uttering what we think of within ourselves εὐφήμως. But when the Chorus say that they speak of those thoughts without sound or words, i. e. without uttering a word, they mean that they utter their prayers in the gentlest or most suppressed tone. Jacobs most appositely compares ἀφθέγκτω λαλεῖν στόματι Anthol. Pal. IX, 162. ἀνανδὸς ἀγγελὸς κόνης Aesch. Sept. c. Th. 82. speaking of footsteps imprinted in the dust, μνηστῆρος ἀφθέγκτου φραδαῖς Ennemiid. 236. That this is the correct interpretation of these words, is plain from the injunction of the Chorus to Oedipus, when about to make an offering to the Furies, vs. 488 sq. αἰτοῦ σὺ τ' αὐτός, καὶ τις ἄλλος ἀντὶ σοῦ, ἄπυστα (i. e. ἡρέμα) φωνῶν, μηδὲ μηχανῶν βοήν. We may render the passage thus: lautlos, sprachlos die Rede des andachtsvollen Gedankens entsendend.

V. 132 sq. τὰ δὲ νῦν — ἄζονθ'] I. e. ἃς δὲ τὰ νῦν ἦκειν τις λέγεται οὐδὲν ἄζων.

ὄν ἐγὼ λεύσσω· περὶ πάντων οὐπω
 135 δύναμαι τέμενος
 γνῶναι ποῦ μοί ποτε ναίει.

135

(σύστημα.)

ΟΙΔΙΠΟΥΣ.

ὅδ' ἐκεῖνος ἐγὼ· φωνῇ γὰρ ὀρῶ,
 τὸ φατιζόμενον.

ΧΟΡΟΣ.

ὠὸ ἰώ,

140

δεινὸς μὲν ὀρᾶν, δεινὸς δὲ κλύειν.

ΟΙΔΙΠΟΥΣ.

140 μὴ μ', ἰκετεύω, προσέδῃτ' ἄνομον.

ΧΟΡΟΣ.

Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρόεδρος;

ΟΙΔΙΠΟΥΣ.

οὐ πάντων μοίρας εὐδαιμονίᾳ

V. 134 sqq. Schol.: ὃν ἐγὼ λεύσσω· τὸ ἐξῆς· ὃν ἐγὼ, λεύσσω περὶ πάντων τέμενος, οὐπω δύναμαι γνῶναι, ποῦ μοί ποτε ναίει.

V. 137 sq. φωνῇ γὰρ ὀρῶ, τὸ φατιζόμενον] Hermann rightly says: φατιζόμενον ought to have been separated by a stop from the preceding words, since it is added in the same manner as τὸ λεγόμενον. For there is no doubt but that the phrase φωνῇ ὀρῶ was a proverbial one to illustrate the unhappy state of the blind. The Chorus is thus evidently right in saying δεινὸς δὲ κλύειν. For they both behold the blindness of Oedipus, and hear him seeking from the sound of the voice that help which he could not obtain from his sight. — On the lengthening of the last syllable of the verb φατιζόμενον and of πρόεδρος in v. 141. see Seidler de Vss. Dochn. p. 80. and Hermann Elem. D. M. p. 373.

V. 140. μὴ μ' — προσέδῃτ' ἄνομον] I. e. Do not look

upon me with the eyes with which you would behold one ἄνομον, i. e. do not think that I have occupied this place contrary to law, i. e. contrary to what is right. In this he refers to what he had said in vs. 44—46. and 84 sqq. For ἄνομος cf. v. 168 (165). Schol.: ἄνομον· λείπει τὸ ὥς ὡς ἄνομον. Doederlein compares Thucyd. II, 72: δέχισθαι δὲ ἄμφοτέρους φίλους.

V. 142 sq. οὐ πάντων — πρώτης] This genitive is rightly said by the Scholiast, to depend upon εἰμί omitted with which most of the editors, and Matth. §. 316. c. agree. Hence εὐδαιμονίᾳ must be considered as the infinitive explicative and may be explained by εἰς τὸ εὐδαιμονίᾳ, cf. Matth. §. 535. b. Hermann however interprets these words thus: not he whom one would judge happy on account of his first lot, i. e. such a man as any one would call most unfortunate on account of the extent of his misfortunes. But

- πρώτης, ὥ τῆςδ' ἔφοροι χώρας. 145
 δηλῶ δ' οὐ γὰρ ἂν ὦδ' ἄλλοτρίοις
 145 ὄμμασιν εἶπον,
 κάπῃ σμικροῖς μέγας ὥρμουν.
 (ἀντιστροφή α'.)

ΧΟΡΟΣ.

- ἔξ,
 ἀλαῶν ὀμμάτων 150
 ἄρα καὶ ἦσθα φυτάλμιος,
 150 δυσαίων μακράων, ὅσ' ἐπεικάσαι;

V. 146. I formerly wrote σμικρᾶς from Reising's conj.

V. 150. MSS. except Vat. μακράων τέ θ', Brunck with Vat. μακράων θ'. Then δσ' is Bothe's conj. for ὡς in the MSS. Herm. has strangely written μακράων γ' δτ', ἐπεικάσαι; interpreting: ἐκ μακροῦ γε δυστυχῆς ὦν. In Dind. ἐξ, ἀλ. ὀμμάτων = ἀρα x. η. φ. δυσαίων; = μακράων γ', δσ' ἐπεικ.

that οὐ πρώτης μοίρας is the same as τῆς ἐσχάτης μοίρας, is observed by Eustathius p. 479, 14. (365, 28).

V. 144. δηλῶ δ' οὐ γὰρ etc.] I. e. But I plainly shew this, because etc. So 1145: δείκνυμι δ' ὦν γὰρ ὥμοσ', οὐκ ἐψευσάμην οὐδέν σε. Aj. 907: αὐτὸς πρὸς αὐτοῦ· δῆλον· ἐν γὰρ οἱ χθονὶ πηκτὸν τόδ' ἔγχος περιπετὶς κατηγορεῖ. Other examples are adduced by Matth. 630. f.

V. 146. κάπῃ σμικροῖς μέγας ὥρμουν] Schol. κάπῃ σμικροῖς μέγας· καὶ ἐπὶ εὐτελείσιν αἰτήμασιν οὐκ ἂν σφόδρα ἰκτενονεῖν μὴ ἤμην δυστυχῆς. This interpretation is correct. Ὁρμεῖν alone of itself means to ride in port. The speech of Oedipus is solemn; for its purport is this: certainly I am most ill-fortuned; for otherwise I should not have come thus aided by the eyes of another, and for the sake of a trifling gift, great and conspicuous as I am, I should not have come into this port.

V. 149. Schol. φυτάλμιος· ἀπὸ φυτῆος καὶ ἐξ ἀρχῆς τσαλός πέφυκας. This interpretation is correct and agreeable to the meaning of the word φυτάλμιος, on

which see Blomf. in gloss. Aesch. Agam. 318. As persons are said φρένας or σῶμα φύειν or γεννᾶν, who by their own nature grow in virtue of mind or strength of body, so ἀλαῶν ὀμμάτων φυτάλμιος is said by Sophocles of a man who is born blind, but not of one who is afterwards deprived of sight. And it is customary with mankind, when they see anyone suffering from any such affliction, to enquire as to the origin of the evil, whether it is from the fault of nature, or the result of some adverse accident. HERM. The proper interpretation of these words will therefore be ἀρα ἀλαῶ ὀμματα ἐφυσας, i. e. ἀρ' ἄλλος πέφυκας; Cf. Matth. §. 490. and §. 344. l. with my note on vs. 801 sq.

V. 150. δυσαίων μακράων] I. e. ἐκ μακροῦ δυστυχῆς ὦν. See the similar examples quoted on v. 1076.

Ibid. ὅσ' ἐπεικάσαι] As far as one may conjecture. δσα is used in the same manner by Thucyd. VI, 25: δσα ἤδη δοκεῖν αὐτῷ. Cf. Matth. §. 545. There is scarcely occasion for me to observe, that the note of interrogation placed after ἐπεικάσαι, only refers to the words ἀλαῶν — φυτάλμιος, while

- ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
 προςθήσεις τάςδ' ἀράς.
 περᾶς γάρ, περᾶς· ἀλλ' ἵνα τῷδ' ἐν α'- 155
 155 φθέγκτω μὴ προπέσης νάπει
 ποιᾶεντι, κάθυδρος οὗ
 κρατὴρ μελιχίων ποτῶν
 ρεύματι συντρέχει, 160
 τῷ, ξένε πάμμορ', εὖ φύλαξαι·
 160 μετᾶσταθ', ἀπόβαθι. πολ-
 λὰ κέλευθος ἐρατύνει·
 κλύεις, ὦ πολύμοχθ' ἀλᾶτα; 165
 λόγον εἴ τιν' οἴσεις
 πρὸς ἐμὴν λέσχαν, ἀβάτων ἀποβάς
 165 ἵνα πᾶσι νόμος,

V. 159. I have written τῷ with Brunck; cf. Oed. R. 511. The MSS. and Dind. τῶν, except a few which have τόν.

the other words are spoken affirmatively.

V. 151. ἔν γ' ἐμοί] As far as lies in my power, as far as my influence is concerned. Cf. Matth. §. 577.

V. 152. πρὸς θ' ἡσείεις τάςδ' ἀράς] Shall you add (viz. to those evils with which you are already oppressed) these offences on account of which you will be devoted to curses, to which you will be devoted, when you enter the untrodden wood to which you are approaching.

V. 153. Schol.: περᾶς γάρ, περᾶς· βαδίζεις γάρ εἰς ὃ οὐ προσήκει χωρίον ἐπιβαίνειν. Hermann rightly explains the whole passage thus: thou go est on, but lest thou enter that wood, in which libations are mingled with water and honey, o wretched stranger, beware for that reason; depart, go away; thou art far distant from me; dost thou hear what I say? If thou hast anything to say to me, leave the place in which thou must not stand, and approach a spot allowed

for all. Until thou have done so, abstain from speaking. ἵνα μὴ προπέσης must therefore depend on φύλαξαι. For this use of ἵνα cf. Schaeff. on Dem. pro cor. p. 279. v. 8.

V. 156 sqq. Schol.: κάθυδρος οὗ· δπουν ὕδατος πλήρης. μελιχίων ποτῶν. γλυκέων ποτῶν, ὅ ἐστι μέλιτος, οἷς μελίσσουσι τὰς θεάς. συγκιρνᾶται γάρ ταῦταις ταῖς θεαῖς ὕδατος καὶ μέλιτος κρατὴρ. Cf. 472 sq. 481.

V. 160 sq. Schol.: πολλὰ κέλευθος ἐρατύνει· οἷον πολλή·στιν ὁδὸς ἢ διαχωρίζουσα σε ἡμῶν. Αἰεὶ γὰρ νοεῖν, ὡς ἐπὶ πόρῳθεν προσεγνωθῆσιν αὐτόν, μὴ δυνάμενοι ἐπιβῆναι τῷ τόπῳ.

V. 163. λόγον εἴ τιν' οἴσεις] Elmsley compares Trach. 123: ὦν ἐπι μεμνημένα σ' αἰδοῖα μὲν ἀντία δ' οἶσω.

V. 164. πρὸς ἐμὴν λέσχαν] To our assembly, i. e. to us, who are here assembled. Cf. Ant. 159: ὅτι σύγκλητον τήνδε γερόντων προὔθετο λέσχην.

V. 164. ἀβάτων ἀποβάς ἵνα etc.] I. e. ἐκίτσε, ἵνα. So also in vss. 812. 900.

φώνει· πρόσθεν δ' ἀπερύκον.

(σύστημα.)

ΟΙΔΙΠΟΥΣ.

θύγατερ, ποῖ τις φροντίδος ἔλθῃ;

170

ΑΝΤΙΓΟΝΗ.

ὦ πάτερ, ἀστοῖς ἴσα χρη̃ μελετᾶν,
εἰκοντας ἅ δει̃ κού κατοκνοῦντας.

ΟΙΔΙΠΟΥΣ.

170 πρόσθιγέ νύν μου.

ΑΝΤΙΓΟΝΗ.

ψαύω καὶ δῆ.

ΟΙΔΙΠΟΥΣ.

ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας μεταναστᾶς.

175

(στροφὴ β'.)

ΧΟΡΟΣ.

οὔτοι μήποτε σ' ἐκ τῶνδ' ἑδράνων,
ὦ γέρον, ἔκοντά τις ἄξει.

V. 169. *κού κατοκνοῦντας* is Hermann's conj. I formerly wrote *κἀκούοντας* with Musgrave. And so Dind. MSS. *κούκ ἀκούοντας*.

V. 172. I have erased *καί* before *μεταναστᾶς* from Hermann's conj. Bruck had wrongly erased *σοί*.

V. 167. *ποῖ τις φροντίδος ἔλθῃ;* So 310: *ποῖ φρενῶν ἔλθω;* Trach. 705: *οὐκ ἔγω τάλαινα, ποῖ γνώμης πέσω.* Cf. Matth. §. 324. 8.

V. 168. Schol.: *ἀστοῖς ἴσα χρη̃ μελετᾶν. ἅ ἐκείνοι ἀσκοῦσι, τοῦτων καὶ σὲ δεῖ ἐπιμέλειαν ἔχειν.* Cf. Eur. Med. 222: *χορὶ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει.*

V. 170. *καὶ δῆ*] On the use of these particles I have treated at El. v. 310.

V. 171. *μὴ δῆτ' ἀδικηθῶ]* I. e. *μὴ δῆτ' ἀδικήσῃ με.* So Trach. 802: *μηδ' αὐτοῦ θάνατο.* Other examples are collected by Elmsl. on Eur. Heracl. 559. Matth. on Troad. 173. and Gr. Gr. §. 516.

V. 172. Schol.: *σοὶ πιστεύσας*

κατὰ τινα συνήθειαν ποιητικὴν πληθυντικὸν προειπὼν ἐνικὸν ἐπέ- ζευξεν.

Ibid. *πιστεύσας μεταναστᾶς]* I. e. *ἐπειδὴ πιστεύσας σοὶ μετανέστην.* An example of two participles thus joined is given by Herm. on Eurip. Suppl. 230 sqq.

V. 173 sq. *οὔτοι μήποτε σ'— ἄξει]* Thou need est not fear that anyone will draw thee from this place against thy will. *Τάδε ἑδράνα* are those places, which Oedipus might occupy, without violating the religious sacredness of the place. On *οὐ μή* followed by the future indicative, see vs. 848 sq. et Rost §. 135. 7. a.

ΟΙΔΙΠΟΥΣ.

175 προβῶ;

ΧΟΡΟΣ.

ἐπίβαινε πόρσω.

ΟΙΔΙΠΟΥΣ.

ἔτι;

180

ΧΟΡΟΣ.

προβίβαζε, κούρα, πόρσω· σὺ γάρ αἶτις.

ΑΝΤΙΓΟΝΗ.

ἔπεο μάν, ἔπε' ὦδ' ἀμανρῶ κώλω, πάτερ, ἃ δ' ἄγω.

ΧΟΡΟΣ.

180 τόλμα ξείνος ἐπὶ ξένης,

ὦ τλάμων, ὅ τι καὶ πόλις

185

V. 175. MSS. *ἔτ' οὖν, ἔτι προβῶ*; I have with Hermann erased *ἔτ' οὖν ἔτι*. I had formerly wrongly destroyed *ἔτι προβῶ* with Bothe and others. Dind. *ἔτ' οὖν*; X. *ἔκλιβαινε πόρσω*.

Ibid. MSS. *πρόσω*, which was first corrected by Bothe.

V. 177. MSS. *προσβίβαζε*, which Reisig first corrected. Then I have myself written *πόρσω* for *πρόσω*.

V. 178. *κούρα* = *πρόσω*. Dind.

V. 179. Hermann thinks from the antistrophe, that 4 verses have been lost after this; one spoken by Oedipus, two by Antigone, and one more by Oedipus. This forms two lines *ἀμανρῶ* = *κώλω* in Dind.

V. 180—183. are assigned to Antigone by the MSS. Reisig first appropriated them to the Chorus.

V. 175. *προβῶ*] For the better understanding the sense of this whole passage, we must bear in mind the following correct observation of Hermann: The Chorus in vs. 160 sqq. had desired Oedipus to quit the place where he then stood. Upon his hesitating whether to do so or not, his daughter advises obedience in vs. 168 sq. Thence he begins to go forward v. 170., and entreats, that no severity be practised when he has left the sacred ground. The Chorus assert that he will never be forced from that place, i. e. from that place of the country where there is no religious restraint to render it inaccessible. Reassured by this promise he asks whether he has proceeded far enough, or ought to go yet farther.

V. 176. *ἔτι*] Oedipus seems to

ask this after going a slight distance forward.

V. 177. *σὺ γάρ αἶτις*] For you, says the Chorus, know and see whither you ought to lead your father. HERM.

V. 178. *ἔπεο μάν*] So Hom. Il. V, 765: *ἄγροι μάν οἱ ἐπορσον Ἀθηναίων ἀγέλειην*. Cf. Matth. 605.

Ibid. *ἀμανρῶ κώλω*] Not infirm, as Brunck renders, as if he had read *ἀγανρῶ*, but blind. Cf. 1639: *ἀμανραῖς χερσίν*. REIS. But see note on v. 1015. ὦδε, hith. Cf. 1542: *ὦδ' ἐπισθε*.

V. 180. *τόλμα*] Persuade yourself, entschliesse dich! See El. 531. 1051. Trach. 1070. Phil. 870. 872. Fr. Jacobs in Ad-dit, ad Athen. p. 309 sq. and Matth. on Eur. Hec.

V. 181 sqq. *ὅ τι καὶ* etc.] I. e.

τέτροφεν ἄφιλον ἀποστρυγεῖν,
καὶ τὸ φίλον σέβεσθαι.

(σύνστημα.)

ΟΙΔΙΠΟΥΣ.

ἄγε νυν σύ με, παῖ,
185 ἴν' ἂν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἵπομεν, το δ' ἀκούσασμεν,
καὶ μὴ χρεῖα πολεμῶμεν.

190

(ἀντιστροφὴ β.)

ΧΟΡΟΣ.

αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρον
βήματος ἔξω πόδα κλίνῃς.

ΟΙΔΙΠΟΥΣ.

190 οὕτως;

ΧΟΡΟΣ

ἄλλης, ὥς ἀκούεις.

ΟΙΔΙΠΟΥΣ.

ἔσθῳ;

V. 186. Brunck and Hermann *εἵπομεν* and *ἀκούσασμεν*. Both readings are found in the MSS. that which I have followed in the best. Dind. τὸ δ' ἀκούσασμεν.

V. 191. Edd. vett. ἡ σθῳ; some MSS. ἡσθῳ, and so edd. Tricl. Ricc. A. ἡσθῳ, with gl. καθεσθῳ. In cod. Laur. γρ. ἡσθῳ [and so Dind.], δ καὶ

καὶ ἀποστρυγεῖν ὃ τι πόλις — ἄφιλον, καὶ τὸ φ. etc. See on v. 53. — τέτροφεν, i. e. ἔχει. Cf. Aj. 503. 1125. Oed. R. 356. 374. Trach. 117.

V. 184 sqq. παῖ, ἴν' ἂν] On the hiatus see Herm. Elem. d. M. p. 373. — The order of the words is: ἄγε με ἐκείσε, ἵνα τὸ μὲν εἵπομεν ἂν etc., lead me thither where we may be able to hear and speak in turn, i. e. to converse. So in v. 1288 (1283): λέξαι τ' ἀκούσαι τ'. Eurip. Heracl. 183: εἰπεῖν ἀκούσαι τ' ἐν μέρει πάρεστί μοι. — εὐσεβίας ἐπιβαίνοντες, i. e. εὐσεβοῦντες. See note on Philoct. 1435.

V. 187. καὶ μὴ χρεῖα πολεμῶμεν] These words do not depend upon the particles ἴν' ἂν, but are opposed to ἄγε με. But χρεῖα

πολεμεῖν is said in the same manner as in Virg. Aen. IV, 38. pugnabis amori for resistes amori. Cf. Ant. 1106: ἀνάγκη δ' οὐχὶ θυμαρχεῖον.

V. 188. αὐτοῦ] There where you are, viz. rest.

V. 188 sq. Schol.: ἀντιπέτρον· τοῦ ἰσοπέτρου, τοῦ κατ' ἴσον βεβηκότος τῇ πέτρῳ· βήματος δὲ ὅπερ ἄνω εἶπε χαλκοῦν οὐδόν. Τοῦτον δὲ τὸν πέτρον ὑποτίθεται τοῦ ἀβάτου ὄριον.

V. 190. οὕτως;] So? viz. shall I stand still? i. e. shall I remain here.

Ibid. ἄλλης, ὥς ἀκούεις] Enough, viz. hast thou proceeded, as thou hast heard already. On ἀκούεις see at v. 33.

V. 191. ἔσθῳ;] Hermann, amongst other remarks in defence

ΧΟΡΟΣ.

λέχριός γ' ἐπ' ἄκρου λάου βραχὺς ὀκλάσας.

ΑΝΤΙΓΟΝΗ.

πάτερ, ἐμὸν τόδ' ἐν ἡσυχίᾳ βάσει βάσιν ἄρμουςαι,

ΟΪΔΙΠΟΥΣ.

195 ἰὼ μοι μοι.

ΑΝΤΙΓΟΝΗ.

γεραὸν ἐς χεῖρα σῶμα σὸν

200

προκλίνας φίλιν ἐμάν.

βέλτιον. Cod. Ven. σῶ, for which Br. edited ἡ σῶ, changing it afterwards to ἡ ἐσθῶ. HERM. I now assent to Hermann's arguments. I have also followed him in throwing out ἡ.

V. 192. ἄκρου = λάου Dind. and ἐν ἡσυχίᾳ = βάσει.

V. 193. Hermann and others have edited ἐν ἀσυχίᾳ from conjecture, which seems to me unsuitable to the passage. I have therefore retained the common reading, although it seems to violate the metre. ἄρμουςαι was first restored by Hermann on the authority of Elmsley. MSS. ἀρμόσαι.

V. 196. γεραὸν I have written with Dindorf. MSS. γεραιόν, though they have γεράον rightly in v. 238.

of the verb ἐσθῶ, well observes, that ἐσθῶ is properly used in its passive sense, which is extremely suitable. For Oedipus seems to ask whether he ought to be settled in his seat by his daughter, as a blind man requires assistance in finding his seat. Hence he says above v. 21. κάθιζε νῦν με and 11. ἐξίδρυσον.

V. 192. λέχριός γ' — ὀκλάσας] Elmsley thinks the genitive λάου contrary to analogy. It is however acknowledged by Herodian, as quoted by the Scholiast and Suidas. The sense is: sitting low down obliquely (for the rock was at the side of Oedipus) on the edge of that stone. For I should not, with Brunck and Reisig, understand the legs as slightly bent, but very much so, on account of the extreme lowness of the seat. How the former interpretation can be borne, I do not see. The other is confirmed by Eur. Heracl. 613: τὸν μὲν ἄφ' ὤψηλῶν βραχὺν ὤκασε. Nor is there a very dissimilar use of this verb

in vs. 294 (290 ed. m.). 880 (877). Whether Oedipus has to ascend or descend, is not clear. There was in that place a rock, not of sufficient height to form a seat, but somewhat lower, at the end of which the Chorus desires Oedipus to seat himself. HERM. Phrynichus at Bekk. p. 56. ὀκλάσαι· τὰ τὰ γόνατα ἐγκάμψαι ἐγκαθίζοντα. It does not occur elsewhere in the tragedians. ELMSL. βραχὺς ὀκλάσας belongs to the same idiom as ταχὺς ἔρπει, and other similar phrases, on which see at Phil. 1062.

V. 193. πάτερ, ἐμὸν τόδ'] Viz. τὸ καθίζειν σε.

V. 193 sqq. ἐν ἡσυχίᾳ — φι-λίαν ἐμάν] Gently accommodate thy step to mine, inclining thine aged body to my hand. ἐν ἡσυχίᾳ is similar to ἐν ἡσυχίᾳ above v. 82.

V. 195. ἰὼ μοι μοι] Oedipus feels how unhappy a calamity blindness is, when he finds himself unable to approach that seat in a rocky and uneven place, without the assistance of his daughter. HERM.

ΟΙΔΙΠΟΥΣ.

ὦ μοι δύσφρονος ἄτας.

ΧΟΡΟΣ.

ὦ τλάμων, ὅτε νῦν χαλῆς,
200 αὐδασον, τίς ἔφυς βροτῶν,
τίς ὁ πολύπρονος ἄγει, τίν' ἄν
σοῦ πατρίδ' ἐκπυθόμεαν;

205

ΟΙΔΙΠΟΥΣ.

ὦ ξένοι,
ἀπόποτολις· ἀλλὰ μή,

ΧΟΡΟΣ.

205 τί τόδ' ἀπεννέπεις, γέρον;

ΟΙΔΙΠΟΥΣ.

μῆ, μῆ. μῆ μ' ἀνέρη τίς εἰμι,
μηδ' ἐξετάσῃς· πέρα ματεύων.

210

ΧΟΡΟΣ.

τί τόδ' ;

V. 208. τί τόδ' ; αὐτὰ is my own emendation, followed by Dind. MSS. τί τόδε; δεινά. Brunck τί τόδ' οὖν; δεινά. The adjective αἰνός is used by Soph. Aj. 687.

V. 198. ὦ μοι δύσφρονος ἄτας] That Oedipus means his blindness, and not the crimes of which he was the unwilling author, is self-evident, and rightly observed by Hermann.

V. 199. Schol.: ὅτε νῦν χαλῆς· ὅτε νῦν εἰκὺς καὶ οὐκ ἀντιτείνεις τῷ ἐξελεῖν. λέγει δὲ ἐκ τοῦ ἱεροῦ.

V. 200 sqq. τίς ἔφυς βροτῶν — ἐκπυθόμεαν] Sophocles has at greater length expressed in these three verses, what has been included in one by Simonides, already quoted by Reisig, in Jacobs Anth. Gr. V. I. p. 72. epigr. LXVIII: εἰπόν, τίς τίνος, ἑσεί, τίνος πατρίδος etc. Add below v. 571 sq. (570 sq.). For τίς ἔφυς βροτῶν signifies τίς βροτῶν εἰ τὴν θύσιν (Aj. 1260.), i. e. τίς βροτῶν σε ἔφυσε; (cf. 208—211.) τίνος εἰ; is a yet briefer interrogative. Then

τίς ὁ πολ. ἄγει means: who art thou, who art led on, oppressed by such evils? Unless it is better to follow Musgrave, who interprets it, livest, poorest life. See on Oed. R. 775 (748 ed. m.). In two words, τίς εἰ; The last words τίν' ἄν — ἐκπυθόμεαν are expressed with a redundancy similar to that in Philoct. 222: ποίας πάτρας ὑμᾶς — τύχοιμ' ἄν εἰπῶν; i. e. τίνος πατρίδος εἰ;

V. 204. Schol.: ἀπόποτολις· ἐρημος καὶ ἀπολις εἰμι. ἀλλὰ μὴ· τοῦ ἐξῆς· ἀλλὰ μὴ με ἀνέρη τίς εἰμι, μηδὲ ἐξετάσῃς. ἐμπαθὲς δὲ τὸ χωρίον, τῶν μὲν σπενδόντων μαθεῖν, τοῦ δὲ κατοκνεύοντος λέγειν. Οἱ δὲ διὰ βραχέων ἀκούοντες τὰλλα συμβάλλουσιν. οὐδὲν δὲ θαυμαστὸν ἐπίστασθαι τοὺς Ἀθηναίους τὰ ἐν Θήβαις πρᾶττόμενα, μάλιστα οὕτως ἐπισήμων οὕτων τῶν κατὰ τὴν Σφίγγα.

ΟΙΔΙΠΟΥΣ.

αἰνὰ φύσις.

ΧΟΡΟΣ.

αὔδα.

ΟΙΔΙΠΟΥΣ.

τέκνον, ὦ μοι, τί γεγώνω;

ΧΟΡΟΣ.

210 τίνος εἰ σπέρματος, ὦ
ξένη, φώνει, πατρόθεν.

215

ΟΙΔΙΠΟΥΣ.

ὦ μοι ἐγώ, τί πάθω, τέκνον ἐμόν;

ΑΝΤΙΓΟΝΗ.

λέγ', ἐπείπερ ἐπ' ἔσχατα βαλνεις.

ΟΙΔΙΠΟΥΣ.

ἀλλ' ἐρῶ. οὐ γὰρ ἔχω κατακρυφάν.

ΧΟΡΟΣ.

215 μακρὰ μέλλετον, ἀλλὰ τάχυνε.

ΟΙΔΙΠΟΥΣ.

Αἰτοῦ ἴστε τίν' ;

220

ΧΟΡΟΣ.

ὦ. ἰοὺ ἰοῦ.

V. 210—211. one verse in Dind.

V. 215. μέλλετον — τάχυνε is Hermann's conj. MSS. μέλλει' — ταχύνετε

V. 216. Reisig first saw that ἀπόγονον, which is found after τίν' in the MSS., is spurious. Then I have written ὦ. ἰοῦ, ἰοῦ with Herm. MSS. ὦ ὦ ἰοῦ. Dind. reads, ἴστε τιν' ἔξ; X. ὅσσῳ.

V. 208. Schol.: ἡ ἐμὴ γέννα δεινὴ ἴσθι καὶ ἀθλία.

V. 210sq. τίνος εἰ σπέρματος — πατρόθεν] Of what descent art thou on the father's side. Πατρόθεν, i. e. πρὸς πατρός, is put for πατρίον. So Hom. II. X, 68: πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον.

V. 212. τί πάθω] What shall I do. So Hom. II. XI, 404. Trach. 973. Cf. Valck. on Eur. Phoen. 902. Blomf. on Aesch. Pers. 909.

and Pflugk on Eur. Hec. 614.

V. 213. λέγ', ἐπείπερ — βαλνεις] Say, since thou art in the last extremities. For when he had once let fall the confession that his family was a polluted one, he was now hindered from concealing the fact of his own crime. HERM.

V. 214. Schol.: κατακρυφάν· ἀποφυγὴν τοῦ μὴ εἰπεῖν.

V. 216. Αἰτοῦ ἴστε τίν'] I. e. ἔχοντά τινα Αἰτοῦ. But the Scho-

ΟΙΔΙΠΟΥΣ.

τό τε Λαβδακιδᾶν γένος;

ΧΟΡΟΣ.

ὦ Ζεῦ.

ΟΙΔΙΠΟΥΣ.

ἄθλιον Οιδιπόδαν;

ΧΟΡΟΣ.

σὺ γάρ ὄδ' εἴ;

ΟΙΔΙΠΟΥΣ.

δέος ἴσχετε μηδὲν ὅς' αὐδῶ.

ΧΟΡΟΣ.

220 ἰώ, ὦ ὦ.

ΟΙΔΙΠΟΥΣ.

δύσμορος.

ΧΟΡΟΣ.

ὦ ὦ.

ΟΙΔΙΠΟΥΣ.

θύγατερ, τί ποτ' ἀντίκα κύρσει;

225

ΧΟΡΟΣ.

ἔξω πόρῳ βαίνετε χώρας.

V. 220. Hermann assigns this whole verse to the Chorus from conjecture. Dind. reads ὦ ὦ ὦ.

liast observes: εὐ διατέθεται γνωριζόμενον ὑπὸ τῶν Ἀθηναίων Οιδιπόδα, ὑπὲρ τοῦ μὴ γενεαλογοῦντα ἀνωθεν ἐνοχλεῖν αὐτὸν τοῖς θεωμένοις. ἀλλ' ὄγε Εὐριπίδης τοιοῦτος. ἐν γούν ταῖς Ἰκέτιαι [v. 104 sqq.] τὸν Θησέα ὑποτίθεται τοὺς περὶ τὸν Ἀδραστον ἀγνοοῦντα ἔνεκα τοῦ μηκύναι τὸ δρᾶμα.

V. 218. Οιδιπόδαν] On this form of the accusative see Valck. on Phoen. 820.

V. 219. Schol.: δέος ἴσχετε μηδὲν· ὅσα, φησί, λέγω περὶ τούτων, μηδὲν φοβέσθε. Cf. Matth. §. 421, not. 4. But Erfurdt rightly observes that the inhabitants of Co-

lonus feared the wrath of the Gods, because they had given reception to a man defiled with impiety.

V. 221. Schol.: τί ποτ' ἀντίκα κύρσει· τί προβήσεται ἡμῖν. ὁρῶ γὰρ τούτους μυσαττομένους με. For κύρσει Neuius compares Phil. 275. Eur. Hec. 679: ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ. Seidl. on Iph. T. 741.

V. 222. Schol.: ἔξω — χώρας· ἀκούσαντες τὰ κατ' αὐτὸν αἰτιοῦσιν ἐξίέναι τοῦ χωρίου. φησὶν οὖν ὁ Οιδίπους, ὅτι πρότερον ὑπέσχεσθε τὸ μὴ ἐκβαλεῖν με. οἱ δὲ φασὶν, οὐδέμινά τίς ἐρχεται τοῖς προσπαθοῦσιν ἀντιτιμωρομένοις. καὶ ἡμεῖς

ΟΙΔΙΠΟΥΣ.

ἀ δ' ὑπέσχεο ποῖ καταθήσεις;

ΧΟΡΟΣ.

οὐδενὶ μοιραδία τίσις ἔρχεται

225 ἂν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά- 230

ταις ἐτέραις ἐτέρα παραβαλλομέ-

να πόνον, οὐ χάριν ἀντιδίδωσιν ἔ-

χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος

αὐτῆς ἄφορμος ἐμᾶς χθονὸς ἔκθορε,

230 μὴ τι πέρα χρέος 235

ἐμᾶ πόλει προσάψῃς.

V. 224. *μοιραδία* I have written from Lb. To this we are led by the various corrupt readings in many of the best MSS. Vulg. and Dind. *μοιριδία*.

V. 225. I have written *ἂν* for *ῶν* from conjecture.

οὐδ' ἀπατηθέντες ὑπὸ σοῦ ἐν μέρει ἀπατῶμέν σε, πέφρασαι δὲ δύνα-
τῶς.

V. 223. *ποῖ καταθήσεις;*] Musgrave: how will you pay or discharge? So below v. 476: *τὸ δ' ἐνθεν ποῖ τελευτήσαι με χρῆ;* Cf. 383. SCHAEF. This form of speaking is derived from the phrase *ἂ μὴ κατέθου μὴ ἀνέλῃ*. Cf. Plato de Legg. XI. p. 915.

V. 224 sq. *οὐδ' ἐν* — *τὸ τίνειν*] *ἂν* is evidently put for *ῶν*, as in v. 13. Ant. 1057. Oed. R. 580. Aj. 1085. The sense is therefore: a destined punishment falls to no man's lot, when he repays, retaliates injuries formerly suffered. On *τίνειν τὰ πάθη* cf. v. 1203., on *ἐρχομαι* *τινι* note on Phil. 141. Hermann thinks that by *μοιραδία* *τίσις* is meant that the punishment of a just revenge is arranged by no fatal necessity.

V. 225 sq. Schol.: *ἀπάτα δ' ἀπάταις*· ἡ δὲ ἀπάτη, *φησί*, *παραβαλλομένη καὶ ἀντιστοιχῶν* *ἐτέραις ἀπάταις τῷ προαπατήσαντι* *πόνον ἔχειν ἀντιδίδωσι καὶ οὐ χάριν*. καὶ αὐτοὶ οὐδ' ἐμᾶς πόλει προσάψῃς· *προσάψῃς*· αὐτὸν καὶ ἐπηγγέλλεται τὴν ἀσφάλειαν αὐτῷ ἀπατῶμενοι καὶ οὐ

πρότερον ἐπεγνωκότες, ὅτι οἰκείοις ἐνέχεται μίσμασι. *περὶ τὴν αὐτὴν ἐπόθεσιν καὶ τὸ* (Eur. Hipp. 612.) *ἡ γλῶσσ' ὁ μῶμος*· ἡ δὲ φρὴν *ἀνὼμοτος*. One fraud given in payment for another, is wont to give trouble, not a favour. You would more clearly say: he who, deceived by another, deceives him in turn, does not make him an agreeable, but an unpleasant return. HERM. On the infinitive *ἔχειν* see Matth. §. 535. not. I. So in v. 537.

V. 228 sq. *σὺ δὲ τῶνδ' — ἐκθόρε*] The phrase *τῶνδ' ἐδράνων ἔκτοπος* is similar to those phrases treated on by Matth. §. 339. and signifies *ἐκ τῶνδ' ἐδράνων συθείς*. Then *ἄφορμος*, i. e., as the Scholiast well interprets, *ἀφορμηθεὶς ἐκθόρε*, is a pleonastic form of expression, suitable to the tragedians, and found in those passages in which something is to be deeply impressed upon the minds of the auditors. Cf. note on Oed. R. 188 sq.

V. 230 sq. *μὴ τι* — *προςάψῃς*] Rightly Brunck: do not any longer be troublesome to my city, except that Erfurdt more correctly observes that *πέρα* is added, because Oedipus had already been

ANTIGONE.

- ὦ ξένοι
αἰδόφρονες, ἀλλ', ἐπεὶ
γεράον πατέρα τόνδ' ἐμὸν
οὐκ ἀνέτλατ' ἔργων
- 235 ἀκόντων ἄντοντες ἀνδάν, 240
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,
ὦ ξένοι, οἰκτεῖραθ', ἃ
πατρὸς ὑπὲρ τοῦμοῦ μόνου ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
- 240 ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι· ἐν ὑμῖν ὥς θεῶ
κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε
τὰν ἀδόκητον χάριν.

V. 233. πατέρα γεράον Dind.

V. 243—244. One line in Dind.

troublesome to the citizens by entering the sacred wood.

V. 232 sq. ὦ ξένοι αἰδόφρονες] O strangers, who flourish in the glory of hospitality. On the adjective placed after its substantive see at v. 7 sq., on αἰδώς in the sense of clemency or pity, at v. 1268 (1263). Elmsl. on Eur. Heracl. 461. and Müller on Aesch. Eum. p. 134. The particle ἀλλά, as Hermann has observed, does not refer to the verb οἰκτεῖρατε, but to the pronoun ἐμέ, and it is repeated on account of so many words intervening.

V. 233 sqq. ἐπεὶ — ἀνδάν] Because you have not borne (i. e. have repulsed with religious dread) this my aged father, when you heard him detail what he had unwillingly committed. On the use of the adjective ἄκων I have treated ad Oed. R. 1206.

V. 239 sqq. ἄντομαι — προφανεῖσα] Nothing could have been invented more beautiful, or more effective in persuading the old men than the modest countenance and downcast eye of a virgin, for δμμάτων ἐν ἀχρηνίας ἐρῶει πᾶς Ἀφροδίτα. But

the same poet, to remove all suspicion of forwardness, adds even greater beauty in the words: ὥς τις ἀφ' αἵματος ὑμετέρου προφανεῖσα, signifying that modesty with which children look upon their parents. For even the manners of Greece forbade the women to look boldly upon men with whom they were not connected. Νόμος γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίον, says Euripides, whom Musgrave has called to mind. Some pretty sayings of the poets on this subject, collected together by Th. Gataker Advers. p. 503. will please the reader. REISIG.

V. 241 sq. τὸν ἄθλιον — κῦρσαι] Viz. ἄντομαι, I implore you, that the wretched may obtain your pity. Cf. Matth. §. 535. b. not.

V. 242 sq. ἐν ὑμῖν κείμεθα] So Oed. R. 314. ἐν σοὶ γὰρ ἔσμεν. Matth. §. 577.

V. 244. τὰν ἀδόκητον χάριν] That these words are referred by the article to v. 227: πόνον, οὐ χάριν ἀντιδίδωσιν, is observed by Reisig. Jacobs observes that ἀδόκητον increases the favour of the kindness.

- 245 πρὸς σ' ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
 ἢ τέκνον, ἢ λέχος, ἢ χρέος, ἢ θεός.
 οὐ γὰρ ἰδοῖς ἂν ἀθρῶν βροτόν, ὅστις ἂν,
 εἰ θεὸς ἄγοι, φυνγεῖν δύναιτο.

ΧΟΡΟΣ.

- 250 ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
 οἰκτερόμεν καὶ τόνδε συμφορᾶς χάριν, 255
 τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
 φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙΔΙΠΟΥΣ.

- τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
 255 μάτην ῥεούσης ὠφέλημα γίγνεται,
 εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
 εἶναι, μόνας δὲ τὸν κακούμενον ξένον

V. 247. βροτόν, * * = ὅστις ἂν, εἰ θεὸς = ἄγοι Dind.

V. 245. πρὸς σ' ὃ τι — ἐκ σέθεν ἄντομαι] On the preposition thus disjointed from the noun to which it refers, by the insertion of a pronoun, cf. Matth. §. 465. n. 3. and Philoct. 468 sq. Although ἐκ σέθεν can only be referred to τέκνον, yet, as Hermann rightly observes, it is for this very reason better suited to the agitated state of mind in which Antigone now is.

V. 246. ἢ λέχος, ἢ χρέος, ἢ θεός] Λέχος means a wife, as in Trach. 27. and the examples adduced on Philoct. 669. Hermann thinks that by χρέος is meant a necessity, a necessary thing, which one can ill do without, and is therefore partial to; more briefly therefore χρήματα, as Reischig interprets. By θεός the Penates or domestic Gods appear to be meant, as Reischig observes.

V. 247. οὐ γὰρ ἰδοῖς ἂν ἀθρῶν βροτόν] For you would not see, if you were diligently to look around, a mortal. Ἀθρῶν is considered a redundant addition by Lob. on Aj. 882.

V. 248. εἰ θεὸς ἄγοι] Ἀγείν is used of the most cogent necessity, as in 998: θεῶν ἀγόντων. Cf. Valck. on Eur. Hipp. 1436. Antig.

624: ὅτω φρένας θεὸς ἄγει πρὸς αἶταν. The same sentiment is found in El. 696 sq. and a similar one in Aj. 456. REISIG.

V. 252. τὰ δ' ἐκ θεῶν] See my note on Aj. 193.

V. 252 sq. Schol.: οὐ σθένοιμεν ἂν φωνεῖν· ἀλλ' ἱμμένοντες τοῖς λεχθεῖσιν. λέγομεν δὲ τὸ ἀναστῆναι τοῦτον τοῦ ἱεροῦ, μὴ μολύνειν αὐτό.

V. 254. Schol.: τί δῆτα δόξης· ὡς μάτην τῆς περὶ τῶν Ἀθηνῶν κατεχούσης δόξης, ὅτι ἄρα φιλοκτερόμεν τις εἴη καὶ ἱκεταδόκος. καὶ ὁ Κυρηναῖος (Callimachus): οὐ νεκεν οἰκτερεῖν οἷδε μόνῃ πολιῶν, ἐν τῷ τέλει τοῦ β τῶν Ἀττιῶν.

V. 255. μάτην ῥεούσης] These words contain the same redundancy as that by which ὕψιστον is added in v. 1670. See on Ant. 59.

V. 256. θεοσεβεστάτας] To this virtue Oedipus bears witness in vs. 1125 sqq. (1120 sqq.), Aeschylus Eum. 867: χῶρας μετασχεῖν τῆςδε θεοφιλεστάτης. Pericles in Thucyd. II, 41. Demosth. or. Lept. §. 90. Wolf, Isocr. de permutat. p. 314. B. C. H. ST. and others. REISIG.

V. 257. μόνας] Rightly Er-

- σώζειν οἶας τε, καὶ μόνας ἀρκεῖν ἔχειν,
 κᾶμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάρθρων
 260 ἐκ τῶνδ' ἐμ' ἐξάραντες εἴτ' ἐλαύνετε,
 ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε
 σῶμ', οὐδὲ τάργα τᾶμ'. ἐπεὶ τὰ γ' ἔργα μου
 πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
 εἴ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν,
 265 ὦν οὐνεκ' ἐκφοβεῖ με· τοῦτ' ἐγὼ καλῶς

furd: above other cities. Cf. Oed. R. 299. But the Schol.: ἐπεὶ καὶ ἔλεον βωμὸς ἐν Ἀθήναις ἴδρυνται.

V. 259. κᾶμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες] The speech of Oedipus runs thus: what avails a reputation which falls away quickly, if men say that Athens is both pious, and wont to render assistance to the wretched, and I experience no such conduct? Oedipus expresses this in such a manner that he does not, as would be expected, make use of a negative enunciation, κᾶμοί γε ταῦτ' οὐκ ἔστι in the latter member, but uses a second interrogation. HERM. Cf. Plato Crit. p. 53 extr.: λόγοι δὲ ἑκείνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; But κᾶμοί γε — ἐστίν, οἵτινες is put for κᾶμοί γε ποῦ ταῦτ' ἐστὶ παρ' ὑμῶν, οἵτινες etc. Similar examples are quoted by Matth. §. 481. not. 1. Ταῦτα i. e. τὰ λεγόμενα.

V. 259 sq. οἵτινες — ἐξάραντες εἴτ' ἐλαύνετε] Who have first removed me from inaccessible places, so that I might remain here, then expel me altogether. On εἴτα see vs. 277 (273). 914 (911). 1005 (1002). Ant. 496. and note on Oed. R. 447. with Matth. §. 566. 3.

V. 261. οὐ γὰρ δὴ τό γε σῶμ'] Sc. δείσαντες. — For his body was certainly an object of contempt or pity rather than of fear. Hence in v. 285 (281): μηδὲ μου — ἀτιμάσης. REISIG.

V. 262 sq. ἐπεὶ τὰ γ' ἔργα — δεδρακότα] Sophocles has, in an unusual, but more forcible and expressive manner, written τὰ ἔργα μου πεπονθότα ἐστὶ etc., in this sense: for the crimes laid to my charge were rather those of one suffering, than inflicting injury. Similar is the expression in Oed. R. 1190: γάμον τεκνοῦντα καὶ τεκνούμενον. See also my note on v. 1342.

V. 264. εἴ σοι — λέγειν] This is briefly spoken to this effect: which you would understand, if I were permitted to explain to you the matters concerning my mother and father. REISIG compares v. 1196 (1191): πατρῶα καὶ μητρῶα πῆμαθ' ἀπαθες.

V. 265 sq. ὦν οὐνεκ' — ἐξοιδά] I. e. on account of which deeds, I know well, you abhor me, i. e. you evidently detest me. For in this sense the words τοῦτ' ἐγὼ κ. ἐξοιδά are added to expressions, of the truth of which no doubt is admitted. Cf. vs. 359. 452. and my note on Phil. 414. ed. sec. But ὦν does not refer to τὰ μητρὸς etc., but to τὰ ἔργα, as any one will perceive who remarks that the Chorus is here supposed to be ignorant of the deeds of his parents. Examples of the relative pronoun referring to a more distant noun are adduced by REISIG h. l. p. 224. Add Phil. 268. But ὦν must be distinguished from the other words by pronunciation, so that it may be considered as put nearly in the same sense as the demon-

- ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
 ὅστις παθὼν μὲν ἀντέδρων, ὥστ', εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγιννόμην κακός ;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἱν' ἰκόμην,
 270 ὑφ' ᾧν δ' ἔπασχον εἰδόντων ἀπωλλύμην.
 ἀνθ' ᾧν ἰκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
 ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε,
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς

strative pronoun usually bears, as in Phil. 268.

V. 266. καίτοι πῶς ἐγὼ κακὸς φύσιν] This is also briefly put for: καίτοι πῶς ἐκφοβεῖ με ὡς κακὸν φύσιν ὄντα. But κακὸς φύσιν, as Bothe rightly observes, is applied to one who is led to the commission of crime by his own evil nature, not by fortuitous circumstances.

V. 267 sq. ὅστις — κακός] Who in the first place only avenged an injury received, so that even had I done so with knowledge of the person, I should not have been wicked. For the whole purport compare 229 (224) sqq. Hermann rightly observes that the particle μὲν refers to the omitted part of the sentence δρῶν δὲ οὐκ ἤδη οὖς δρῶν, but that it thus is nevertheless contained in what he adds, νῦν δὲ etc. For the imperfect ἔπρασσον cf. v. 952. Oed. R. 125. 432. Ant. 260 sq. 906. Add Pflugk on Eur. Hel. 937. So also the Latins. Cf. Matth. on Cic. Epist. CXXXI, 1. and on Catil. II, 2. 3.

V. 269. νῦν δ'] Atqui. So O. R. 263. Aj. 450. 1060. El. 335. Cf. Matth. §. 607. And the Latins in the same manner sometimes, though rarely, use nunc vero. So Ter. Ad. III, 2, 41. and M. Tullius ad Quintum fratrem I, 1, 88. 93. — For the phrase ix. Iv' ix. see Matth. §. 486. not. 2. and on vs. 548 (547) below. Add Herm. on Vig. p. 709. Seidl. on Eur. El. 1117. and Blomf. gloss. Aesch. Ag. 66.

V. 270. εἰδόντων ἀπωλλύμην]

I. e. ὑπὸ τούτων εἰδόντων ἀπωλλύμην. For Oedipus had been exposed to perish, by order of his parents. See Oed. R. 1173 sqq. On ἀπωλλύμην see at Oed. R. 1454 (1420). Cf. Rost. §. 116. not. 5. p. 573 sq.

V. 271. ἀνθ' ᾧν] Quare. So Oed. R. 264.

V. 272. ὥσπερ με κἀνεστήσαθ'] Musgrave: upon the same conditions as you called me out of the wood. For ἀνιστάναι (above v. 260. we have ἐξείρειν in that sense) is said of him, who bids a suppliant rise up and quit a sacred place, as if intending to render him assistance. See below v. 1286 (1281). Cf. Wasse on Thucyd. I, 133. The editors compare Thucyd. I, 128: οἱ Λακιδαιμόνιοι ἀναστήσαντες ἐκ τοῦ ἱεροῦ τῶν Κιλώτων ἱκέτας, ἐπαγαγόντες δῖεφθειραν. and I, 126. 136. III, 28. Bothe, on the contrary observes: Ἀνιστήσατε signifies you have raised up, i. e. you have consoled, you have given me hope. He refers to v. 176 sq. So δρᾶσθαι in v. 394: νῦν γὰρ θεοὶ σ' δρᾶσθαι, πρόσθε δ' ὥλλυσαν. On καί, referring to ὧδε σώσατε, see at v. 53.

V. 273 sq. μὴ — μηδαμῶς] Reisig well interprets: do not, while you bestow your care upon the worship of the Gods, dishonour them by your conduct. By which Oedipus means this: but beware, lest while you expel me in order to shew your respect for the Gods (256.), you neglect the honour of the Gods themselves, by which he

- μοῖραν ποιεῖσθε μηδαμῶς· ἡγείσθε δὲ
 275 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φνυγὴν δὲ του 280
 μήπω γενέσθαι φωτὸς ἀνοσίου. τὰδ' οὖν
 ξυνεῖς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
 280 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον,
 ῥύου με ἀκαφύλασσε, μηδὲ μου κάρα 285
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκα γὰρ ἱερὸς εὐσεβῆς τε, καὶ φέρων

V. 274. μοῖραις Dind.

V. 277 sq. ἀνοσίου· τὰδ' οὖν ξυνεῖς σὺ is from Dindorf's conjecture. MSS. corruptly read ἀνοσίου βροτῶν. ξὺν οἷς σύ etc.

V. 283. ἱερὸς Dind.

chiefly means Jupiter ξένιος and ἰκέσιος, and Apollo (86 sq.).

Ibid. τοὺς θεοὺς — μηδαμῶς] οὐδαμῶς ποιεῖσθαι τινα μοῖραν seems to be the same as ποιεῖσθαι τινα ἐν οὐδεμίᾳ μοίρᾳ, to hold a person in no honour. Phil. 498 sq.: τοῦμόν ἐν σμικρῷ μέρει ποιοῦμενοι. Herod. II, 172: ἐν οὐδεμίᾳ μοίρᾳ μεγάλην ἔχον. If any one feel displeased with the accusative τοὺς θεοὺς, let him compare vs. 223. 584. SCHAEF.

V. 276 sq. φνυγὴν δὲ — ἀνοσίου] The same sentiment is inculcated in v. 252 sqq. (247 sqq.).

V. 278 sq. σὺ μὴ — ὑπηρετῶν] Do not, he says, disgrace the glory of Athens by your own wickedness. CAMER. The Scholiast interprets it by ἀφάνιζε. Elmsley καταίσχυνε. All which explanations come to the same thing and may be easily deduced from the true meaning of the verb. Yet I cannot think that Sophocles would have used this verb thus, unless he had consulted the clearness of the sentence by adding the words ἔργοις ἀνοσίοις ὑπηρετῶν. DINDORF. Athens does not here seem to be styled εὐδαίμων so much on account of its wealth and resources, as its glory, of which mention is made v. 258 sqq. So πράσσειν εὐτυχῶς is used in Ant. 701.

V. 280. Schol.: ἐχέγγυον,

ἀσφαλῆ.— Ἐχέγγυος, which signifies a surety who stands to his promises and is worthy of credit, here seems to be used of one who relies on the promise of another. Nor is this strange, since one who has a pledge of promise, as this word properly denotes, is equally the person in whom others trust, and who himself trusts to others; as this very phrase to have credit, is also ambiguous, and capable of being expressed in Greek either by πιστεύειν or πιστεῦσθαι. But Oedipus refers to the words of the Chorus 174 sq. (171 sq.). HERM. Oedipus says the same thing in this sense as in v. 272: ὥσπερ με etc. But cf. Oed. R. 276: ὥσπερ μ' ἄραϊον ἔλαβες, ὡδ', ἀναξ, ἱερῶ.

V. 281 sq. μηδὲ μου — ἀτιμάσης] See on v. 261.

V. 283. ἱερὸς εὐσεβῆς τε] He seems to call himself ἱερόν, because he was ἰκέτης, i. e. because he was delivered up to the Gods (cf. 634.); εὐσεβῆ, because he had come to the sacred places in obedience to the oracle of Apollo. Cf. vs. 46. 86 sqq. 142 (140).

V. 283 sq. Schol.: καὶ φέρων ὄνησιν ἀστοις· ἱερὴ γὰρ, ὡς ἔσται ποτὲ αὐτοῖς ἔχθρα πρὸς Θεοβαλούς, ἐν ᾗ κρατήσουσιν αὐτὸν διὰ τὸ τάφον αὐτοῦ παρ' Ἀθηναίους τυγχάνειν. ἦν γὰρ τι λόγιον,

- 285 ὄνησιν ἀστοῖς τοῖςδ' ὅταν δ' ὁ κύριος
παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμῶν,
τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟΡΟΣ.

- ταρβεῖν μὲν, ὃ γεραιέ, τάνθυμῆματα
πολλή' στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γάρ
290 οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆςδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295

ΟΙΔΙΠΟΥΣ.

καὶ ποῦ "σθ' ὁ κραίνων τῆςδε τῆς χώρας, ξένοι;

ΧΟΡΟΣ.

πατρῶον ἄστν γῆς ἔχει· σκοπὸς δέ νιν,
ὅς καμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

ΟΙΔΙΠΟΥΣ.

- 295 ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπῆν
ἦ φροντίδ' ἔξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300

ἐν ἧ ἂν ταρῇ χώρα, ἐκείνην μηδὲν
κακὸν πείσεσθαι ὑπὸ Θεβαίων.

V. 284 sq. ὅταν δ' ὁ κύριος
παρῇ τις] I. e. is aliquis, pe-
nes quem potestas est. For he
speaks as if ignorant who he is,
having heard that it was Theseus
not from the Chorus, but from the
traveller [See on Oed. R. 107.].
Brunck, moreover, has rightly
joined ὑμῶν with the following
words, which the former critics had
referred to the preceding. For
Oedipus requires one, who has
the power of taking cognizance of
the matter, and therefore styles him
κύριον: and as no one but the king
of the country can have this power,
he naturally adds ὑμῶν ὅστις ἐστὶν
ἡγεμῶν. HERM.

V. 286 sq. τὰ δὲ μεταξὺ τού-
του] Interea vero. Cf. Matth.
on Eur. Her. 433. and Doeder-
lein, Brachyl. p. 15. — κακός, i.
e. breaking the faith pledged
to me.

V. 288. ταρβεῖν] To reve-

rence. So Hom. Od. XVIII, 391.
DOED. The verb θαρσεῖν takes
the same construction. See on v.
648. τάνθυμῆματα, monita,
admonitiones. Cf. 1199 (1194).

V. 290. βραχέσι] οὐ βραχέσι
λόγοις does not mean in a long
speech, but with not trifling
words. For βραχὺς also signifies
small, slight, humble, weak;
see on v. 197 (192). [Add 880
(877).] HERM. ὠνόμασται,
enunciata; see on Eur. Iph. Aul.
1068. MUSGR.

V. 290 sq. τοὺς δὲ — δει-
δέναι] ἀνακτεῖς seems to refer to
Theseus alone. So in v. 884 (881):
γὰς πρόμοι. 1087 (1082): γὰς τὰςδε
δαμόνχοις.

V. 292. ὁ κραίνων χώρας]
Oed. R. 14: ὁ κρατύνων Οἰδίπους
χώρας ἐμῆς. So in Latin potens.
Cf. comm on Hor. l. od. 3, 1.

V. 293. πατρῶον ἄστν γῆς]
So Ant. 937: ὃ γῆς Θήβης ἄστν
πατρῶον.

ΧΟΡΟΣ.

καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθῆται τὸ σόν.

ΟΙΔΙΠΟΥΣ.

τίς δ' ἔσθ' ὃ κείνῳ τοῦτο τοῦπος ἀγγελῶν;

ΧΟΡΟΣ.

μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
 300 φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος αἰών,
 θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σόν 305
 ὄνομα διήκει πάντας, ὥστε, καὶ βραδὺς
 ἔρπει, κλύων σου δεῦρ' ἀφίξεται ταχύς.

ΟΙΔΙΠΟΥΣ.

ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὐτοῦ πόλει
 305 ἐμοὶ τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;

ΑΝΤΙΓΟΝΗ.

ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310

ΟΙΔΙΠΟΥΣ.

τί δ' ἔστι, τέκνον Ἀντιγόνη;

ΑΝΤΙΓΟΝΗ.

γυναιῖχ' ὁρῶ

V. 297. καὶ κάρθ'] See on v. 65.

V. 298. τοῦτο τοῦπος] I. e. the name of Oedipus. For Oedipus had not mentioned his name to the passenger, who had gone to call the king.

V. 299 sqq. μακρὰ κέλευθος — παρέσται] The Chorus says: although the journey is long, yet will he shortly hear your name from some one of the travellers, who on their journey backwards and forwards are wont to tell to one another whatever news there may be; and on hearing it, he will hasten hither. It is probable that the Chorus thought that some passer-by might have heard Oedipus mention his own name, and would straightway communicate it to Theseus. Schol.: εἰκὸς οὖν ἐστίν, ἡμῶν ἀπηχοῦτων, καὶ ἕτερον μεμαθηκέναι. ὁ γὰρ ἀπε-

ληλυθὼς πρότερον οὐδέπω μεμαθήκει, ὅστις ἦν. τῷ γὰρ χορῷ πρώτῳ ὡμολόγησεν. διὰ μέσου δὲ τὸ θάρσει.

V. 301. θάρσει] Trust me, believe me. Cf. Philoct. 667. 774. — πολὺ διήκει is used by the same idiom as in Oed. R. 786 (759): ὅφειρπε γὰρ πολὺ. See my note on Philoct. 252. ed. sec.

V. 303. κλύων σου] I. e. κλέος σου ἀκούσας (Ant. 1182.), as we find βάξας σου Aj. 999. Cf. Matth. §. 342. Ὁν ἀφίξεται ταχύς cf. note on v. 196 (192).

V. 305. τίς γὰρ — φίλος] For the sentiment the editors compare Aj. 1367. Eur. Med. 86: ὡς πᾶς τις αὐτὸν τοῦ πύλας μάλλον φιλεῖ. and Ter. Andr. II, 5, 16.

V. 307. The poet has cleverly contrived that, while Theseus is expected, the spectators should obtain a knowledge of what was

στείχουσιν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ
 πῶλον βεβῶσαν· κρατὶ δ' ἡλιοστερῆς
 310 κυνὴ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.
 τί φῶ;
 ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
 καὶ φημὶ ἀπόφημι, κούκ' ἔχω τί φῶ,
 τάλαινα,

315

V. 311. For the jamb τί φῶ; a bacchius seems to be required. Hermann suspects that we ought to add νιν.

about to happen, from the opportune arrival of Ismene. REIS.

V. 308. *Αἰτναίας ἐπὶ πῶλον βεβῶσαν*] The Sicilian horses were famous for their velocity; hence Oppian Cynege. I, 170. not only reckons them amongst the finest breeds, but likewise commends them on account of their swiftness of course v. 272. So also the Schol. on Aristoph. Pac. 73: *Αἰτναῖοι ἵπποι ταχέως καὶ διαβόηται πρὸς τὸν ὄρομον*. This great swiftness was therefore the reason why Sophocles represented Ismene borne on a Sicilian horse; by which he only wished to signify that she had come on her errand with great expedition. REIS. On *βεβῶσαν ἐπὶ πῶλον*, insidentem equo, see at v. 52.

V. 309 sq. Schol.: *ἡλιοστερῆς· σκιαστική· πλατύπυλος κυνὴ τὴν ὄψιν αὐτῆς περιέχει, καλύπτουσα καὶ ἀφαιρουμένη τὴν ἡλίωσιν· τὸ ἐξῆς δέ, κρατὶ ἡλιοστερῆς κυνὴ· κυνὴ πρόσωπα Θεσσαλὶς· καὶ γὰρ περισσοὶ ἦσαν οἱ Θεσσαλικοὶ πῖλοι, ὡς καὶ Καλλιμάχος· ἀμφὶ δέ οἱ κεφαλῇ νέον Αἰμονίηθεν μεμβλωκὸς πύλημα περικροχον ἄλλαρ ἔκειτο ἰδεὸς ἐνδοίοιο*. These caps or bonnets were worn by travellers to shelter the head against showers and the heat of the sun. Hence Iris is represented wearing one by Sophocles in his Inachus and Aristophanes in the Birds. But *κυνή*, according to the Schol. on Arist. Nub. 267., was a rustic covering for the head, so called from the dog's skin of which

it was formed. Two sorts of this covering are mentioned by Hesychius, *Ἀρκίς κυνὴ* (πῖλος Ἀρκάδικός) and *Βοιωτία*. And the Boeotian caps were famous for their excellence: *ἐγίνοντο γὰρ διάφοροι, ἀλλ' αἱ ἐν Βοιωτίᾳ καλαὶ κυναῖ, ἃς οἱ κατ' ἀγρὸν ἐφόρουν*. But the Thessalian seem to have surpassed them in durability, and to have been the most useful on that account. Hence the poet represents Ismene wearing that kind of bonnet, although the same poet mentioned the Arcadian cap in his Inachus, according to Hesychius s. v. *Ἀρκάς*. REIS. On *κυνὴ ἡλιοστερῆς* see Benth. on Callim. fr. 124. and Valck. on Theocr. Adon. p. 344. on the double accus. *πρόσωπα* and *νιν* at v. 113. *Κρατὶ* is the local dative; see vs. 411. 700. 715. 1260. Trach. 7. 172. 767. El. 174. 692. Philoct. 144. and Matth. §. 406. b. The sense is therefore: on her head is placed a Thessalian bonnet, so surrounding her forehead, as to defend her from the heat of the sun.

V. 312. *ἄρ' ἔστιν* etc.] Elmsley aptly compares Eurip. Iphig. T. 577: *ἀρ' εἰσίν; ἀρ' οὐκ εἰσίν; τίς φράσειν ἂν;* The words *ἢ γνώμη πλανᾷ* are rightly interpreted by Reiskg: an sententia fallit? Cf. 1075: *προμνᾷται τί μοι γνώμα.*

V. 314. *τάλαινα*] Brunck rightly interprets: perii. Antigone says that she is undone, fearing that Ismene bears some ill news. Cf. v. 355 sq. ed. m. Jacobs thinks that this word shews the

- 315 οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
 σαίνει με προστείχουσα· σημαίνει δ', ὅτι 320
 μόνῃς τόδ' ἔστι δῆλον Ἰσμήνης κάρα.

ΟΙΔΙΠΟΥΣ.

πῶς εἶπας, ὦ παῖ;

ΑΝΤΙΓΟΝΗ.

παῖδα σήν, ἐμὴν δ' ὄρᾱν
 ὅμαιμον· αὐτῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

- 320 ὦ διδασά πατρός καὶ κασιγνήτης ἐμοὶ
 ἥδιστα προσφωνήμαθ', ὥς ὑμᾶς μόλις 325
 εὐροῦσα λύπῃ δεύτερον μόλις βλέπω.

ΟΙΔΙΠΟΥΣ.

ὦ τέκνον, ἦκεις;

ΙΣΜΗΝΗ.

ὦ πάτερ δύσμοιρ' ὄρᾱν.

V. 317. Suidas, v. σημαίνει, reads φῆλον for δῆλον, whence Hermann, I know not how rightly, would read φίλιον.

V. 319. Dobree thinks that we should write ἐξέσται.

anxiety of Antigone, ignorant, but wishing to know who that female could be whom she beheld from a distance.

V. 315 sq. φαιδρὰ γοῦν — σαίνει με] The adjective φαιδρὰ must be joined with the substantive whose meaning is contained in the verb σαίνει. See my Censura Aj. ab Lobeck. edit. p. 86. Nor is there any difficulty in that adjective not being joined with ἀπ' ὀμμάτων, i. e. ὀμμασιν (see on v. 15.). For we have a similar mode of expression in the Homeric κραί-πνᾶ ποσὶ προβιβάς, κοῦφα ποσὶ προβιβάς, which I have illustrated in the above mentioned tract p. 20. — On the use of the verb σαίνειν cf. Blomf. gl. Aesch. Spt. c. Th. 379., for the plural adjective φαιδρὰ Lobeck, Aj. p. 246. ed. sec.

V. 316. σημαίνει] Sc. ἡ προσ-τείχουσα διὰ τὸ φαιδροῖς ὀμμασὶ με σαίνειν.

V. 317. δῆλον — κάρα] Reising, who is followed by Hermann, thinks that δῆλον κάρα is used in the same manner as ταῦρος ἐναργής Trachin. 11., so as to mean in German: Ismenens leibhaftiges Haupt. Cf. Ant. 320.

V. 319. αὐτῇ — μαθεῖν] Scholiasta: ἐκ τῆς φωνῆς ἔξεστι μαθεῖν.

V. 320 sq. ὦ διδασά — προσφωνήμαθ'] O twain most sweet addresses of a father and sister, i. e. how sweet for me to address you both, my father and sister!

V. 321 sq. ὥς ὑμᾶς — βλέπω] I. e. with what difficulty, through grief, do I again behold you whom I have so hardly found! Shetherefore says that it is most sweet again to address her father and sister, but at the same time most grievous to behold them oppressed with such evils. For the dative λύπῃ cf. v. 328: σῇ

ΟΙΔΙΠΟΥΣ.

τέκνον, πέφηνας;

329

ΙΣΜΗΝΗ.

οὐκ ἄνεν μόχθου γέ μοι.

ΟΙΔΙΠΟΥΣ.

325 πρόσψανσον, ὦ παῖ.

330

ΙΣΜΗΝΗ.

διγγάνω δυοῖν ὁμοῦ.

ΟΙΔΙΠΟΥΣ.

ὦ σπέρμ' ὅμαιμον.

328

ΙΣΜΗΝΗ.

ὦ δυσάθλιαι τροφαί.

ΟΙΔΙΠΟΥΣ.

ἦ τῆςδε κάμου;

331

ΙΣΜΗΝΗ.

δυσμόρον τ' ἐμοῦ τρίτης.

ΟΙΔΙΠΟΥΣ.

τέκνον, τί δ' ἤλθες;

ΙΣΜΗΝΗ.

σῆ, πάτερ, προμηθία.

ΟΙΔΙΠΟΥΣ.

πότερα πόθοισι;

ΙΣΜΗΝΗ.

καὶ λόγοις γ' ἀντάγγελος

V. 324. In the MSS. after v. 323. ὦ τέκνον etc. v. 326. ὦ σπέρμ' etc. is usually placed. I have transposed it to its present place from Musgrave's conjecture.

V. 326. The word *δυσάθλια* does not occur elsewhere. *δυσάθλια* appears to be in La. pr. Perhaps the poet wrote *δισάθλιοι*. DIN-DORF.

προμηθία. 329: *πόθοισι*. *ibid.* *λόγοις* and Matth. §. 397. 3. Jacobs: *λύπη* — *βλέπω*, *lacrimis* *nimirum* *obortis*.

V. 326. ὦ σπέρμ' — ὅμαιμον] These words contain an expression of affection, and at the same time a confession of the unhappy relationship between Oedipus and his daughter, so that they evince grief and consciousness of crime mingled with joy. HERM.

Ibid. *δυσάθλια* *τροφαί*] The

editors render with Musgrave: *infelix vivendi ratio*, coll. 338 (334). Add El. 1183: *φέν τῆς ἀνύμνου δυσμόρου τε σῆς τροφῆς*.

V. 328. *σῆ προμηθία*] On account of my thoughtful care for thee. See Matth. §. 466. 2. and for the dative my note on v. 321.

V. 329. *καὶ λόγοις γ' ἀντάγγελος*] And on account of the words of which I wished to be my own messenger to thee.

330 ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.

ΟΙΔΙΠΟΥΣ.

οἱ δ' αὐθόμαίμοι ποῖ νεανίαι πονεῖν;

335

ΙΣΜΗΝΗ.

εἶς' οὐπέρ εἰσι. δεινὰ δ' ἐν κέλνοις τὰ νῦν.

ΟΙΔΙΠΟΥΣ.

ὦ πάντ' ἐκένω τοῖς ἐν Αἰγύπτῳ νόμοις
φύσιν κατεικασθέντε καὶ βίου τροφάς.

335 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας

θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι

340

τάξω βίου τροφεία πορσύνουδ' ἀέλ.

σφῶν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,

κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι·

340 σφῶ δ' ἀντ' ἐκένων τὰμὰ δυστήνου κακὰ

V. 332. *τανῦν* Dind.

V. 330. ξὺν ᾧπερ εἶχον etc.] So Xen. An. VII, 3, 48: ἀλλ' ἐγὼ μὲν σὺν οἷς ἔγω τὰ ἄκρα καταλήψομαι. Cf. Matth. §. 474. c.

V. 331. οἱ δ' — πονεῖν] After ποῖ we must supply εἰσιν, as is plain from the reply of Ismene. But ποῖ εἰσι is wohin sind sie, whither are they gone? Upon this verb the infinitive πονεῖν depends, in this sense: whither have your full brothers gone to endure labours? i. e. where are the twice brothers who ought to bear these labours? So in Eur. Or. 1472: ποῦ δ' ἦτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; where were the Phrygians to render assistance? i. e. where were they who ought to have rendered it?

V. 332. εἶς' οὐπέρ εἰσι] Cf. on 273 (269). — Schol.: δεινὰ δ' ἐν κέλνοις τὰ νῦν· νῦν δὲ τὰ ἐν κέλνοις δεινὰ ἔστιν. So v. 365: ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιον παύδων κακὰ νῦν ἔστι, ταῦτα σημαίνουσ' ἐλήλυθα.

V. 333. Oedipus, deceived by the brevity of Ismene's speech, supposes that his sons are sitting in idle ease at home.

Ibid. τοῖς ἐν Αἰγύπτῳ νόμοις] The strange difference in

the manners of the Egyptians from those of other countries is fully illustrated by Nymphodorus, as quoted by the Scholiast on Iliad. A. 35. and Eustathius on Iliad. A. p. 31. lin. 12. The following words of Herodotus are particularly pertinent: αἱ μὲν γυναῖκες ἀγοράζουσιν καὶ καπηλεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἔόντες ὑφαίνουσι. REIS. But the brothers are here said to be like the manners of the Egyptians, men being compared to things. See, as quoted by Heller, Heusinger on Cic. Off. I, 22. Add Matth. on Cic. or. Sull. C. XXVI. §. 72. and Gr. Gr. §. 453. not. 1.

V. 336. Schol.: αἱ δὲ σύννομοι· αἱ ἀδελφαί, ἢ αἱ γυναῖκες. Cf. El. 600. Reisig compares Arist. Av. 209.

V. 337. τάξω βίου τροφεία] The necessities of life to be sought externally. So below v. 1263 (1258): θρεπτήρια.

V. 338. σφῶν] Oedipus says σφῶν, understanding the different sexes of his children: of both of you. SEIDL. On the form σφῶν cf. Butt. Lexil. I. p. 51.

V. 340. τὰμὰ δυστήνου κακὰ] So in Phil. 1126: τὰν ἐμὰν

- ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἶε μεθ' ἡμῶν δύσμορος πλανωμένη
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
 345 ὕλην ἀσίτος νηλίπους τ' ἀλωμένη,
 πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν 350
 μοχθοῦσα τλήμων δεύτερ' ἡγεῖται τὰ τῆς
 οἴκοι διαίτης, εἰ πατὴρ τροφήν ἔχοι.
 σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
 350 μαντεῖ' ἄγουσα πάντα Καδμείων λάθρα,
 ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου 355
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλαννόμην·
 νῦν δ' αὖ τίν' ἦκεις μῦθον, Ἰσμήνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἰκοθεν στόλος;
 355 ἦκεις γὰρ οὐ κενὴ γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοιδα, μὴ οὐχὶ δεῖμ' ἔμοι φέρουσά τι. 360

ΙΣΜΗΝΗ.

ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,

μᾶλλον τροφάν. Cf. Matth. §. 466. 1.

V. 347. δεῦτερ' ἡγεῖται] When γερονταγωγεῖ with its concomitant words had preceded, δεῦτερ' ἡγεῖται etc. is added shortly after, and this is not united by a copula with the former enunciation, but slightly intermixed with another enunciation flowing between: πολλὰ μὲν — μοχθοῦσα τλήμων. I have treated at greater length on passages of this kind in Conject. p. 315 — 317. REIS. p. 387., where he has adduced other examples. But cf. Phil. 1442: ὡς τάλλα πάντα δεῦτερ' ἡγεῖται πατὴρ Ζεύς.

V. 348. εἰ πατὴρ τρ. ἔχοι] Dummodo pater victum habeat. Cf. Matth. §. 524. not. 3. §. 617.

V. 349. πρόσθεν μὲν ἐξίκου] The words νῦν δὲ in v. 353. answer to πρόσθεν μὲν. Then ἐξίκου means you have approached, properly, arrived at, reached. Cf. Phil. 197: ἐξίκοι χρόνος. Aj. 1043: ἐξίκοιτ' ἀνὴρ. El.

387: ἀλλ' ἐξίκοιτο τοῦδ' ἄ γ' οὐνεκ' ἐν τάχει. Add ἐξήγαγε in v. 98. and ἐξηγούμενος 1589.

V. 350. Schol.: μαντεῖ' ἄγουσα· ποῖα μαντεῖα; ὅτι, ὅπου, ἀνταφύσεται, σωτήριος ἔσται τῇ γῇ ἐκείνῃ. This was not the only oracle, but the chief one. Cf. 87 sqq.

V. 351. ἃ τοῦδ' ἐχρ. σώματος] I do not think that the genitive τοῦδε σώματος depends upon the verb ἐχρήσθη, but upon the preceding substantive μαντεῖα, so that ἃ τοῦδ' ἐχρ. σώματος is the same as τὰ χρησθέντα τοῦδε τοῦ σώματος. On the use of the substantive σώματος I have spoken at Oed. R. 624.

V. 354. τίς σ' — στόλος] What expedition has sent you from home? i. e. on what account have you quitted home?

V. 355 sq. ἦκεις γὰρ οὐ κενὴ γε — μὴ οὐχὶ etc.] I. e. for you have not, I well know, come hither empty, without bringing me some fearful news. On the particles μὴ οὐ

- ζητοῦσα τὴν σὴν, ποῦ κατοικοίης, τροφήν,
 παρεῖς' ἐάσω. δις γὰρ οὐχὶ βούλομαι
 360 πονοῦσά τ' ἀλγεῖν καὶ λέρουσ' αὐτίς πάλιν.
 ἃ δ' ἄμφι τοῖν σοῖν δυσμόροιον παλδοιν κακὰ 365
 νῦν ἐστί, ταῦτα σηματοῦς' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε
 θρόνους ἑᾶσθαι, μηδὲ χραινέσθαι πόλιν,
 365 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον· 370
 νῦν δ' ἐκ θεῶν του καὶ ἀλιτηροῦ φρενὸς
 εἰςῆλθε τοῖν τρισαθλοῖν ἕρις κακὴ
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 370 ὧ μὲν νεάξων καὶ χρόνῳ μέλων γεγῶς
 τὸν πρόσθε γεννηθέντα Πολυνεῖκεν θρόνων 375
 ἀποστερίσκει, καὶ ἐλήλακεν πάτρας.

V. 363. MSS. *ἕρις*, which has been corrected from Tyrwhitt's conjecture by Brunck, Herm. and others.

V. 367. Brunck writes *καὶ ἀλιτηρίον* from the MSS. Triclin., Herm. *καλιτηρίον* from Toup's conj. contending that the second syllable of the adjective *ἀλιτηρός* is short. *ἀλιτηρίας* Dind.

joined with a participle I have treated at length on Oed. R. 12 sq. ed. sec.

V. 358. *ζητοῦσα* — *τροφήν*] Brunck rightly renders: whilst I was seeking the place in which you lived. I must confess however that *τροφή* is not found in this sense elsewhere.

V. 359. *παρεῖς' ἐάσω*] Aj. 754: *ἀφέντ' ἔαν*, and Eur. Troad. 690. Cf. Valck. on Herod. II, 30. REIS. Schol.: *τὸ ἐξῆς δις γὰρ οὐ βούλομαι ἀλγεῖν*.

V. 363. *ἦν ἔρως*] So *ἔρως* is used in v. 436 (432). Eur. Phoen. 631. Alcest. 1101. Suppl. 139. Iph. A. 813. and often. See note on Oed. R. 601. BRUNCK. The particle *δὲ*, contained in *μηδέ*, answers to *τε*, because it passes from disjunction to opposition. Cf. Matth. §. 609. and §. 626. Rost §. 134. Annot. 1.

V. 364. *μηδὲ χραινέσθαι πόλιν*] By their presence [nay

rather by their dominion], on account of their birth from incest, to which fact I would also refer *γένους φθοράν* in the following verse. JACOBS. Heller compares Aj. 43: *δοκῶν ἐν ὑμῖν χεῖρα χραινέσθαι πόλιν*.

V. 367. Schol.: *ἀλιτηροῦ ἀμαρτωλοῦ, μιαιφάνος*.

V. 368. *εἰςῆλθε τοῖν τρισα.]* On the phrase *εἰςέρχεσθαι τινί* cf. Matth. §. 402. c.

V. 370 sq. The grammarians affixed their *χ* to this passage, because Oedipus represents Polynices as the eldest, Eteocles as the youngest. For other writers, as Euripides, give a contrary account. HERM.

V. 371. *θρόνων ἀποστερίσκει]* Reisig on this passage p. 244, rightly observes that the plural *θρόνοι* is used of a kingdom by the tragedians, while *θρόνος* seems to signify nothing more than the royal seat.

- ὁ δ', ὡς καθ' ἡμᾶς ἐσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βὰς φρυγὰς προσλαμβάνει
 375 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς ἀντίκ' Ἄργος ἢ τὸ Καδμείων πέδον 380
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ· τοὺς δὲ σοὺς ὅποι θεοὶ
 380 πόνους κατοικτιοῦσιν, οὐκ ἔχω μαθεῖν.

ΟΙΔΙΠΟΥΣ.

- ἤδη γὰρ ἔσχες ἐλπίδ', ὡς ἐμοῦ θεοὺς 385
 ὦραν τίν' ἔξειν, ὥστε σωθῆναι ποτε;

ΙΣΜΗΝΗ.

ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.

ΟΙΔΙΠΟΥΣ.

ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;

V. 373. ὁ πληθύων λόγος] Critics compare Aesch. Ag. 869: ὡς ἐπλήθυνον λόγοι. So also v. 930: ὁ πληθύων χρόνος.

V. 374. τὸ κοῖλον Ἄργος] This is illustrated by the Scholiast and by Musgrave, the latter of whom observes: τόπος κοῖλος generally signifies a place surrounded by ridges of mountains, and thereby resembling an excavation.

V. 375. κῆδός τε καινόν] Some blame is implied by καινόν, because Polynices wedded the daughter of Adrastus, although there were no connections of marriage between the Thebans and Argives. DOED.

V. 376. ὡς ἀντίκ' — τιμῇ κατέξον] These are rightly explained by one of the scholiasts thus: ὡς πορθησόντων Ἀργείων τὰς Θήβας καὶ κατὰ τοῦτο ἐνδόξων γενησομένων. For the phrase ὡς Ἄργος καθέξον cf. Matth. §. 568. 3., on κατέχειν Ant. 605.

V. 377. ἢ πρὸς οὐρανὸν βιβῶν] I. e. ὡς τῶν Ἀργείων αὐτίκα ἢ νικησόντων τοὺς Θηβαίους, ἢ ἡττηθησομένων ἐπ' αὐτῶν. Cf. v. 1305.

and Aesch. Spt. c. Th. 45: Ἄρη τ' Ἐννῶ καὶ φιλαίματον Φόβον ὠρκομότησαν ἢ πόλει κατασκαφὰς θέντες λαπάξιν ἄστυ Καδμείων βίης, ἢ γῆν θανόντες τήνδε φροῦσαι φόνῳ. — Musgrave: »This is a frequent hyperbole. See Theocr. V, 144. Nonnus X, 344: ἦπτετο Βάχχος Ὀλύμπου.« The source of the expression is in Hom. Od. XV, 329. Add Eur. Bacch. 930: ὥστ' οὐρανῷ στηρίζον ἐρρήσεις χλῆος. Cic. pro Mil. 35. DOED. On the form of the future βιβῶν for βιβάσων see Matth. §. 181. 2. a.

V. 378. ταῦτ' οὐκ ἀριθμὸς — λόγων] These are not empty words. Cf. Elmsl. on Eur. Heracl. 997. and, as referred to by Heller, Bergler on Aristoph. Nub. 1205. and Boeckh de tragg. vett. p. 93.

V. 379 sq. ὅποι] Some interpret quomodo, Reisig quatenus, quam in partem. I myself think that by ὅποι is meant the place and country, to which the Gods, pitying the troubles of Oedipus, are about to lead him. HERM. See on v. 223.

V. 381. ὡς — ἔξειν] On this

ΙΣΜΗΝΗ.

385 σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν. 390

ΟΙΔΙΠΟΥΣ.

τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν;

ΙΣΜΗΝΗ.

ἐν σοὶ τὰ κέλων φασὶ γήγνεσθαι κράτη.

ΟΙΔΙΠΟΥΣ.

ὄτ' οὐκέτ' εἰμὶ, τηνικαῦτ' ἄρ' εἴμ' ἀνήρ;

ΙΣΜΗΝΗ.

390 νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.

ΟΙΔΙΠΟΥΣ.

γέροντα δ' ὀρθοῦν φλαῦρον, ὃς νέος πέσῃ. 395

ΙΣΜΗΝΗ.

καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν

V. 387. The preposition *ὑπό* is omitted by La. Lb. Paris 2886. and the two Riccard. Hence Hermann writes: *τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς*, coll. Oed. R. 1005: *ὅπως σοῦ πρὸς δόμους ἰλθόντος εὖ πράξαιμ' αὖ*. And so Dind. We may also conjecture: *τίς δ' ἂν τοιοῦδέ γ' ἀνδρὸς εὖ πράξειεν ἄν*;

redundant mode of expression see Matth. §. 539. not. 1. — Schol.: *ῥῶαν· φροντίδα*.

V. 385 sq. *σὲ τοῖς — εὐσοίας χάριν*] That thou wouldst at some time, whether living or dead, be sought by the Athenians for the safety of their city. Schol.: *ἐν τοῖς ἀναγκασιτέροις τῶν ἀντιγράφων γρ. εὐσοίας χάριν, ὃ καὶ οἱ ὑπομνηματισάμενοι ἀξιοῦσιν. εὐσοίαν δὲ φασὶ τὴν εὐθύνειαν, καθάπερ καὶ ἐν Ἀμφικτύωνι: ἐπεὶ δὲ βλάβησιν, τῶν τριῶν μίαν λαβεῖν εὐσοίαν ἀρετῇ*.

V. 388. *ἐν σοὶ — κράτη*] They say that their power rests in thee. On *ἐν* see at v. 242. for *κράτη* cf. Aj. 1016. and Oed. R. 586.

V. 389. *ἀνὴρ*] *Vir κατ' ἔξοχόν*. So in Arist. Equit. 391: *ἀλλ' ὅμως οὗτος τοιοῦτος ὧν ἅπαντα τὸν βίον*,

κατ' ἀνὴρ ἐδοξεῖν εἶναι. *ibid.* 1254: *μέμνησ', ὅτι ἀνὴρ γεγένησαι δι' ἐμέ*. BR. See my note on Aj. 512. So the Latins use *vir*. Cic. Philipp. II, c. 14: *quod non fecisti, ignosco; virum resilla quae-rebat*. Cf. Servius on Virg. Aen. VI, 553. Gesner Thes. L. L. T. IV. p. 1038. nr. 5.

V. 390. *νῦν γὰρ — ὤλλυσαν*] So the Chorus v. 1565 sq.: *πολλῶν γὰρ ἂν καὶ μάταν πημάτων ἱκνούμενων πάλιν σὲ δαίμων δίκαιος αὔξοι*.

V. 391. Schol.: *γέροντα δ' ὀρθοῦν· τὸν ἀπαξ ἐν νεότητι πεσόντα ἐν γῇ ὀρθοῦσθαι ἀδύνατον*. Bruck more rightly interprets: *vile, futile*. Cf. Blomf. Aesch. Pers. 222. gloss. For the conj. *πέσῃ* cf. Matth. §. 527. not. 2. Rost §. 123. not. 1.

ἤξοντα βαιοῦ κούχῃ μυρίου χρόνου.

ΟΙΔΙΠΟΥΣ.

ὅπως τί δράσῃ, θύγατερ; ἐρμήνευέ μοι.

ΙΣΜΗΝΗ.

395 ὥς δ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μὲν σου, γῆς δὲ μὴ 'μβάλῃς ὄρων.

400

ΟΙΔΙΠΟΥΣ.

ἢ δ' ὠφέλησις τίς θύρασι κειμένου;

ΙΣΜΗΝΗ.

κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρὺς.

ΟΙΔΙΠΟΥΣ.

ἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθῃ.

V. 397. MSS. *θύραισι*, which Elmsley first corrected. See his note on Eur. Med. 466. Cf. Matth. §. 258.

V. 393. βαιοῦ — χρόνου] Properly, within a short time, i.e. after a short time. Cf. Matth. §. 377. 2. a. On the redundancy of the expression β. κούχῃ μυρίου see at Oed. R. 58.

V. 395 sq. Schol.: *στήσωσι· κατοικίσωσι. ὅπως κρατῶσι μὲν σου· ἀντὶ τοῦ ὅπως σχῶσί σε.* But Seidler rightly remarks: Oedipus might easily be of advantage to foreigners after his death, since his crimes had been already expiated by exile; but the Thebans pursued a middle way and interpreted the words of the oracle as signifying that he would bring gain to those, in whose power he was, rather than to those, in whose country he might be. They therefore thought that they would more easily secure his tomb to themselves, if it were situated in a place on their own borders, than in the centre of some other territory. But cf. v. 785: *ἦκεις ἐμ' αἴων, οὐχ' ἔν' εἰς δόμους ἄγῃς, ἀλλ' ὥς παράλυτον οἰκίσῃς.*

V. 396. *μὴ 'μβάλῃς ὄρων]* A similar verb is joined with the genitive in Oed. R. 825.

V. 397. Schol.: *κειμένου· ἀντὶ τοῦ οἰκοῦντος.* Yet Ismene, as is evident from her answer, understood this as spoken of Oedipus buried.

V. 398. Schol.: *κείνοις ὁ τύμβος· ὁ τύμβος δυστυχῶν ὁ σὸς κείνοις βαρὺς, ἀντὶ τοῦ· ἐπὶ ξένης σοῦ θάπτουμένου δυστυχῆσουσιν ἑκείνοι.* Rightly; for Ismene means this: they have something grievous to dread from thy manes buried unhappily (i.e. in a foreign land). See vs. 405 — 407. Neuius aptly compares Aesch. Choeph. 913. *Ὁρ. τεκοῦσα γὰρ μ' ἐξόψας ἐς τὸ δυστυχές. ΚΑ. οὗτοι σ' ἀπέθρῃψ' εἰς δόμους δορυξένους.* On the meaning of the word βαρὺς see at Oed. R. 527. ed. m.

V. 399. *ἄνευ — μάθῃ]* Rightly Brunk; even without the suggestion of a deity, any one might easily understand that I should be hostile, ἀραῖον, to them, if they refused to allow me to be buried in my own country.

ΙΣΜΗΝΗ.

400 τούτου χάριν τολύνν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδ' ἔν' ἂν σαντοῦ κρατῆς.

405

ΟΙΔΙΠΟΥΣ.

ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει;

ΙΣΜΗΝΗ.

ἀλλ' οὐκ ἐγ' τοῦμφυλον αἱμά σ', ὦ πάτερ.

ΟΙΔΙΠΟΥΣ.

οὐκ ἄρ' ἔμον γε μὴ κρατήσωσιν ποτε.

ΙΣΜΗΝΗ.

405 ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.

ΟΙΔΙΠΟΥΣ.

ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς;

410

ΙΣΜΗΝΗ.

τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.

ΟΙΔΙΠΟΥΣ.

ἀ δ' ἐννέπεις κλύουσα τοῦ λέγεις, τέκνον;

V. 401. Brunck writes *κρατοῖς* from conjecture which is approved by Matth. §. 528. 2.

V. 404. Brunck edits *κρατήσουσιν*, which is written above the line in cod. T.

V. 400. Schol.: *προςθέσθαι*· ἀντὶ τοῦ κατοικίσει. *χώρας*· τῆς Θήβης.

V. 401. Schol.: *μηδ' ἔν' ἂν σαντοῦ*· *μηδὲ ἂν σε, ὅπου ἂν σαντοῦ* ἔξουσιάζει. *λείπει τὸ ἂν ῥῆμα*· ἢ ἀπὸ κοινοῦ τὸ *προςθέσθαι*.

V. 402. Schol.: *κατασκιῶσι*· οἷον ἐν Θήβαις με *χάσουσιν*;

V. 403. Schol.: *τοῦμφυλον αἱμα*· ὁ πατρὸς φόνος. Cf. Oed. R. 101. Reisig compares Eur. Suppl. 148: *Τυδεὺς μὲν αἶμα συγγενεῖς πεινῶν χθονός*. and below vs. 600 sq. For the words *οὐκ ἐγ' σε αἶμα*, sc. *κατασκιῶσθαι* etc. Neuius compares Ant. 538.

V. 404. *οὐκ μὴ — κρατήσωσιν ποτε*] Never therefore shall they have me in their power. Cf. Philoct. 381. and

Matth. §. 517. Schol.: *εἰ οὐ θάπτουσί με ἐν Θήβῃ*.

V. 405. Schol.: *βάρος*· διὰ τὸ *μὴ κατασχέιν σε*.

V. 406. Schol.: *ποίας φανείσης*. *ποίας αἰτίας γενομένης βλαβήσονται*; ἀντὶ τοῦ· ὑπὸ θεῶν, ὑπὸ Ἑρινύων, ἢ ὑπὸ τίνος; See on Oed. R. 34.

V. 407. *τῆς σῆς ὑπ' ὀργῆς — τάφοις*] I. e. ὑπὸ σοῦ ὀργισθέντος (sc. magna clade afficientur), ὅταν ἐν τῷ σῶ τύμβῳ στῶσιν, your manes, enraged against the Thebans, by whom you are cast out, will bring upon them destruction, when once they stand at thy tomb. On the matter itself see Schol. v. 453. ed. m.; on the dative the end of the note on v. 309.

ΙΣΜΗΝΗ.

ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.

ΟΙΔΙΠΟΥΣ.

410 καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;

ΙΣΜΗΝΗ.

ὥς φασιν οἱ μολόντες ἐς Θήβης πέδον.

415

ΟΙΔΙΠΟΥΣ.

παιδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;

ΙΣΜΗΝΗ.

ἄμφω γ' ὁμοίως, κάξιπιστασθον καλῶς.

ΟΙΔΙΠΟΥΣ.

κᾶθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος

415 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα;

ΙΣΜΗΝΗ.

ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὅμως.

420

ΟΙΔΙΠΟΥΣ.

ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην

ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος

αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,

420 ἧς νῦν ἔχονται κάπαναίρονται δόρυ.

V. 420. *κάπαναίρονται*. I have adopted Hermann's reading. MSS. *κάπαναιροῦνται*.

V. 409. *ἀνδρῶν* — *ἐστίας*] Rightly Winsemius: from the *theoroi*, who had returned from the Delphic altar.

V. 410. *ἐφ' ἡμῖν*] Properly, which appertain to me, i. e. concerning me. Cf. Phil. 1384. Other examples are adduced by Matth. §. 586. *ε*.

V. 414 sq. *κᾶθ'*] See v. 1005. and Matth. §. 603, extr. — *πάρος προὔθεντο* is a pleonastic form of speech, frequent in the tragedies; cf. Lobbeck on Aj. 741. Elmsl. on Heracl. 141. Neuius compares Eur. Heracl. 201: *ἡ γὰρ αἰσχύνη πάρος τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται*. On *τοῦμοῦ πόθου* see at v. 328. The same

sentence is expressed in different words vs. 448 sq. (444 sq.).

V. 416. *φέρω δ' ὅμως*] Nevertheless I bear word. For *φέρω* is often used in this sense, as the Latin *fero* also. See note on Aj. 770.

V. 418 sq. *ἐν δ' ἐμοὶ τέλος* etc.] The particle *δε* answers to *μήτε*; cf. Matth. §. 609. Rost §. 134. not. 1. On the preposition *ἐν* I have spoken at v. 242., for the addition of *περί* cf. Matth. §. 380. n. 4.

V. 420. *ἧς* — *δόρυ*] Brunck rightly renders: which they now prepare to commence, attacking each other in turn; which has been suggested by the

- ὡς οὐτ' ἂν ὃς νῦν σκηπτρα καὶ θρόνους ἔχει 425
 μένειεν, οὐτ' ἂν οὐξεληλυθῶς πάλιν
 ἔλθοι ποτ' αὐτίς· οἳ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον
 425 οὐκ ἔσχον, οὐδ' ἤμυναν· ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθη, καῖεκηρύχθη φυγᾶς. 430
 εἰποῖς ἄν, ὡς θέλουντι τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως καθήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτὴν ἡμέραν,
 430 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
 οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν·
 χρόνῳ δ', ὅτ' ἦδη πᾶς ὁ μόχθος ἦν πέπων,

V. 428. κατήνυσεν Dind.

Schol. who explains ἐπ. thus: κατ' ἀλλήλων ἐπαίρουσιν. On the formation of the passage ἡς ἔχ. κάπ. δόρον cf. Oed. R. 1223. ed. m. and of the Latins Virg. Aen. IV. 71 sq. quam (cervam) procul incautam nemora inter Cresia fixit pastor agens telis, liquitque volatile ferrum nescius.

V. 421. Schol.: εἰ γὰρ ἐν τῇ ἐμῇ ἐξουσίᾳ γένοιτο, οὐδὲ εἰς αὐτῶν ζήσεται. On ὡς see Matth. §. 628. 3. b. — The words σκηπτρα καὶ θρόνους are also joined by the poet below vs. 448. 1354; so κράτη καὶ θρόνους occurs in 173. et Oed. R. 237.

V. 425. ἔσχον] I. e. ἐκάλυσαν, as below v. 888; on the phrase ἔσχον ἐξωθούμενον see Matth. §. 555.

V. 426. Schol.: αὐτοῖν ἐπέμψθη· τὸ ἐπ' ἑαυτοῖς οὐκ ἐπὶ ἑσσαν. ἐνὶν γὰρ αὐτοῖς τὸ ἐπ' αὐτοῖς τοῦτο πράξαι, ὡς αὐτάρκως πεκολασμένον τῇ πηρώσει. On the dative cf. 444 (440.), and Matth. §. 395.

V. 427 sq. εἰποῖς ἄν — καθ-ήνυσεν] He says this with reference to his words in Oed. R. 1436 sqq. See also below, v. 765 sqq. (762 sqq.). Schol. θάλλοντι· τὸ ἐξο-

ρισθῆναι. On τότε Neuius compares Poppo at Thucyd. I. 101. Soph. Ant. 135. and Aj. 650. See also my note on Aj. 631.

V. 430. ὀπηνίκ' ἔξει θυμός] So Eur. Hec. 1055: ἀλλ' ἐκποδῶν ἀπειμι κάποσθήσομαι θυμῷ ζέοντι Θερπὶ θυμαχωτάτω. Cf. Jacobs on Anthol. Gr. Vol. II. P. II. p. 203.

V. 431. λευσθῆναι πέτροις] On this redundant mode of expression cf. note on Oed. R. 65. On the punishment by stoning the editors compare Dawes Misc. cr. p. 308. and Blomf. gloss. Aeschyl. Agam. 1606.

V. 432. Schol.: τοῦτου τοῦ ἔρωτος οὐδεὶς με ἰποῖσι ἀπολαύσαι. τοῦ ἀποθανεῖν δὲ φησὶν. Nay, he rather means exile. The participle ὠφελῶν is joined with a genitive, because it takes the place of a substantive, as of ὠφελήτης, for instance, although this substantive does not appear to have been in use. Cf. v. 1207. ed. m.: τοῦ μετρίου παρείς. Aj. 534: πρόπον γε τᾶν ἡν δαίμονος τοῦμοῦ τόδε. Oed. R. 234: φιλίου δεισας. On the participle passive joined with the genitive, I have treated at length at Philoct. 3. ed. sec.

V. 433. χρόνῳ δ' — πέπων] Hesychius: πέπων· ἐκλυτος, ἀ-

- καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 435 μεῖζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τοτηνίχ' ἤδη τοῦτο μὲν πόλις βίβη 440
 ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν
 οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμενοι τὸ δρᾶν
 οὐκ ἠθέλησαν, ἀλλ' ἔπους μικροῦ χάριν
 440 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
 ἐκ ταῖνδε δ' οὔσαιν παρθένοι, ὅσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρεσιν·
 τῷ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 445 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.

σθενής. On χρόνῳ I have treated at Philoct. 233. But so far from there being anything objectionable in the repetition of χρόνῳ and χρόνιον again in v. 437, there is even a great degree of elegance in that word, which the poet wished to be most marked, being placed both at the beginning and end of the same period.

V. 434 sq. καμάνθανον — ἡμαρτημένων] And when I perceived that, carried away by anger, I had inflicted greater punishments upon myself than the crimes deserved. For τῶν πρὶν ἡμ. is equivalent to ἡ κατὰ τὰ ἡμ.; cf. Oed. R. 1374. and Matth. §. 451.

V. 436. τοῦτο μὲν] The words of δὲ in the following verse answer to these. Cf. Matth. §. 288. n. 2. extr.

V. 437. χρόνιον] Hesychius: μετὰ πολὺν χρόνον. Cf. Matth. §. 446. 8.

V. 438. οἱ τοῦ πατρὸς] By this the duty of piety is confirmed. Hence therefore it is said that they were not only able (δυνάμενοι), but likewise that they ought to have aided their father, because they were his sons. REIS. On τὸ δρᾶν see Matth. at Eur. Hipp. 49. and Gr. Gr. §. 543. not. 2.

V. 439 sq. Schol.: οἷον ἀντιλογίας βραχείας ἔδει ποιήσασθαι αὐτοὺς ὑπὲρ τοῦ πατρὸς διωχομένου

τῶν Θηβῶν. Rightly Brunck: they who ought to have undertaken the cause of their sire, sooner than defend him even by a word, suffered him to be driven out. For this is that trifling word, which would have sufficed to rescue Oedipus from exile, if his sons had been willing to plead his cause. Through their neglect of so slight a duty, he was driven from his country with their consent. REIS. See also Matth. §. 576. — On ἠλώμην σην, which is equivalent to ἠλώμην ἐξ or ὑπ' αὐτοῖν, see at v. 1358. On the dative used in this manner see Matth. §. 395.

V. 441 sq. ἐκ ταῖνδε — βίου] But from these, who are virgins, as far as their sex permits, I obtain the support of my life.

V. 443. καὶ γῆς — ἐπάρεσιν] In speaking of γῆς ἄδεια, the security of the earth, he means the land in which he has no fears for his own safety, i. e., as Brunck rightly interprets, a secure habitation. Cf. Matth. §. 344. 1. Then γένους ἐπάρεσιν is rightly explained by Musgrave thus: all that safeguard, which man is wont to obtain from his family.

V. 445. σκῆπτρα κραίνειν] Cf. Phil. 140. with my note.

- ἀλλ' οὔτε μὴ λάχῳσι τοῦδε συμμάχου, 450
οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
ὄνησις ἦξει, τοῦτ' ἐγὼδα τῆσδε τε
μαντεῖ' ἀκούων συννοῶν τε τὰξέ μοῦ
450 παλαίφαθ', ἀμοὶ Φοῖβος ἥνυσέν ποτε.
πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
μαστῆρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου

V. 446. οὔτε is Elmsley's conjecture. MSS. οὐ τε. So Dind. with οὐδὲ σφιν.

V. 449. MSS. τὰ τ' ἐξ ἐμοῦ. I have restored τε τὰξέ μοῦ from Heath's conj. But even thus the passage seems scarcely corrected. For I have shewn in the explanatory note that τὰ ἐξ ἐμοῦ παλαίφατα is inapposite to the passage. Dind. θέληθ' ὁμοῦ.

V. 446. ἀλλ' — συμμάχου] But they shall never have me for an ally. For λαγχάνειν τινός τινος is here used in the same sense as τυγχάνειν τινός τινος is commonly found (cf. Advers. in Philoct. p. 83 sq.). So in v. 1487 κίχῃσεται is used. On οὐ μὴ λάχῳσι see at v. 404.

V. 447 sq. οὔτε σφιν ἀρχῆς — ὄνησις ἦξει] See note on v. 70.

V. 448 sqq. ἦξει — ἥνυσέν ποτε] A stop is usually wrongly placed after ἦξει. For τοῦτ' ἐγὼδα is added to the foregoing words in such a manner as to stand instead of an affirmative adverb; see my note on vs. 265 sq. There is here however some difference from the passages there adduced, because the participles ἀκούων and συννοῶν again depend upon the words τοῦτ' ἐγὼδα. But the sense of the words τῆσδε τε — ἥνυσέν ποτε is evidently this: when I hear the oracles related by Ismene, and at the same time call to mind what things Phoebus formerly foretold, and which came to pass. The oracle, which he speaks of as already fulfilled, is that one, by which he was informed that he would slay his father and wed his mother. — From this it is also evident that τὰξέ μοῦ could not have been written by

Sophocles. I should conjecture τὰμορ' ἐμοῦ, were it not for the pronoun being twice placed ὀρθοτονοῦμενον, ἐμοῦ and just after ἐμοί. I suspect, therefore, that something else lies hidden under τὰξέ μοῦ.

V. 451. πρὸς ταῦτα] Quapropter; see on Oed. R. 426. On the phrase πέμπω τινά μαστῆρά τινος cf. Philoct. 1438: ἐγὼ δ' Ἀσκληπιὸν πανστῆρα πέμψω σῆς νόσου πρὸς Ἴλιον.

V. 453 sqq. Schol.: εἰ ὑμεῖς συμβάλησθέ μοι, ἐαυτοῖς συμβάλησθε. χρησμός γὰρ ἦν, ὡς, εἰ Ἀθηναῖοι τοῦ τείρου αὐτοῦ ἐγκρατεῖς γίνωνται, ἔσοιτο αὐτοῖς ποτε σωτὴρ πολιορκουμένοις ὑπὸ Θηβαίων, εἴτε κατὰ τὸν Πελοποννησιακὸν πόλεμον, εἴτε κατ' ἕτερον. ταῦτα δὲ εἰκὸς ποιητικώτερον ὑπὸ τοῦ Σοφοκλέους πεπλάσθαι ἐπὶ θεραπείᾳ τῶν Ἀθηναίων. πολλαχοῦ δὲ οἱ τραγικοὶ χαρακτηρίζονται ταῖς πατρὶσιν ἐνία. For the phrase αὐταῖσι ταῖς σεμναῖσι θεαῖς cf. Aj. 27: αὐτοῖς ποιμνίον ἐπιστάταις. Aristoph. Eq. 849: οὐ γὰρ σε χρὴν, εἴπερ φίλεις τὸν δῆμον, ἐκ προνοίας ταύτας ἐὰν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῇαι. Add Lobbeck. on Phryn. p. 99 sq. Matth. §. 405. not. 3. But the phrase ἀλκὴν τινος ποιῆσθαι is most unusual in the sense of to defend or assist someone, which is evi-

αὐταῖσι ταῖς σεμναῖσι δημόχοις θεαῖς
 455 ἄλκην ποιεῖσθαι, τῇδε τῇ πόλει μέγαν
 σωτήρ' ἀρεῖσθε, τοῖς δ' ἑμοῖς ἐχθροῖς πόνοους. 460

ΧΟΡΟΣ.

ἐπάξιος μὲν, Οἰδίπους, κατοικτίσαι
 αὐτός τε παῖδες θ' αἰδ'· ἐπεὶ δὲ τῆςδε γῆς
 σωτήρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
 460 παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙΔΙΠΟΥΣ.

ὦ φίλατθ', ὥς νῦν πᾶν τελοῦντι προξένει. 465

ΧΟΡΟΣ.

θοῦ νῦν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἅς

V. 454. I have written αὐταῖσι ταῖς from conj. MSS. πρὸς ταῖσι ταῖς, but in La. σύν is written above πρὸς. Brunnck writes σύν ταῖς-δε ταῖς with Canter. Dind. προστάτῃσι ταῖς.

dently the sense required. Now the common usage of the Greeks would require that if ἄλκην ποιεῖσθαι τινος be used at all, it must signify: to defend from someone, to repel the attacks of someone. Hence there seems little doubt that Sophocles wrote θέλητέ μοι—ἄλκην π., so that ἄλκην ποιεῖσθαι would be put by a common usage for ἀλαλκεῖν or ἀλτίζειν. Cf. Matth. §. 421. not. 4.

V. 454. δημοῦχοις θεαῖς] Who are worshipped by the people. Cf. Blomf. gloss. Aesch. Sept. c. Th. 69. The Furies are evidently meant.

V. 455. τῇδε τῇ πόλει] This is correct, not τῇδε μὲν πόλει. For it is the safety of the city by which Oedipus wishes to influence the old men, not the death of his own enemies. But if he had inverted the words, he must have added μὲν, τοῖς μὲν ἑμοῖς ἐχθροῖς πόνοους, τῇδε δὲ πόλει μέγαν σωτήρα. HERM.

V. 456. τοῖς δ' ἑμοῖς ἐχθροῖς πόνοους] I would not say with Elmsley, that we must understand δάσκει, not ἀρεῖσθε, with these words. For Oedipus says

this: you will receive me as a great cause of safety to your city, but an avenger to my own enemies. HERM.

V. 457. ἐπάξιος—κατοικτίσαι] See on Oed. R. 750.

V. 458. αὐτός τε, παῖδες θ' αἰδ''] Neuius compares 559. 952. 1152. Phil. 89.

V. 458 sqq. Schol.: ἐπεὶ δὲ τῆςδε γῆς· ὅτι δὲ σώζειν ὑπὸ σκνῇ τὴν πόλιν, ὑποθέσθαι σοι βούλομαι τὰ χρήσιμα. Ἀττικῶς δὲ πανν τῇ συντάξει καὶ πιθανῇ λοιπὸν ἢ χάρις τῶν ἐγγχωρίων ἀνδρῶν. παραινῶσαι γὰρ αὐτὸν καθαροῖων τυχεῖν, ἵνα ἡττόν πως ἐναγῆς φαινέτο. The words ἐπεὶ—ἐπεμβάλλεις λόγῳ seem to be rightly interpreted by Jacobs: since moreover you shew by your words that you will be the saviour of this city.

V. 461. Schol.: ὥς φῆς, προξένει μοι καὶ παρέχε τὰ χρήσιμα· οὐ γὰρ ὀκνήσκειμι τελεῖν. Cf. Oed. R. 1419. ed. m. and Trachin. 728.

V. 462. θοῦ νῦν καθαρμὸν τῶνδε δ.] Poetically expressed for καθαίρει νῦν τὰςδε δαίμονας. So v. 542 sq.: ἔθου φόνον πατρός.

τὸ πρῶτον ἔκου, καὶ κατὰστυπον πέδον.

ΟΙΔΙΠΟΥΣ.

τρόποισι ποίοις; ὦ ξένοι, διδάσκατε.

ΧΟΡΟΣ.

465 πρῶτον μὲν ἱρὰς ἐξ ἀειρύτου χοᾶς
κρήνης ἐνεγκοῦ δι' ὁσίων χειρῶν θιγάν.

470

ΟΙΔΙΠΟΥΣ.

ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;

ΧΟΡΟΣ.

* κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
ὧν κρατ' ἔρεπον καὶ λαβὰς ἀμφιστόμους.

ΟΙΔΙΠΟΥΣ.

470 θαλλοῖσιν, ἣ κρόκαισιν, ἣ πόλῳ τρόπῳ;

V. 463. I have restored κατὰστυπον from the Scholia. The common reading κατέστυπας is not even Greek. See Comment. de scholiorum in Soph. tragg. auctoritate p. 7—12. Dind. κατέστυπας.

1139: μήκος τῶν λόγων ἔθου. Oed. R. 134: τήνδ' ἔθισθ' ἐπιστροφήν. Ant. 150: πολέμων τῶν νῦν θέσθαι λησμοσύναν. Aj. 13: σπουδὴν ἔθου τήνδε. El. 1334: εὐλάβειαν τῶνδε προῦθέμην. Trach. 997: οἶαν ἔθου λώβαν. 1265: μεγάλην μὲν ἐμοὶ τούτων θέμενοι συγγνωμοσύνην. The phrase originated in Homer, as Od. I, 116: μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη.

V. 463. καὶ κατὰστυπον πέδον] And bear offerings to the ground held by the Furies. How κατὰστέφειν πέδον could be used in this sense, I have shewn at length in my Commentatio de scholiorum in Soph. tragg. auctoritate p. 8—12.

V. 465 sq. Schol.: πρῶτον μὲν ἱερὰς ἐξ ἀνάνου πηγῆς ὕδωρ ἄρρσαι, καὶ οὕτω χοᾶς ταῖς θεαῖς ποιήσον ἀπὸ τῶν κρατῆρων, πλήσας αὐτοὺς ἀπὸ τοῦ ἀντληθέντος ὕδατος. Seek with pure and washed hands libations from the (living) fountain. For θιγεῖν sc. πηγῆς is to wash one's self in a fountain. Aesch.

Sept. c. Th. 44: θιγγάνοντες χερσὶ ταυρείου φόνου. Pers. 202: ἔψαυσα πηγῆς. Tibull. II, 1, 14: et manibus puris sumite fontis aquam. DOED. On the phrase διὰ χειρῶν cf. Matth. §. 396. n. 1.

V. 467. Schol.: ἀντὶ τοῦ καὶ ὅταν ἀρύσωμαι, τί πράξω;

V. 468. κρατῆρες] No doubt λάϊνοι, as in Hom. Od. XIII, 105. — τέχνη, a work of art. See Schaeff. on Long. p. 362. DOED. The Scholiast states that these cups were the work of Daedalus.

V. 469. λαβὰς ἀμφιστόμους] What sort of handles these were, is doubted by the Scholiast. Analogy requires that we understand hollow handles on each side of the cups, into which the hands might be inserted. HERM.

V. 470. κρόκαισιν] filis laneis. MUSGR. πόλῳ τρόπῳ, understood ἄλλῳ. So Eur. Hec. 1254. Pers. So also in Latin writers quonam modo, h. e. quonam alio modo. See Goerenz on Cic. Acad. I. p. 64. SCHAEFF.

ΧΟΡΟΣ.

οἷος νεαρᾶς νεοπόκω μαλλῶ λαβῶν.

475

ΟΙΔΙΠΟΥΣ.

εἶεν· τὸ δ' ἐνθεν ποῖ τελευτήσαι με χρή;

ΧΟΡΟΣ.

χοῶς χέασθαι στάντα πρὸς πρῶτην ἔω.

ΟΙΔΙΠΟΥΣ.

ἦ τοῖςδε κρωσσοῖς, οἷς λέγεις, χέω τάδε;

ΧΟΡΟΣ.

475 τρισσᾶς γε πηγᾶς· τὸν τελευταῖον δ' ὄλον.

V. 471. The metre shews that νεαρᾶς, the reading of all the MSS., is corrupt. Brunck νεογνῆς from Valck. conj. Hermann νεῶρον, others have written νεωροῦς or οἷος γε νεαρᾶς. Dindorf νεαλοῦς. — For λαβῶν Brunck, Dind. and others have received βαλῶν from a few MSS.

V. 471. οἷος — μαλλῶ λαβῶν] By a common redundancy the verb λαβῶν is added, as remarked by D'Orville on Charit. p. 591. Below 861: τὸνδ' ἀπάξομαι λαβῶν. Aristoph. Δαυταλ. fragm. XVI: ἔσον δὴ μοι σκολιόν τι λαβῶν Ἀλκαῖον κἀνακρέοντος. But above all compare Hom. II. XII. 451: ὥς δ' ὅτε ποιμὴν ῥέϊα φέροι πόκον ἄρσενος οἷος χειρὶ λαβῶν ἔτιον. SCHAEF. Add Matth. §. 557. n. 2. §. 632. 6.

V. 472. τὸ δ' ἐνθεν] What is left, or what is next to be done. So τάντεῦθεν Phil. 817. ed. m. For ποῖ cf. 227.

V. 473. Schol.: πρὸς πρῶτην ἔω· πρὸς τὴν ἀνατολήν. καὶ γὰρ δὴ καὶ τὰς ἐκθύσεις πρὸς ἥλιον ἐπιοῦντο. καθάπερ καὶ ἐν Ἠλέκτρῳ (424)· τοιαῦτά του παρόντος, ἡνίχ' ἡλίω δεικνυσσι τοῦναρ, ἐκλυσον ἐξηγουμένον. καὶ οἱ τοὺς καθαρμούς δὲ ἐπιτελοῦντες πρὸς τὴν ἔω ἴστανται. Κρατῖνος ἐν Χείρωνι· ἄγε δὴ πρὸς ἔω πρῶτον ἀπάντων ἴστω, καὶ λάμβανε μερσὶν σχῆνον μεγάλην. Musgrave compares Ovid. Fast. IV, 775: haec tu conversus ad ortus dic ter. Senec.

Oed. 338. taurus dicitur primos ad ortus positus. Val. Flacc. III, 437: Phoebi surgentis ad orbem ferre manus. Clem. Alex. p. 856, 7. D. Heins. Crepund. Sil. p. 470. ed. Plantin. Add Lips. on Tacit. hist. III, 24.

V. 474. ἦ τοῖςδε — χέω τάδε] He says: shall I pour out from these cups which you mention, the water which you bade me draw?

V. 475. τρισσᾶς γε πηγᾶς] Sc. effunde, i. e., as Brunck rightly explains: ternos liba latices, in German: und zwar drei Güsse, or und zwar in drei Güssen. Sic Aj. 78. Below vs. 196, 535. For the use of the word πηγῇ cf. Electr. 895. But from the number three being sacred, on which the commentators compare Hom. Od. XI, 26. Aesch. Agam. 1386: τρίτην ἐπενδίδωμι. Soph. Ant. 431: χοαῖσι τρισπόνοισι. Schwenk on Choeph. 548. Obbar on Hor. Epist. I, 1, 37. J. H. Voss on Virg. Ecl. VIII, 73., as well as from the words τὸν τελευταῖον δ' ὄλον, I think that what Bothe alone has perceived, is certain: viz, that Oedipus was

ΟΙΔΙΠΟΥΣ.

τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.

408

ΧΟΡΟΣ.

ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.

ΟΙΔΙΠΟΥΣ.

ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη;

ΧΟΡΟΣ.

480 τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἄμφοιν χεροῖν
τιθεῖς ἐλαίας τάςδ' ἐπεύχεσθαι λιτάς.

ΟΙΔΙΠΟΥΣ.

τούτων ἀκοῦσαι βούλομαι. μέγιστα γάρ.

485

ΧΟΡΟΣ.

ὧς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν

to pour out the contents of three cups, two of which were to be filled with pure water, the third with water and honey mixed, the whole of which the Chorus orders to be poured out.

V. 476. τοῦ τόνδε πλήσας θῶ] With what shall I fill this and set it down? scil. before I pour it forth. But Oedipus supposes that, because the whole contents of this cup were to be poured out, this libation was different from the former; and hence he asks what is to be poured out from this last cup. HERM.

V. 477. Schol.: ὕδατος, μελίσσης· ὕδατος καὶ μέλιτος. ἀπὸ γὰρ τοῦ ποιοῦντος τὸ ποιοῦμενον. βούλεται δὲ λέγειν τὸ μελέκρατον. λέγει δὲ καὶ. On the omission of the copula see at Ant. 1059 sq. on the use of the word μέλισσα Musgr. on Trach. 709., Lob. on Phryn. p. 187. and Herm. in Wolfii Anal. Vol. II. P. I. p. 67 sqq.

Ibid. Schol.: μηδὲ προσφέρειν μέθυ· δοῖνοι γὰρ αὶ θεαί. See on v. 100.

V. 478. γῇ μελάμφυλλος] A place obscured by dense trees, i. e. a wood. Schol. on Pind. Pyth. I, 27. Boeckh.

Αἴτνας ἐν μελάμφυλλοῖς χορυφαῖς· μελάμφυλλος πολὺθεν-δρος. ἡ γὰρ τῶν δένδρων πυκνότης βαθεῖαν ἐργάζεται τὴν ὕλην. So Samos is called μελάμφυλλος in Hesych. T. II, p. 562. which is styled ὕλησσα by Hom. Il. XIII, 12. Elmsley adds μελάμφυλλά τ' ὄρη δάσχεια in Aristoph. Thesm. 1006. DOED.

V. 479 sq. τρὶς ἐννέ' αὐτῇ etc.] On the local dative αὐτῇ see at v. 309., on the phrase ἐξ ἄμφοιν χεροῖν at Philoct. 91. But Hermann rightly remarks: he orders the place, in which the libation is offered, to be covered with olive branches in order, so that some are placed on the right, some on the left hand.

V. 482 sqq. ὧς σφας — ἀντί σοῦ] I. e. by that surname of Benevolent, under which we invoke them (for they dreaded to call them by their proper name Ἐρινύων v. 129.), do thou, or anyone else in thy stead, implore them with benevolent disposition to receive and succour thee a suppliant. The words ἐξ εὐμενῶν στέρνων are used by the same construction as ἐξ ἄμφοιν χεροῖν a little before.

- στέργων δέχεσθαι τὸν ἐκέτην σωτήριον
 αἰτοῦ σύ τ' αὐτός, κεί τις ἄλλος ἀντὶ σοῦ,
 485 ἄπυστα φωνῶν, μηδὲ μὲν ῥοήν.
 ἔπειτ' ἀφέρπειν ἄστροφοι. καὶ ταῦτά σοι 490
 δράσαντι θαρσῶν ἂν παρασταίην ἐγώ,
 ἄλλως δὲ δειμαίνουμ' ἄν, ὦ ξέν', ἀμφὶ σοί.

ΟΙΔΙΠΟΥΣ.

ὦ παῖδε, κλύετον τῶνδε πρὸςχώρων ξένων;

ΑΝΤΙΓΟΝΗ.

- 490 ἡκούσαμεν τε, χῶ τι δεῖ πρόστασσε δρᾶν.

ΟΙΔΙΠΟΥΣ.

- ἐμοὶ μὲν οὐχ ὁδωτά. λείπομαι γὰρ ἐν 495
 τῷ μὴ δύνασθαι μηδ' ὄρᾶν, δυοῖν κακοῖν.
 σφῶν δ' ἄτετρα μολοῦσα πραξάτω τάδε.
 ἀρχεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
 495 ψυχὴν τὰδ' ἐκτίνουσιν, ἣν εὖνους παρῇ.

V. 483. *σωτήριον*] That this noun must be understood passively, is alleged by Hermann with Heller and others against the opinion of Reisch. Hermann quotes Aesch. Ag. 655: *σωτηρίων δὲ πραγμάτων εὐάγγελον ἦκοντα*, and Choeph. 234: *θακρυτός ἐλπίς σπέρματος σωτηρίου*.

V. 484. *σύ τ' αὐτός, κεί τις*] So 455 sq. καὶ Κρέοντα —, κεί τις ἄλλος.

Ibid. *ἄλλος ἀντὶ σοῦ*] Another in thy stead, for ἄλλος σοῦ is another than you. This is evident from El. 583: *εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου*, and other similar passages. Examples of this phrase are quoted by Pflugk on Eur. Hel. 574. and Matth. §. 366. not. 1. See also my note on Ant. 182.

V. 485. Schol.: *ἄπυστα φωνῶν· ἀνέχουστα. ἀντὶ τοῦ ἡρέμα*. See on vs. 130 sqq. The same injunction is more strongly expressed in the words *μηδὲ μὲν ῥοήν* (see on v. 393.), which Brunnck rightly renders: *non elata voce*. Doe-

derlein aptly compares the Homeric *μακρὸν αὔσεν*.

V. 486. *ἔπειτ' ἄστροφοι*] See on v. 129.; Musgrave compares Aesch. Choeph. 97. where see Stanley, and Virg. VIII, 102: *fer cineres — transque caput jace: ne respexeris*. Heller adds Orph. de Lapid. 730 sqq. and Ovid. Fast. I, 148.

V. 487 sq. Schol.: *δράσαντι· ὡς καθαρθέντι. ἄλλως δέ· μὴ καθαρθέντι*.

V. 491. *ὁδωτά*] Attic for *ὁδωτόν*. See the Schol. on v. 853 (886). and note on Philoct. 488. ed. m. *λείπομαι — ὄρᾶν*, for I am unable, since I am infirm in strength and blind, as Matth. interprets, on Eur. Hipp. 323., where he also treats of *λείπομαι*.

V. 494 sq. *ἀρχεῖν γὰρ* etc.] Rightly Brunnck: for I think that even one single soul, if it be benevolent, can as well expiate these crimes, as a thousand. On *ἀρχεῖν* joined with a participle cf. Matth. §. 297.

ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με
μὴ λείπει· οὐ γὰρ ἂν σθένει τοῦμὸν δέμας
ἐρημον ἐρπειν, οὐδ' ὑφηγητοῦ δίχα.

500

ΙΣΜΗΝΗ.

ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
500 χρησταί μ' ἐφενρεῖν, τοῦτο βούλομαι μαθεῖν.

ΧΟΡΟΣ.

τοῦκείθεν ἄλσους, ᾧ ξένη, τοῦδ' ἦν δέ του
σπάνιν τιν' ἴσῃς, ἔστ' ἔποικος, ὅς φράσει.

505

ΙΣΜΗΝΗ.

χωροῖμ' ἂν εἰς τόδ' Ἀντιγόνη, σὺ δ' ἐνθάδε
φύλασσε πατέρα τόνδε. τοῖς τεκοῦσι γὰρ

V. 498. οὐδ' ὑφηγητοῦ δίχα is from the conjecture of others. MSS. οὐδ' ὑφηγητοῦ δ' ἄνευ, with the exception of three, which have οὐδ' ὑφηγητοῦ γ' ἄνευ, which very reading is found in edd. Triclin. and has been received by Brunck. Hermann in ed. sec. wrote ᾧδ' ὑφηγητοῦ γ' ἄνευ.

V. 496. ἐν τάχει τι] In German etwas schnell. Doederlein aptly compares Aj. 854: σὺν τάχει τινί, where see note.

V. 497 sq. Schol.: οὐδ' ὑφηγητοῦ γ' ἄνευ· ἄνευ χειραγωγού. Ἀπὸ κοινοῦ δὲ τὸ ἐρπειν· οὐκ ἰσχύω βαδίζειν. He says that he is both so weak in body, that he cannot walk without leaning upon some companion, and that his blindness prevents the possibility of his arriving at his desired destination without a guide.

V. 499 sq. Schol.: τὸν τόπον δ' ἵνα· ἐνθα τὸ ὕδωρ ἵστί, ἥδεως ἂν εἰδείην. Hermann rightly observes: that Ismene was ignorant not only where those thrice nine boughs were to be sought, but likewise in what part of the wood the whole place was situated, where the cups etc. were. She therefore asks where this place is to be found.

V. 500. Schol.: χρησταί μ' ἐφενρεῖν· χρεῖη ἔσται, κατὰ συναισθησὶν χρησταί, ἀντὶ τοῦ χρεῖη ἔσται. δηλοῦται δὲ ταῦτόν τὸ δεήσει· καὶ ἐν Τριπτολέμῳ· χρησταί

δέ σ' ἐνθάδ' αὔτις. Cf. Fr. A. Wolf in Anal. litt. Vol. I. P. II. p. 456. and Reisig in Syntagm. crit. p. 32. think that the crasis χρῆσται is formed by the contraction of χρεῖα into χρῆ. I think that χρῆσται is the future, equivalent to δεήσει, contracted from χρῆσεται, as we find ἔσται. HERM.

V. 501 sq. Schol.: τοῦκείθεν ἄλσους· τὸ ἐκείθεν τοῦ ἄλσους τούτου· ἐὰν δέ τι τούτων ἀγνοῇς, παρὰ τινος τῶν ἐπιχωρίων τοῦτο μαθήσῃ. σπάνιν γὰρ φησὶν ἀντὶ τοῦ εἶ τι τῆς εἰδήσεως ἀγνοεῖς περὶ τὸν τόπον. On the phrase τὸ ἐκείθεν see Matth. §. 283., on the genitive depending on ἐκείθεν ibid. §. 324. 8. In German we should render τοῦκείθεν ἄλσους τοῦδε in diesem Haine dort.

V. 503. Ἀντιγόνη, σὺ δ' ἵ] So Aj. 1409: παῖ, σὺ δέ. El. 150: ἰὼ παντλήμων Νύσσα, σὺ δ' ἐγώ γε νέμω θεόν.

V. 504 sq. Schol.: τοῖς τεκοῦσι γὰρ· ὅταν τις διὰ γονέων πονῇ, μὴ ἡγέσθω πόνον εἶναι τὸν κάματον. For the dative cf. 1673: φῆνι τὸν πολὺν — πόνον ἐμπε-

505 οὐδ' εἰ πονεῖ τις δεῖ πόνον μνήμην ἔχειν.

(στροφὴ α΄.)

ΧΟΡΟΣ.

δεινὸν μὲν τὸ πάλαι κείμενον ἤ-

510

δη κακόν, ὧ ξεῖν', ἐπεγείρειν·

ὅμως δ' ἔραμαι πυθέσθαι.

ΟΙΔΙΠΟΥΣ.

τί τοῦτο;

ΧΟΡΟΣ.

510 τὰς δειλαίας ἀπόρου φανείσας

ἀλγηδόνας, ἃ ξυνέστας.

ΟΙΔΙΠΟΥΣ.

μὴ πρὸς ξενίας ἀνολέξῃς

515

τὰς σᾶς, πέπον, ἔργ' ἀναιδῇ.

ΧΟΡΟΣ.

τό τοι πολὺ καὶ μηδαμὰ λῆγον

515 χρήζω, ξέν', ὀρθὸν ἄκουσμι' ἀκοῦσαι.

ΟΙΔΙΠΟΥΣ.

ὦ μοι.

V. 506—507. One verse in Dind.

V. 513. τὰς σᾶς, πέπον, ἔργ' ἀναιδῇ. I have written thus from Bothe's conj. MSS. τὰς σᾶς. πέπονθ' ἔργ' ἀναιδῇ. Hermann τὰς σᾶς. ἃ πέπονθ', ἀναιδῇ from Reisig's conj.

δὸν ἔχομεν. Aj. 1366. 1367. 1380. 1415.

V. 506 sqq. Schol.: δεινὸν μὲν τὸ πάλαι· τῆς ἱσμήνης ἀποστάσης, ὁ χορὸς ἔρωτε τὸν Οἰδίποδα, καὶ φησι τὸ ἐπεγείρειν μὲν καὶ ἀνακινεῖν τὰ πάλαι συμβάντα δυσχερές· ὅμως δὲ μαθεῖν ἐπιθυμῶ τὴν αἰτίαν τῆς πηρώσεως· καὶ ἔστι παθητικά. Καλλίμαχος· τί δ' ἀκρόνον εὐδὸν ἐγείρεις;

V. 509. τί τοῦτο;] Sc. ὁ βούλει πυθέσθαι.

V. 510 sq. τὰς — ξυνέστας] The genitive depends upon πυθέσθαι. Cf. Matth. §. 349. note 2. Then ἀπορος ἀλγηδῶν is nearly the same as ἀμήχανον ἄλγος El. 140., to which νόσος ἀμήχανος in

Ant. 363. is similar, meaning an incurable, unspeakable pain. Add ἀπορα πάθη in Phil. 854. — Moreover on the phrase ἀπόρου φανείσας I have treated at Philoct. 744. Lastly ἃ ξυνέστας is used in the same sense as ξυνεῖναι ἄλγος is used, on which latter phrase I have treated at Philoct. 266.

V. 512 sq. Schol.: μὴ πρὸς ξενίας· μὴ πρὸς τῆς σῆς ξενίας ἀναπτύξῃς μου τὰ ἀναιδῇ ἔργα.

V. 514 sq. τό τοι — ἀκοῦσαι] I desire to hear correctly this account which is spread afar, and ceases not spreading. On πολὺ see at v. 301.

ΧΟΡΟΣ.

στέρξον, ἱκετεύω.

ΟΙΔΙΠΟΥΣ.

φεῦ, φεῦ.

ΧΟΡΟΣ.

πείθου· καὶ γὰρ ὅσον σὺ προσχρήξεις.

520

(ἀντιστροφή α΄.)

ΟΙΔΙΠΟΥΣ.

520 ἥνεγκον κακότητα, ὧ ξένοι, ἥ-
νεγκον, ἐκὼν μὲν, θεὸς ἴστω,
τούτων δ' αὐθαίρετον οὐδέν.

ΧΟΡΟΣ.

ἀλλ' ἐς τί;

ΟΙΔΙΠΟΥΣ.

κακῶ μ' εὐνῆ πόλις οὐδὲν ἰδρυν

525

V. 520—501. One verse in Dind.

V. 521. I have written ἐκὼν with Bothe. MSS. ἀκων, which very word Tryphon wished to restore to Hom. Il. IV, 43., a very similar passage. Herm. writes ἀνων μὲν.

V. 524. κακῶ μ' εὐνῆ was first restored by Elmsley from Lb. Vulg. κακῶ μὲν εὐνῆ, whence Brunck, Hermann and others have made κακῶ μ' ἐν εὐνῆ.

V. 517. Schol.: στέρξον, ἱκε-
τεύω· στέρξον ἂν λέγω· καὶ μὴ
ἀποστραφῆς τὴν αἰτίαν εἰπεῖν, ὃ
ἴσται, πρὸςδεῖσθαι με. Cf. Philoct.
538. Trach. 992. Rightly Reisig:
ergieb dich darein.

V. 519. καὶ γὰρ γάρ] Scil. πέ-
θομαι.

V. 520. ἥνεγκον κακότητα] Doederlein rightly interprets κακότητα φέρειν to be the author of evils or calamities. In German Unheil stiften, comparing Hom. Il. XII, 332: τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες. and Euen. ap. Stob. Flor. XLIX., p. 354: πρὸς σοφίᾳ μὲν ἔχειν τόλμην μάλα σύμφορόν ἐστι, χωρὶς δὲ βλαβερῇ καὶ κακότητα φέρει. I add v. 959 sq. of this play: ἄς ἥνεγκον ἄκων.

V. 521 sq. ἐκὼν μὲν — οὐ-
δὲν] Although these words are evidently corrupt, it is easy to

perceive that the sense should be: I have been the author of evils not by compulsion indeed, but yet unwillingly and unwittingly. For he was not compelled either to slay Laius or wed Jocasta, but yet he did not willingly slay Laius, since he was provoked by him; and Jocasta, whom he knew not to be his mother, was given to him in marriage by the Theban people, without any solicitation on his part.

V. 523. ἀλλ' ἐς τί;] But what is the drift of what you are saying? i. e. how can you say that you unwillingly committed those crimes? Examples of the preposition ἐς thus used are adduced by Matth. §. 578., who has however wrongly interpreted this passage thus: quousque progressus es?

V. 524 sq. κακῶ μ' εὐνῆ —

525 γάμων ἐνέδησεν ἄτα.

ΧΟΡΟΣ.

ἦ ματρόθεν, ὥς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσω;

ΟΙΔΙΠΟΥΣ.

ὦ μοι, θάνατος μὲν τάδ' ἀκούειν,
ὦ ξεῖν'· αὐταὶ δὲ δὺ' ἐξ ἐμοῦ μὲν

530

ΧΟΡΟΣ.

530 πῶς φήεις;

ΟΙΔΙΠΟΥΣ.

παῖδε, δύο δ' ἄτα

ΧΟΡΟΣ.

ὦ Ζεῦ.

ΟΙΔΙΠΟΥΣ.

ματρὸς κοινᾶς ἀπέβλαστον ὠδῖνος.

(στροφὴ β'.)

ΧΟΡΟΣ.

αὐταὶ γὰρ ἀπόγονοι τεαί;

V. 529. After ἐμοῦ I have added μὲν from Elmsley's conj.

V. 531. I have written παῖδε with Herm. from the conj. of Elmsley. MSS. παῖδες.

V. 534 sq. I have written these verses thus from Hermann's conj. They are commonly assigned to the Chorus, and written thus: σαί

ἄτα] Rightly Bruck: nefario in toro civitas me inscium nuptiarum irretivit noxa. Reisig compares Hom. II. II, 111. IX, 18: ἀτὴρ ἐνέδησε βαρεῖη. and Oed. R. 826: γάμοις — μητρὸς ζυγῆναι.

V. 526 sq. ἦ ματρόθεν — ἐπλήσω] Through thy mother hast thou, as I have heard, rendered thy bed disgraced? or, hast thou not, by receiving thy mother to thy bed (literally, because thou hast filled thy bed with thy mother) rendered it infamous? On the pregnant expression δυσώνυμα λέκτρα ἐπλήσω see at Philoct. 139 sq. and Oed. R. 65. For μα-

τρόθεν cf. πατρόθεν 215 (211).

V. 528. θάνατος μὲν] So Aj. 215: θανάτῳ γὰρ ἴσον πάθος ἐκπέυσει.

V. 529 — 533. αὐταὶ δὲ — ὠδῖνος] But these, two daughters sprung from me, nay two baleful pests, were produced from the throes of the same mother. So Bruck rightly interprets, who is followed by Hermann, who adds: for they both bear the dishonour of the race, and are a disgrace to the father who begat them.

V. 534. αὐταὶ — τεαί] Some one may ask why the Chorus says: are these then thy daughters? when

ΟΙΔΙΠΟΥΣ.

535 κοιναί γε πατρὸς ἀδελφεαί.

535

ΧΟΡΟΣ

ιώ.

ΟΙΔΙΠΟΥΣ.

ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.

ΧΟΡΟΣ

ἔπαθες

ΟΙΔΙΠΟΥΣ.

ἔπαθον ἄλαστ' ἔχειν.

ΧΟΡΟΣ.

ἔρεξας

ΟΙΔΙΠΟΥΣ.

οὐκ ἔρεξα.

ΧΟΡΟΣ.

τί γάρ;

ΟΙΔΙΠΟΥΣ.

ἐδεξάμην

δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος

540

540 ἐπωφέλῃσα πόλεος ἐξελέσθαι.

τ' ἄρ' εἶσ' ἀπόγονοί τε καὶ κοιναί γε πατρὸς ἀδελφεαί, except that MSS. Triclin. have αὐτὰρ εἰσίν, Par. B. αὐτ' ἄρ εἰσίν, Vat. αὐτ' ἄρ' εἰσίν.

V. 536. Vulg.: ΟΙΔ. ἰώ. ΧΟ. ἰὼ δῆτα. ΟΙΔ. μυρίων ἐπιστροφὰι κακῶν. The MSS. fluctuate in the names of the persons. Brunck has allotted the first ἰὼ to Oedipus, the rest, and the verb ἔπαθες to the Chorus. I have followed Hermann.

they knew it well enough already. But this interrogation is the result of astonishment, not of ignorance, and is equivalent to an ejaculation of surprise. HERM.

V. 535. κοιναί γε] For κοιναί see Ant. 1. On the use of the particle γέ my note on v. 475.

V. 536. Schol.: ἐπιστροφὰι· συναθροάσεις, πλήθος. Musgrave vortices, Doederlein impetus, comparing 1045.

V. 537 sq. ἔπαθες — ἔρεξας] Hermann rightly observes that

the Chorus meant to say: ἔπαθες ἄλαστα, ἔρεξας ἀνόσια. On the meaning of the verb ἔχειν thus added, see at v. 233 (227) sq.

V. 538 sqq. ἐδεξάμην — ἐξελέσθαι] The commentators commonly take ἐπωφέλῃσα for ὠφελον, which I know not how they can defend. In my note on Vig. p. 758. I have therefore stated that the sense must be: ἐπωφέλῃσα τὴν πόλιν, ὥστε μήποτε αὐτῆς ἐξελέσθαι τοῦτο τὸ δῶρον. Oedipus says: I have received a gift (he means

(ἀντιστροφή β.)

ΧΟΡΟΣ.

δύστανε, τί γάρ; ἔθου φόνον

ΟΙΔΙΠΟΥΣ.

τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;

ΧΟΡΟΣ.

πατρός;

ΟΙΔΙΠΟΥΣ.

παπαῖ, δευτέραν ἔπαιδας ἐπὶ νόσῳ νόσον.

ΧΟΡΟΣ.

ἔκανες

545

ΟΙΔΙΠΟΥΣ.

ἔκανον· ἔχει δέ μοι

ΧΟΡΟΣ.

545 τί τοῦτο;

ΟΙΔΙΠΟΥΣ.

πρὸς δίκας τι.

ΧΟΡΟΣ.

τί γάρ;

ΟΙΔΙΠΟΥΣ.

ἐγὼ φράσω.

καὶ γὰρ ἀλοῦς ἐφόνευσα καὶ ὤλεσα,

V. 546. I have written thus from Hermann's conjecture. MSS. καὶ γὰρ ἄλλους ἐφόνευσα καὶ ἀπώλεσα. Brunck has followed Tyrwhitt's conj. καὶ γὰρ ἄγνως ἐφόνευσα καὶ ἀπώλεσα, which violates the metre.

his wife), which I have never deserved to receive from the city for my help, i.e. in liberating the city from the Sphinx I deserved a better recompense. HERM. This view is followed by Passow s. v. ἐπωμελεῖν. For the signification of the verb ἐξελέσθαι Neuius refers to Passow, and Blomf. gloss. Agam. 927.

V. 541. δύστανε etc.] The Chorus does not ask why, but whether Oedipus killed his father.

Τί γάρ refers to δύστανε, and it is nearly equivalent to profecto. See note on Vig. p. 729. HERM.

V. 543. ἐπὶ νόσῳ νόσον] On the word νόσος in the sense of a wound or grief see Oed. R. 61. Ant. 421., on ἐπὶ νόσῳ cf. Matth. §. 586.

V. 544 sq. ἔχει δέ μοι πρὸς δίκας τι] I. e. ἔστι δέ μοι τοῦτο ἐνδικόν τι, or ἐγένετο δέ μοι τὸ τοῦτο σὺν δίκῃ τινί. Cf. Matth. §. 590. 6. α.

V. 546 sq. καὶ γὰρ ἀλοῦς

νόμῳ δὲ καθαρός, αἰδρις ἐς τόδ' ἦλθον.

ΧΟΡΟΣ.

καὶ μὴν ἄναξ ὃδ' ἡμῖν Αἰγέως γόνος;
Θησεὺς κατ' ὁμῶν σὴν ἐφ' ἀστάλῃ πάρα.

550

ΘΗΣΕΥΣ.

550 Πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἱματηρὰς ὁμμάτων διαφθορὰς
ἔγνωκά σ', ὧ παῖ Λαῖου, τὰ νῦν θ' ὁδοῖς
ἐν ταῖςδ' ἀκούων μᾶλλον ἐξεπίσταμαι.

σκευὴ τε γάρ σε καὶ τὸ δύστηνον κάρα

555

555 δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ, καὶ σ' οἰκτίσας
θέλω 'περέσθαι, δύςμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστῆροπὴν ἐμοῦ τ' ἔχων

V. 549. ἐφ' ἀστάλῃ I have written from Dindorf's conj. All the MSS. ἀπεστάλη.

ἐφόνευσα etc.] ἀλὸς ἐφόνευσα is, I think, put for ἐάλοι φονεύσας, so that the sense may be, I slew openly, and without doubt. I confess and acknowledge the murder, but when I committed it, I was both pure by law (because I was provoked by him), and ignorant of my guilt (because I knew not that he was my father). Ant. 491: *χῶταν ἐν κακοῖσι τις ἀλὸς*, *ἐπειτα τοῦτο καλλύνειν θέλη*. — Then φονεύς καθαρός νόμῳ is, I think, the same as *ἀκων φονεύς*, or *προπαθὼν καὶ ἀντιδράσας*. Cf. 274. Thus νόμῳ καθαρός contains an excuse for the homicide, αἰδρις for the parricide. DOED. Hermann rightly adds that μὲν must be supplied after ἀλὸς. On the phrase ἐς τόδ' ἦλθον see Matth. §. 578. A similar metaphorical use of *huc venire* occurs in Cicero ad Att. II, 17: *nunquam huc pestiferas aditus sibi compararent*.

V. 549. κατ' ὁμῶν — πάρα] i. e. κατ' ὁμῶν σὴν πάρεστιν ἐφ' ἃ (ἐπὶ ταῦτα, ἐφ' ἃ) ἐστάλη, ac-

cording to your voice, i. e. invited by thee, he is come hither to perform those things for the accomplishment of which he was sent hither. Dindorf aptly compares Eur. Bacch. 454: *ἐφ' ὅπερ εἰς Θήβας πάρε*.

V. 551. τὰς αἰμ. — διαφθ.] Reisig rightly observes that the article points out the celebrity of this calamity. But cf. Eur. Phoen. 877: *αἱ θ' αἱματωπαὶ διρυγμάτων διαφθοραὶ θεῶν σόφισμα καπίδε* — *εις Ἑλλάδα*.

V. 554. σκευὴ τε — κάρα] The first noun signifies the clothing, the latter the head deprived of eyes, which is called in v. 286: *τὸ δυσπρόσοπτον κάρα*. So in Philoct. 1377: *τῷδε δυστήνῳ ποδί*.

V. 555. δηλοῦτον — ὅς εἰ] Shew me that you are the man you are.

V. 556 sq. τίνα πόλεως — ἔχων] What have you come to ask as a suppliant from the city and myself. See on v. 50.

- αὐτός τε καὶ σὴ δύσμορος παραστάτις.
 δίδασκε. δεινὴν γὰρ τιν' ἂν πρᾶξιν τύχοις 560
 λέξας, ὁποίας ἐξαφισταίμην ἐγώ.
 ὡς οἶδα, καὐτὸς ὡς ἐπαιδευθῆν ξένος,
 ὥσπερ σύ, ᾧ τις πλεῖστ' ἀνὴρ ἐπὶ ξένης
 ἡθλήσα κινδυνεύματ' ἐν τῷμῳ κάρῳ.
 ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σύ νῦν, 565
 565 ὑπεκτραποίμην μὴ οὐ συνεκσώξειν. ἐπεὶ
 ἔξοιδ' ἀνὴρ ὦν, ᾧ τις τῆς ἐς αὐρίον
 οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

V. 561. οἶδα, καὐτός I have written from conj. MSS. corruptly, οἰδά γ', αὐτός. For the particle γ' is absurd in this place. Dindorf also writes ὅς οἶδα for ὡς οἶδα, not badly.

V. 559 sq. δεινὴν γὰρ — ἐγώ] For you must mention a very great thing for me to turn away from it.

V. 561—563. ὡς οἶδα — ἐν τῷμῳ κάρῳ] The construction is: ὡς οἶδα, ὡς καὶ αὐτὸς ξένος, ὥσπερ σύ, ἐπαιδευθῆν, καὶ κινδυνεύματ' ἐν τῷμῳ κάρῳ ἡθλήσα, ὡς τις πλεῖστα ἀνὴρ ἀθλήσας, for I myself, I well remember, was, like you, educated in a strange country, and have in my own person suffered many dangers in a foreign land. On αὐτὸς ὡς for ὡς αὐτὸς cf. v. 300., for ξένος Electr. 865. Brunck compares Virg. Aen. I, 628: me quoque per multos similis fortuna labores jactatam hac demum voluit consistere terra; non ignara mali miseris succurrere disco.

V. 562. ὥσπερ σὺ] I. e. ὡς σὺ νῦν ξένος εἶ, as Doederlein rightly interprets. For Theseus was brought up by Pittheus at Troezen.

Ibid. ᾧ τις πλεῖστ' ἀνὴρ etc.] I. e. as one who have gone through so many dangers in a strange land. This style of exaggeration is frequent among the Latins in the formule, ut qui maxime, or ut quum maxime, among the Greeks in

the very frequent ἢ ἀριστον, ὡς τίσιστα, and ὡς τις ἄλλος. Cf. Matth. §. 617. e. REISIG.

V. 562 sq. ἐπὶ ξένης etc.] Especially when he first set out on foot from Troezen to Attica, and, inspired by the example of Hercules, overcame the robbers. Cf. Plutarch. Thes. c. 7. REISIG. On the phrase ἐν τῷμῳ κάρῳ put for the more usual τῷμῳ κάρῳ see at Philoct. 60, on κάρῳ Matth. §. 166. not. 2.

V. 564. ὥστε ξένον γ' ἂν οὐδέν' ὄνθ'] I. e. ὥστε οὐδένα ἂν, ξένον ὄντα, ὥσπερ σὺ νῦν, etc. as in Oed. R. 1528: ὥστε θνητὸν ὄντ' — μηδέν' ὀλβίζειν. On ὥσπερ see Matth. §. 485.

V. 565. ὑπεκτραποίμην etc.] Recusaverim, quominus etc. Cf. Matth. §. 609.

V. 565 sq. ἐπεὶ — ὦν] For I know myself born a man. Ἀνὴρ is used for ἀνθρωπος also in Aj. 77. Ant. 768. Cf. Herm. on Vig. n. 66. p. 722. and Elmsl. on Eur. Med. 658.

V. 566 sq. ᾧ τις τῆς — ἡμέρας] Rightly Brunck: and that the enjoyment of the next day is no more certain to myself than to thee. On ἐς αὐρίον see Matth. §. 578. e., on σοῦ put for ἡ σοὶ ibid. §. 454.

ΟΙΔΙΠΟΥΣ.

- Θησεῦ, τὸ σὸν γενναῖον ἐν μικρῷ λόγῳ
παρήκεν, ὥστε βραχέα μοι δεῖσθαι φράσαι. 570
570 σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγώς,
καὶ γῆς ὁποίας ἦλθον, εἰρηκῶς κυρεῖς·
ὥστ' ἔστι μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἢ χρήζω, χῶ λόγος διοίχεται.

ΘΗΣΕΥΣ.

- τοῦτ' αὐτὸ νῦν διδάσχ', ὅπως ἂν ἐμάθῃ. 575

ΟΙΔΙΠΟΥΣ.

- 575 δώσων ἱκάνω τοῦμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπονδαῖον εἰς οψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.

ΘΗΣΕΥΣ.

- ποῖον δὲ κέρδος ἄξιοις ἦκειν φέρων;

ΟΙΔΙΠΟΥΣ.

- χρόνῳ μάθοις ἂν οὐχὶ τῷ παρόντι πού. 580

V. 568 sq. τὸ σὸν — φράσαι] Doederlein has rightly interpreted this passage. — The sense is to this effect: your kindness expressed in a few words has conceded so much, that I have need to say but little, i. e. your clemency, which you have sufficiently shewn in a few words, has caused me to omit that preface which suppliants are wont to use before declaring their wants, and hence I have but little to say. On τὸ γενναῖον see at Philoct. 1050. ed. m., on παρήκεν Electr. 1482: ἀλλὰ μοι πάρεξ κἂν μικρὸν εἰπεῖν, on ὥστε Philoct. 901. and Herm. on Vig. p. 949. The last words are construed thus by Hermann: ὥστε δεῖσθαι ἐμοὶ βραχέα φράσαι, so that I must say a few words. He adds that it might, though less agreeably, be expressed thus: ὥστε ἐμὲ βραχέων δεῖσθαι, φράσαι, quoting Pausanias, who affects odd constructions, IV, 29, 1: ἐδεῖτο γὰρ οἱ πάντως γενέσθαι χρή-

ματα. With δεῖται μοι we must understand something like τὰ πράγματα, res mihi indiget pauca dicere.

V. 570. σὺ γάρ μ' ὅς εἰμι] I. e. σὺ γὰρ ὅς εἰμι ἐγώ. Cf. Matth. § 296.

V. 571. γῆς ὁπ. ἦλθον] On this genitive see at Oed. R. 142. and Matth. §. 354. ζ.

V. 573. χῶ λόγος διοίχεται] My speech will be ended, i. e. there will be nothing left for me to add. See my note on Eur. Suppl. 546. HERM.

V. 576. εἰς ὄψιν] With regard to appearance. Cf. Matth. §. 578. c.

V. 576 sq. τὰ δὲ — καλή] I. e. τὰ κέρδη παρ' αὐτοῦ μάλλον ἀγαθὰ ἔστιν ἢ καλή ἡ μορφή. See 796 (794). Nitzsch on Plato Ion. p. 65. DOED.

V. 579. οὐχὶ τῷ παρόντι πού] So v. 1549: πρόσθε πού ποτ' ἦσθ' ἐμὸν.

ΘΗΣΕΥΣ.

580 ποίῳ γὰρ ἢ σὴ προσφορὰ δηλώσεται;

ΟΙΔΙΠΟΥΣ.

ὅταν θάνω γὰρ, καὶ σύ μου ταφεὺς γένη.

ΘΗΣΕΥΣ.

τὰ λοῖσθ' ἄρ' αἰτεῖ τοῦ βίου· τὰ δ' ἐν μέσῳ
ἢ λῆστιν ἴσχεις, ἢ δι' οὐδενὸς ποιεῖ.

ΟΙΔΙΠΟΥΣ.

ἐνταῦθα γὰρ μοι κείνα συγκομίζεται.

585

ΘΗΣΕΥΣ.

585 ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

ΟΙΔΙΠΟΥΣ.

ὅρα γε μὴν· οὐ σμικρὸς, οὐκ, ἀγὼν ὅδε.

ΘΗΣΕΥΣ.

πότ' ἐρα τὰ τῶν σῶν ἐκρόνων, ἢ 'μοῦ λέγεις;

V. 585. τὰ λοῖσθ' αἰτεῖ Dind.

V. 580. ποίῳ γὰρ etc.] I. e. for at what moment of time. — Προσφορὰ is properly an accession, as in v. 1270 (1265), as Reisig observes, and hence κέρδος, emolument, in this passage. On δηλώσεται see the last note on Philoct. v. 48.

V. 582. τὰ λοῖσθ' — βίου] scil. τὸ ἐμὲ ταφῆα σου γενέσθαι.

V. 583. Schol.: ἢ λῆστιν ἴσχεις· τοῦ ζῆν ἢ ἐπιλέλῃσαι, ἢ οὐ φροντίζεις. On the accusative depending on the words λῆστιν ἴσχειν see Matth. §. 421. n. 4., on the phrase δι' οὐδενὸς ποιέσθαι §. 480. b.

V. 584. Schol.: ἐνταῦθα γὰρ μοι κείνα· διὰ τοῦ τίλους καὶ τὰ μέσα τοῦ βίου εὐτυχίῃσι· προσδοκῶν γὰρ σύ ὠφελιθῆσθαι παρ' ἐμοῦ, ὅταν ἀποθάνω, ζῶντά με γηροβοσκήσεις. Jacobs rightly explains these words thus: ἐνταῦθα, ἐν τῷ ταφῆναι ὑπὸ σου, κείναι ἐξώ. On ἐνταῦθα, in that burial, Reisig refers to Bast, Epist. crit. p. 238. not. Add Oed. R. 598.

V. 585. Schol.: βραχὺ δῶρόν

με αἰτεῖς, τὸ ἐν Ἀθήναις θάψαι σε. Hermann interprets: but you ask a kindness from me which consists in a trifling matter, but thinks it is possible that the old reading was ἀλλ' οὐν βραχεῖαν τήνδε μ' ἐξαιτεῖ χάριν.

V. 586. οὐ σμικρὸς — ὅδε] The editors aptly compare Aj. 790: θεοῖς τίθνηκεν οὗτος, οὐ κείνοισιν, οὐ. Construe ἀγὼν with οὐ σμικρὸς, not with ὅδε. For the sense is: οὐ σμικρὸς ἀγὼν ἴστιν ὅδε, scil. ὁ ἀγὼν. For otherwise the poet must have written σμικρὸς οὐχ ἀγὼν ὅδε. HERM.

V. 587. πότ' ἐρα — λέγεις] Oedipus had said: think not that these matters will be easy to me; what I have just demanded will not be mine without difficulty and contention. In reply to this, Theseus asks whether those hinderances are prophesied to proceed from his sons, or from Theseus himself. DOED. For the phrase τὰ τῶν ἐκρόνων cf. 531: τὰ τῆς διαίτης. 649: τὸ τοῦδε γ' ἀνδρός. Electr. 261: τὰ μητρὸς. and Matth. §. 285.

ΟΙΔΙΠΟΥΣ.

κεῖνοι κομίζειν κείσ' ἀναγκάζουσέ με.

ΘΗΣΕΥΣ.

ἀλλ' εἰ θέλοντάς γ' οὐδὲ σοὶ φεύγειν καλόν; 590

ΟΙΔΙΠΟΥΣ.

590 ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρῆσαν.

ΘΗΣΕΥΣ.

ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

ΟΙΔΙΠΟΥΣ.

ὅταν μάθῃς μου, νουθέτει· τὰ νῦν δ' ἔα.

ΘΗΣΕΥΣ.

δίδασκ'. ἄνευ γνώμης γὰρ οὗ με χρὴ λέγειν.

V. 588. Three indifferent MSS., B. T. V., ἀναγκάζουσι. So Dind.

V. 589. *Θέλοντάς γ'* I have edited with Herm. from Reisig's conj. Brunck *θέλον γ'*. The old MSS. *θέλοντ' ἄν γ'*. Par. B. T. Farn. *θέλουντ' ἄν*. Vat. Ven. *θέλουν ἄν*. edd. Triclin. *θέλουν*. *Θέλοντα'* Dind.

V. 592. La. *μάθῃς με*, which I would by no means condemn. See on Vig. p. 893 sq. HERM.

Ibid. *ἡ' μοῦ*] h. e. *ἡ τὰ μοῦ*, as 606. *κἀκείνων*. Cf. Matth. on Eur. Phoen. 473. D O E D.

V. 588. *κεῖνοι — με*] The present is correctly used, because he does not say what they will do after some time, but what they are now doing. For Ismene had come with the view of informing Oedipus what stratagems were being planned for bringing him back; see vs. 396 sqq. Now if the poet adds the infinitive *κομίζειν* to this verb, he does not understand Theseus, but generally those who have the power of delivering Oedipus. Hence he might easily omit the accusative. The sense is therefore: *illi me reducere illuc jubent*. Though the Latins more frequently express this by the infinitive passive. HERM. Cf. Aj. 1364: *ἀνῶγας οὖν με τὸν νεκρὸν θάπτειν ἔαν*; Xen. An. V, 7, 18: *καὶ τοὺς νεκροὺς κτελεῖν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου δεομένους*. Ibid. §. 30: *τοὺς δὲ νεκροὺς, οὓς πρόσθεν αὐτοὶ οἱ κα-*

τακάνοντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελίσθαι. But *ἀναγκάζουσι*, which Sophocles has used, is the same as *κτελεῖν*. So in v. 898. Add Eurip. Hel. 427. Bacch. 469.

V. 589. *ἀλλ' εἰ — καλόν*] Rightly Hermann, but what if, as they wish to receive thee, it does not even befit thee to be an exile.

V. 590. *ὅτ' αὐτὸς ἤθελον*] As these words are opposed to what Theseus has said, *θέλοντάς γε*, i. e. those who wish you to be at Thebes, it is evident that after *ἤθελον* we must supply to remain or dwell at Thebes.

V. 591. *θυμὸς δ' — ξύμφορον*] Cf. Phil. 1387: *ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς*. On the particle *δὲ* see at Oed. R. 371., on the phrase *θυμὸς ξύμφορον* Matth. §. 437.

V. 593. *ἄνευ γνώμης*] Without knowing the matter. So

ΟΙΔΙΠΟΥΣ.

πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.

595

ΘΗΣΕΥΣ.

595 ἥ τήν παλαιὰν ξυμφορὰν γένους ἐρεῖς;

ΟΙΔΙΠΟΥΣ.

οὐ δῆτ' ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.

ΘΗΣΕΥΣ.

τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοσεῖς;

ΟΙΔΙΠΟΥΣ.

οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην

πρὸς τῶν ἐμαντοῦ σπερμάτων· ἔστιν δέ μοι

600

600 πάλιν κατελθεῖν μήποθ' ὥς πατροκτόνῳ.

ΘΗΣΕΥΣ.

πῶς δῆτά σ' ἂν πεμψαίαιθ', ὥστ' οἰκεῖν δίχα;

ΟΙΔΙΠΟΥΣ.

τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.

ΘΗΣΕΥΣ.

ποῖον πάθος δείσαντας ἐκ χρηστηρίων;

V. 602. *ἐξαναγκάσει*. I have restored from La. Lib. B. T. V. Vulg. *ἐξαναγκάσει*.

Herodot. VI, 37: ἦν δὲ ὁ Μιλιτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγονώς.

V. 594. *δεινὰ — κακά*] What these evils are, is shewn by Oedipus vs. 598 sqq. *γῆς — πατροκτόνῳ*.

V. 595. *παλαιὰν — γένους*] He means the murder of his father, and the incest with his mother.

V. 597. *τί γὰρ — νοσεῖς*] I. e. *τί γὰρ τὸ μείζον ἢ κατ' ἀνθρ.* ἔστιν ὁ νοσεῖς; cf. Matth. §. 265. not.

V. 599 sq. *ἔστιν — μήποθ'*] With respect to *ἔστιν*, we must understand: it is fixed by law that I must never return. The signification of *κατέρχεσθαι*, to return from exile, is illustrated by Aeschylus in Aristoph. Ran. 1165. So *κάτειμι* in Agam. 1294. and *κατάγειν* in v. 1638.

Cf. Valck. on Eur. Phoen. 430. REIS. Add Pers. on Eur. Med. 1011. Ant. 200.

V. 601. *πῶς — δίχα*] How then will they send for you on condition that you dwell apart? i. e. so that you nevertheless do not enter their territories. On *ὥστε* thus used cf. Xen. Anab. V, 6, 26: *ταῦτα δ' ἔλεγεν εἰδὼς ἅ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλλοιντο, ὥστε ἐκπλεῖν*. Thucyd. IV, 37: *ἐκίρουξάν τε, εἰ βούλοιντο τὰ ὄπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίους, ὥστε βουλεύσαις ὃ τι ἂν ἐκείνοις δοκῇ*.

V. 603. *ἐκ χρηστηρίων*] Reising: according to the oracle means the misfortune foretold by the oracle.

ΟΙΔΙΠΟΥΣ.

ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί.

605

ΘΗΣΕΥΣ.

605 καὶ πῶς γένοιντ' ἂν τὰμὰ κἀκείνων πικρά;

ΟΙΔΙΠΟΥΣ.

ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται

θεοῖσι γῆρας, οὐδὲ κατθανεῖν ποτε·

τὰ δ' ἄλλα συγγεῖ πάνθ' ὁ παγκρατὴς χρόνος.

φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος·

610

610 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.

καὶ πνεῦμα ταῦτόν οὔ ποτ' οὔτ' ἐν ἀνδράσιν

φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει.

τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ

τὰ τερπνὰ πικρὰ γίγνεται καὶ θις φίλα.

615

615 καὶ ταῖσι Θήβαις εἰ τὰ νῦν εὐήμερεϊ

καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος

χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,

ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα

V. 615. *tanŷn* Dind.

V. 616. I have written τὰ with Brunck for τε.

V. 604. Schol.: τῇδε πληγῇναι χθονί· ἀντὶ τοῦ ὑπὸ ταύτης τῆς χθονὸς πληγῇναι.

V. 606 sq. μόνοις οὐ — γῆρας] Ant. 608: ἀγῆρω δὲ χρόνῳ δυνάστας κατέχειν (ὦ Ζεῦ) Ὀλύμπου μ. αἶγλαν. Heller quotes Jacobs on Anthol. XII. p. 215.

V. 608. τὰ δ' ἄλλα — χρόνος] For the sentiment see Aj. 646 sqq. and 714.

V. 609. ἰσχυρὸς γῆς — σώματος] Reising thinks that the words in Oed. R. 25 sq. seem to agree with these both in the form of speech and the drift of the sentiment. But the poet opposes γῆν σώματι, as soon after πόλιν ἀνδράσιν.

V. 611. πνεῦμα] This is said of the mind by a poetic usage, as Ἄρη πνέων, and other similar expressions. REIS. On βέβηκεν see my note on v. 52.

V. 614. τὰ τερπνὰ — φίλα] Friendships are dissolved and again united.

V. 617. χρόνος — ἰών] *Poetastera aetas*. Eur. *Phoen.* 1637: καὶ παρθενεύου τὴν ἰούσαν ἡμέραν μένουσα, and below v. 1771: ἰόντα φόνον. DOED.

V. 618. ἐν αἷς] To a very similar purport Ant. 1064 sqq. ἀλλ' εὐ γέ τοι κάτισθι μὴ πολλοὺς ἔτι τροχούς ἀμλλητῆρας ἡλίου τελαῶν, ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα νέκυν νεκρῶν ἀμοιβὸν ἀντιδοῦς ἔσει.

Ibid. Schol.: τὰ νῦν ξύμφωνα· οὕτω γὰρ ἦν ἐχθρὰ Θηβαίους καὶ Ἀθηναίους. By the words τὰ ξύμφωνα δεξιώματα we must understand the hospitality and friendship, by which the Thebans were then connected with the Athenians.

- δόρει διασκειδῶσιν ἐκ σμικροῦ λόγου· 620
 620 ἔν' οὐμός εὐδων καὶ κεκρυμμένος νέκνυς
 ψυχρός ποτ' αὐτῶν θερμόν αἷμα πλέται,
 εἰ Ζεὺς ἔτι Ζεὺς, ᾧ Διὸς Φοῖβος σαφής.
 ἀλλ' οὐ γὰρ ἀνδᾶν ἡδὺ τᾶκίνητ' ἔπη,
 ἕα μ' ἐν οἴσιν ἡρξάμην, τὸ σὸν μόνον 625
 625 πιστὸν φυλάσσω· κοῦποτ' Οἰδίπουν ἐρεῖς
 ἄχρεϊον οἰκητῆρα δέξασθαι τόπων

V. 619. The old MSS. *δορεῖ*. Tricl. *ἐν δορεῖ*, which Brunck follows. Herm. rightly restores *δόρει* both here and in vs. 1309. 1381. ed. m. See his note on Erfurdt's Aj. ed. maj. p. 627. where he aptly quotes Choeroboscus ad Theodosium in indice ad Bekkeri Anecd. p. 1364: τὸ σὺν δόρει καὶ σὺν ἀσπίδι, ὅπερ Ἀριστοφάνης παρεμπαίνειν ἐν Εὐρήνῃ ἐν μῶμῳ Σοφοκλέους προκείμενον, ὡς ἀπὸ τοῦ δόρος ἐστίν. And in the plays now extant, whenever Sophocles has used the dative of this noun, he has placed it at the end of a trimeter, so that there is not a single passage in which *δόρει* can be required by the metre. Cf. below v. 1304. Aj. 515. 764. 1056. 1270. Ant. 195. Trach. 240. 478. ed. Br. But in these passages it is doubtful which form Sophocles must be supposed to have preferred, except that in Aj. 1056. the various reading mentioned by the Scholiast, ὡς ἰλοιδόρει, clearly points to the old reading *ἔλοι δόρει*. But if we are there to restore *δόρει* against the MSS. which seems to admit of no doubt, it is quite clear what course we ought to follow in the other passages.

V. 619. *ἐκ σμικροῦ λόγου*] On a frivolous pretext. See Lo b. on Aj. 1255. and my note on Philoct. 714.

V. 620. *ἔνα*] Where, or in which place, as Heath rightly observes. It is very strange that Schaefer should have thought this particle decidedly *χρονικὴν* in this passage. The Thebans were about to suffer destruction in that place in which Oedipus might be buried. See v. 411. HERM. He means this: and although you are now in a state of concord with the Thebans, yet a time will come when the Theban arms will break that treaty which now binds them to you, and will sustain a heavy slaughter at my tomb.

V. 622. *ᾧ Διὸς Φοῖβος*] Neuius compares Aj. 401. 450. 952. Add Aj. 172. Ant. 824 sq.

Phil. 943. 1023. But see on v. 793 (790).

Ibid. Schol.: *σαφής· ἀντὶ τοῦ ἀληθούς, ὡς καὶ Ὅμηρος* (Il. IV, 404)· *ἐπιστάμενος σάφω εἰπεῖν. ἀντὶ τοῦ ἀληθῶς*. Compare Oed. R. 390. and especially 1011.

V. 623. *ἀλλ' οὐ γάρ*] On the use of the particles *ἀλλὰ γάρ* see at Phil. 81. For *τᾶκίνητα*, which the Schol. renders *τὰ ἀδύτητα*, cf. Ant. 1060: *ὄρσεις με τᾶκίνητα διὰ φρενῶν φράσας*. and below v. 1526 (1511): *ὡ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ*.

V. 624 sq. *ἕα μ' ἐν οἴσιν ἡρξάμην*] Sc. *εἰναί*, i. e. let me stop in what I have commenced saying, i. e. let it be enough to have spoken what I have begun to explain. Then τὸ σὸν πιστὸν is the same as τὴν σὴν πίστιν. See Passow s. v. πιστός Il. 2. On the matter itself see v. 586 (585).

τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.

ΧΟΡΟΣ.

ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνήρ ὥς τελῶν ἐφαίνετο.

630

ΘΗΣΕΥΣ.

- 630 τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐβάλαι
τοιούδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰὲν ἔστιν ἔστια;
ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει.
635 ἄγῳ σεβισθεὶς οὔ ποτ' ἐκβαλῶ χάριν
τῇν τοῦδε, χῶρα δ' ἔμπολιν κατοικιῶ.

635

V. 636. I have written *ἐμπολιν* for *ἐμπαλιν* from Musgrave's conj. Cf. 1156 (1151).

V. 627. εἴπερ μὴ θεοὶ ψεύσουσί με] Unless the Gods cause that I appear a liar. Cf. note on v. 1497.

V. 628 sq. ταῦτα καὶ τοιαῦτ' ἔπη γῇ τῇδ' — τελῶν] I. e. (in the words of the poet himself, v. 647. ed. m.) ταῦτα καὶ τοιαῦτα, ἅπερ φησί, ταύτῃ τῇ πόλει τελῶν. But τελεῖν τίτινι signifies to pay, to furnish anything to anyone.

V. 629. ὥς τελῶν ἐφαίνετο] So Aj. 326: καὶ δῆλός ἐστιν ὥς τι δραστῶν κακόν. Ant. 242: δηλοῖς δ' ὥς τι σημανὼν νέον. Xen. An. I, 5, 9: τὸ δὲ σύμπαν δηλὸς ἦν Κύρος ὥς σπεύδων πᾶσαν τὴν οἰκίαν. Lysias Eratosth. p. 441. R. §. 90. Bekk. εἰ μὲν γὰρ τούτου καταψηφισθε, δηλοῖ ἔσεσθαι ὥς ἀργιζόμενοι τοῖς πεπραγμένοις. Cf. Matth. §. 569.

V. 630. τίς — ἐβάλαι] Who will refuse the benevolence of such a man? On this sense of the verb ἐκβάλλειν or ἀποβάλλειν see Miscell. Obs. Vol. III. T. I. p. 405. Act. Mon. T. I. p. 49. DOED. So immediately after οὔ ποτ' ἐκβαλῶ χάριν. So also ἐχθαίρει χάριν in Eur. fragm. II. Philocteta. ἐκβαλεῖν has the sense of re-

tracting in Oed. R. 849. REIS. Add Philoct. 13. Ant. 649.

V. 631 sq. ὅτῳ — ἔστια] I. e. ὅτῳ αἰὲν κοινὴ ἔστιν ἡ δορύξενος παρ' ἡμῖν ἔστια, which words are rightly interpreted by Brunk: to whom in the first place the altar of hospitality among us is ever common. And Hermann rightly observes that Theseus means nothing more than that hospitality will always be ready for Oedipus in his dwelling, as due to the mutual friendship either between themselves or their ancestors.

Ibid. δορύξενος] Properly, says Pollux lib. III. §. 60., ὁ ἐκ τῆς κατὰ τὸν πόλεμον ἐπιμυξίας τὴν γνῶσιν πεποιημένος, as Glaucus and Diomedes in Homer; which same explanation is given by Suidas, Eustathius and other authors quoted by Alberti on Hesych. t. 1. p. 1025. But this word has a less restrained sense among the tragedians, and is used for the plain ξένος, as by Eur. Med. 688. and Soph. El. 46. where see Schol. REIS.

V. 633. ἰκέτης δαιμόνων] So v. 1278: τοῦ θεοῦ γὰρ προστάτην. coll. 1171 (1166). Philoct. 733: κάμ' ὄντα σαντοῦ πρόστροπον, cf.

εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδὺ, τούτων, Οἰδίπους, δίδωμί σοι 640
640 κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.

ΟΙΔΙΠΟΥΣ.

ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν ἐν.

ΘΗΣΕΥΣ.

τί δῆτα χρῆζεις; ἡ δόμους στείχειν ἐμούς;

ΟΙΔΙΠΟΥΣ.

εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρος ἔσθ' ὅδε,

ΘΗΣΕΥΣ.

ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645

ΟΙΔΙΠΟΥΣ.

645 ἐν αἷ κρατήσω τῶν ἔμ' ἐκβεβληκότων.

ΘΗΣΕΥΣ.

μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.

ΟΙΔΙΠΟΥΣ.

εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.

V. 639. *Οἰδίπον* Dind.v. 557. of this play. By *δαίμονας* the Furies are evidently meant.V. 637. Schol.: *σέ· τὸν Χορόν*.V. 638 sq. *ἐμοῦ στείχειν μέτα*] On the position of the preposition after its case see at Phil. 622. For *τόδε* Reisig compares Trach. 458: *τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειν ἄν.* and Hor. Satir. I, 1, 78: *an vigilare metu exanimem — hoc juvat?*V. 639 sq. *τούτων χρῆσθαι*] A brief expression of the following meaning: this also I permit you, to take your choice whether of these two you prefer. On *κρίναν* joined with the genitive cf. Oed. R. 640.V. 640. *τῇδε γὰρ ξυνοίσομαι*] I. e. for I will accede to your wishes either way, whether you desire to remain here, or to go with me. The Schol. well inter-prets: *συνοίσομαι· συμπράξομαι, ὡς σὺ βούλει*. REIS.V. 641. *διδοίης — ἐν*] Cf. Oed. R. 1081. and Pflugk on Eur. Androm. 751.V. 642. *δόμους στείχειν*] On the accusative depending on the verb *στείχειν* see at Philoct. 144. Cf. Rost §. 104. not. 4.V. 643. *εἰ μοι θέμις γ' ἦν*] Rightly Hermann: *si mihi fas esset*. Not as Brunck: *utinam*.V. 646. Schol.: *εἰ δύναιο κρατεῖν τῶν ἐχθρῶν ἐνθάδε μένων, μέγα ἂν δώρημα λέγοις* [id est *μέγα ἂν εἴη τὸ δώρημα, ὃ λέγεις*] *τῆς ἐνταῦθα διατριβῆς*. The word *δώρημα* occurs in the same sense in Philoct. 117.V. 647. *ἐμμενεῖ τελοῦντί μοι*] If you will abide by your promise; for *τελοῦντι* is future. But a thing is said ἐμ-

ΘΗΣΕΥΣ.

θάρσει τὸ τοῦδ' ἄνδρός· οὐ σε μὴ προδῶ.

ΟΙΔΙΠΟΥΣ.

οὗτοι δ' ὑφ' ὄρκου γ', ὥς κακόν, πιστώσομαι. 650

ΘΗΣΕΥΣ.

650 οὐκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.

ΟΙΔΙΠΟΥΣ.

πῶς οὖν ποιήσεις;

ΘΗΣΕΥΣ.

τοῦ μάλιστ' ὄρκος δ' ἔχει;

ΟΙΔΙΠΟΥΣ.

ἥξουσιν ἄνδρες

ΘΗΣΕΥΣ.

ἀλλὰ τοῖςδ' ἔσται μέλον.

ΟΙΔΙΠΟΥΣ.

ὄρα με λείπων

ΘΗΣΕΥΣ.

μὴ δίδασχ' ἃ χροί με δρᾶν.

μένειν τινί, which anyone bears in mind, as in Aesch. Prom. 534: ἀλλὰ μοι τόδ' ἐμμένει καὶ μήποτ' ἐκτακείη. REIS. Schol.: εἰ ἐμμένει σοι τὰ ἐπαγγέλλεται. On φῆς see at Philoct. 1370. ed. m., on τελοῦνται Matth. §. 555. note 2. But the poet says the same thing in this verse as above v. 625: εἰ μ'—τὸ σὸν μόνον πιστὸν φυλάσσω.

V. 648. Schol.: τὸ τοῦδ' ἄνδρός· ἐφ' αὐτοῦ πεποιήται τὴν δειξίν δ' ἠθεύς. On τὸ τοῦδ' see at v. 588 (587), on the accusative Matth. §. 414. 12. Rost §. 104. note 3. and Pflugk on Eur. Androm. 994.

V. 649. Schol.: πιστώσομαι· πιστὸν ἐπιθεῖναι παρακελεύσω. As ἐν λιταῖς, ἐκ ποδός, and similar modes of expression are used in

those cases, where the Latins use the ablative of instrument, so ὑφ' ὄρκου scarcely differs from ὄρκῳ, so that πιστοῦσθαι τινα ὄρκῳ means to bind some one to one self by an oath. But cf. Phil. 811: οὐμὴν σ' ἐνορκόν γ' ἄξιῳ θέσθαι, τέκνον.

V. 650. Schol.: οὐκ ἂν πλέον λάβοις ὀρκίσας με ἢ λόγῳ πιστεύσας. Hermann: nor will you certainly gain more by my oath, than by my plain promise. On φέρειν see at v. 6.

V. 651. Schol.: ὄρκος· φόβος. V. 652. ἥξουσιν ἄνδρες] Sc. who will lead me away from here to Thebes.—Schol.: τοῖςδ' εἰ τοῖς τοῦ Χοροῦ.

V. 653. ὄρα με λείπων] Sc. that they do not remove me.

ΑΙΔΙΠΟΥΣ.

ὀκνοῦντ' ἀνάγκη.

655

ΘΗΣΕΥΣ.

τοῦμόν οὐκ ὀκνεῖ κέαρ.

ΟΙΔΙΠΟΥΣ.

655 οὐκ οἶσθ' ἀπειλὰς

ΘΗΣΕΥΣ.

οἶδ' ἐγὼ σε μήτινα

ἐνθ' ἐνδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἑμοῦ.

πολλὰ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη

θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν

αὐτοῦ γένηται, φροῦδα τάπειλήματα.

660

660 κελνοῖς δ' ἴσως κεί δελν' ἐπερρώσθη λέγειν

V. 655. μή τινα Dind.

V. 654. Schol.: ὀκνοῦντ' ἀνάγκη· οὐ νευμεσητόν μοι, εἰ ὑπὸ δέους ἐπὶ τὰ αὐτὰ συνεχῶς λέγω· τὸν φοβούμενον γὰρ ἀνάγκη ταῦτα λέγειν. Οὐκ ὀκνεῖ· οὐδὲν δίδουκεν.

V. 655. οὐκ οἶσθ' ἀπειλὰς] A rare kind of interrupted dialogue, found also in v. 652—655., the person interrupted not going on. But it was necessary that all the doubts of Oedipus should be satisfied at once, by meeting them half way. HERM.

V. 656. πρὸς βίαν ἑμοῦ] Against my will. So Aj. 1327: πρὸς βίαν θάψειν ἑμοῦ. In the same sense v. 854. βίᾳ φίλων, in spite of my friends, and in v. 943. ἑμοῦ βίᾳ.

V. 657 sq. Schol.: πολλὰ δ' ἀπειλαί· ἀντὶ τοῦ· πολλοὶ ἀνθρώποι πολλὰ ἀπειλήσαντες ἐκ θυμοῦ, πέψαντες τὸν θυμὸν καὶ τὸν καθεστηκότα νοῦν ἀναλαβόντες, ἐπαύσαντο τῶν ἀπειλῶν. Rightly; the sense is: many threatenings have already uttered many vain words through anger. For the threats themselves are represented as threatening. So in Trachin. 345: ᾧ λόγος σημαίνεται. HERM. For the phrase πολλὰ ἔπη ἀπειλεῖν Neuius compa-

res Aj. 1096: τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη. But as to the sense in which this is spoken, I have treated at length in my Censura Aj. ab Lobeck, edit p. 80 sqq.

V. 658 sq. ὁ νοῦς ὅταν αὐτοῦ γένῃ.] Elmsley has restored αὐτοῦ from some MSS., so that the sense may be: when they turn their minds thither. For my part, I think αὐτοῦ, sui compos, much more suitable. For even when a man is angry, he directs his mind particularly to the objects of his passion, but the eye is blinded by passion, and deprived of the free use of judgement. HERM. Cf. Herm. on Vig. p. 749.

V. 660 sq. κελνοῖς δ' ἴσως — ἀγωγῆς] Reisig rightly observes that we must join ἴσως with φανήσεται, referring to Schaefer on Long. p. 357. for an explanation of this adverb in the sense of profecto. The dative κελνοῖς refers both to ἐπερρώσθη and to φανήσεται, so that κελνοῖς ἔπ. λέγειν is the same as κελνοῖς ἐπερρώσθησαν, ὥστε λέγειν. Cf. Matth. §. 297. note 2. For ἐπερρώσθη Neuius refers to Krueger's Com. Thucyd. p. 271. How the genitive τῆς σῆς ἀγωγῆς can depend upon the word λέγειν, I confess myself

τῆς σῆς ἀγωγῆς, οἷδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος, οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν ἔγωγε, κἄνευ τῆς ἐμῆς
γνώμης, ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε· 665
665 ὅμως δὲ κάμου μὴ παρόντος οἷδ' ὅτι
τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

ΧΟΡΟΣ.

(στροφὴ α'.)

Εὐίππου, ξένε, τὰςδε χώ-
ρας ἴκον τὰ κράτιστα γᾶς ἔπανλα,
τὸν ἀργηῖτα Κολωνόν· ἐνθ'

V. 667. χώρας = ἴκον Dind.

V. 669 sq. ἐνθ' α' is Porson's conjecture. MSS. ἐνθα.

unable to discover. I know not therefore whether this passage has not suffered some corruption.

V. 662. πέλαγος] These and similar sayings are proverbially used to signify the greatness or danger of any thing. Athen. I, 13: εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων. The editors compare Vechner, Hellenolox. p. 503. ed. Heusinger. Compare also Trach. 118. Aesch. Prom. 748., to which we may add κακῶν πέλαγος (ein Meer von Leiden) Eurip. Hipp. 817. Suppl. 826. ed. Matth. [below v. 1746.]. BOTHE.

V. 663 sq. κἄνευ τῆς ἐμῆς γνώμης] Even without my opinion or authority, i.e. although I should be differently disposed, and should disapprove your plan, and consequently be unwilling to render you assistance. Cf. El. 547: δοκῶ μὲν, εἰ καὶ σῆς δόξα γνώμης λέγω. For the metres of this verse see Herm. Elem. doct. metr. p. 113 sqq.

V. 664. προὔπεμψέ] Neuius compares v. 1667. El. 1155. 1158. Ant. 1288. Phil. 105. 1205.

V. 665. ὅμως δὲ κάμου μὴ παρόντος] On the use of the particle ὅμως see Matth. §. 566.

V. 667—716. Plutarch, An seni gerenda sit res publica p. 785. A: Σοφοκλῆς δὲ λέγεται μὲν ὑπὸ

τῶν υἱῶν παρανοίας δόξαν φεύγων ἀναγνῶναι τὴν ἐν Οἰδίποδι τῷ ἐπὶ Κολωνοῦ παράδοxon, ἣ ἐστὶν ἀρχή· Εὐίππου, ξένε, — βίας-σαις. Θανμαστοῦ δὲ τοῦ μέλους φανέντος, ὥσπερ ἐκ θιάτρου τοῦ δικαστηρίου προπεμφθῆναι μετὰ κρότου καὶ βοῆς τῶν παρόντων. BR. Cicero de Senect. 7. asserts that he recited the Oedipus Coloneus. See on Argum. p. 8 sq.

V. 667. εὐίππου] See my note on v. 711 sq. (708 sq.).

V. 667 sq. τὰςδε χώρας — γᾶς ἔπανλα] The sense is: τὰ κράτιστα γῆς ἔπανλα ἐστὶν ἥδε ἡ εὐίππος χώρα, ἐφ' ἣν ἴκον, ὁ ἀργῆς Κολωνός. On the double genitive see at Phil. 484.

V. 669. τὸν ἀργηῖτα Κολωνόν] Strabo X, p. 602. calls the Athenian territory παράλυσρον; in Aristophanes it is twice styled Κραναά. For the soil was light and gritty, as we must also understand from the epithet λεπτόγειος in Thucyd. I, 2. which has been also borrowed by Galen. Apertissimum vero genus terrae est oleis, cui glareae subest, si superposita creta sabulo admixta est, says Columella libr. V, c. 8. The land is therefore styled ἀργῆς, which in the Scholiast is called λευκόγειος. ἀργινύεις has, I think, the same mean-

670 ἄ λγεια μινύρεται

θαμίζουσα μάλιστ' ἀη-
δὼν χλωραῖς ὑπὸ βάσσαις,
τὸν οἰνώπα νέμουνσα κισ-
σὸν καὶ τὰν ἄβατον θεοῦ

675

675 φυλλάδα μυριόκαρπον ἀνήλιον

V. 671. ἀηδὼν = χλ. Dind.

V. 673. οἰνώπα νέμουνσα is Dindorf's conj. Vulg. οἰνώπ' ἀνέχουσα. κισσὸν = καὶ Dind.

ing in Homer's ἀργινόμεντα Λύκα-
στον Il. II, 647. And since μάλ-
λον ἢ λευκόγατος ἐλαιόσφορος,
according to Theophrastus de caus.
plant. II, 5., it came to pass that
the Attic region enjoyed an abun-
dance of olives which was in-
capable of increase. REISIG.

V. 671. θαμίζουσα μάλιστα] This must be understood in much the same sense as in v. 17. we find πικρόπτεροι ἀηδόνες, so that the wood be said to resound with the song of many nightingales.

V. 672. χλ. ὑπὸ βάσσαις] Rightly Erfurdt: ὑπό, put for ἐν, refers to the hills under which the vallies lie.

V. 673. τὸν οἰνώπα — κισ-
σὸν] Three species are mentioned by Pliny XVI, 34., candida (hedera), nigra, and helix. Therefore the nigra must here be meant, with its purple flower. The ivy is reported to have first come forth in Attica at Acharnae by Pausanias Att. or L. I. c. 31 extr.: ἔστι δ' Ἀχαρναίων δῆμος· οὗτοι θεῶν Ἀπόλλωνα τιμῶσιν Ἀγνεία καὶ Ἡρακλέα. καὶ Ἀθηναῖς βωμός ἐστιν Ὑγμίας· τὴν δὲ Ἰππλίαν Ἀθηναῖν ὀνομαζούσαι, καὶ Διόνυσον Μελπόμενον, καὶ Κισσὸν τὸν αὐτὸν θεόν, τὸν κισσὸν τὸ φυτόν ἐνταῦθα πρῶτον φανῆναι λέγοντες. REIS.

Ibid. οἰνώπα νέμουνσα] I have thought fit to write thus from the conjecture of Dindorf, since ἀνέχουσα, the reading of the MSS., is scarcely suitable, although it is well known that the verb ἀνέχειν is often used in the sense of honour-

ing or respecting. Cf. Aj. 212: ἐπεὶ σε λίχος δουριάτων στέρεας ἀνέχει θούριος Αἴας. Eurip. Hec. 122: ἦν δὲ τὸ μὲν σὸν σπιεύδων ἀγαθὸν τῆς μαντιπόλου βάκχης ἀνέχων λέκτρο' Ἀγαμέμνων. Pind. Pyth. II, 88: χορὴ δὲ πρὸς θεὸν οὐκ ἐρῶζειν, ὅς ἀνέχει ποτὲ μὲν τὰ κείνων, τότε αὐθ' ἑτέροις ἔδωκεν μέγα κῦδος. And this has been long since observed by the Scholiast on Aj. 212: ἀνέχει· ἀντὶ τοῦ ἀνυψοῖ, τιμᾷ. and a Grammarian de Constr. Verb. p. 371. Herm. quoted by Reisig: ἀνέχω — ἀντὶ τοῦ στέργω καὶ τιμῶ, αἰτιατικῇ· ὡς Κόρυπίδης· τῆς μαντιπόλου Ἀγαμέμνων.

V. 674. τὰν ἄβατον θεοῦ] The commentators have rightly perceived that Bacchus is the deity meant.

V. 675. φυλλάδα μυριόκαρ-
πον] Elmsley: «I should under-
stand the laurel, which Sophocles
calls πάγκαρπον Oed. R. 83., as
μυριόκαρπον here. Cf. v. 16.» More
rightly Hermann: «The poet cer-
tainly seems to signify the wood
sacred to Bacchus as being dense with
trees.» Neuius aptly compares
Trach. 754: ἐνθα πατρώων δαί βω-
μοὺς ὀρῶζει τεμενίαν τε φυλλάδα.

V. 675 sq. Schol.: ἀνήλιον·
διὰ τὴν δασύτητα τῶν φύλλων. On
the phrase ἀνήνεμον χειμῶνων see
v. 786: ἀναιτος κακῶν. 865: ἀφω-
ρον τῆςδε τῆς ἀράς. and note on
Oed. R. 186. ed. m. Cf. Rost §.
108. not. 19. But with the words
ἀνήλιον — χειμῶνων the Scholiast
aptly compares the Homeric verses
(Od. XIX, 440 sq. coll. V, 478 sq.):

ἀνήμερόν τε πάντων
χειμώνων· ἔν' ὁ βακχιώ-
τας αἰεὶ Διόνυσος ἐμβατεύει
θεαῖς ἀμφιπολὼν τιθήναις.

680

(ἀντιστροφή α.)

680 θάλλει δ' οὐρανίας ὑπ' ἁ-
χνας ὁ καλλίβοτρυς κατ' ἡμαρ αἰεὶ
νάρκισσος, μέγαλαιν θεαῖν
ἀρχαῖον στεφάνωμ', ὃ τε
χρυσανγῆς κρόκος· οὐδ' αὔ-

685

685 πνοι κρῆναι μινύθουσι

V. 680. ἄχνας = ὁ Dind.

V. 684. αὔπνοι = κρ. Dind.

τὴν μὲν ἄρ' οὐτ' ἀνέμων διάει με-
νος ὕγρον αἰένων, οὔτε μιν ἡέλιος
φαιῶν ἀκτίσιν ἐβαλλεν.

V. 678. ἐμβατεύει] Heller
compares Aesch. Pers. 448: Πάν
ἐμβατεύει ποντίας ἄκτις ἐπὶ, and
refers to Blomf. gl. in 455.

V. 679. θεαῖς ἀμφ. τιθήναις]
I. e. Nymphis. Eur. Cycl. 4: ὦ
Βρόμιε — Νύμφας θρείας ἐκλιπὼν
ῥ' ἔχου τροφούς. Hyginus Astron.
Poet. lib. II, 17: Liberum pa-
trem ut redderent nutricibus
Nymphis. Cf. Diod. Sic. IV, 2.
MUSGR. On the dative, which
depends upon ἀμφιπολῶν, cf. Matth.
§. 405. not 2. But ἀμφιπολεῖν here
signifies peragraré. Cf. v. 1093
ed. m.

V. 681 sq. ὁ καλλίβοτρυς —
νάρκισσος] Reisig considers
καλλίβοτρυς to mean fairhair-
ed. But when the poets use
βότρυς for βόστρυχος, they do not
mean merely the hair, but thick
curls massed together like grapes.
So also narcissus καλλίβοτρυς is one
thick with flowers. HERM. For
a farther account of the narcissus
see Salmas. Plin. Exerc. p. 71 sq.
quoted by Neuius, and Thudi-
chum's notes p. 297 sq. For the
pleonasm κατ' ἡμαρ αἰεὶ cf. Philoct.
797 sq. Eur. Troad. 392., and αἰέν
ἐπ' ἡμαρ further on in this play.
Add Pors. on Eur. Phoen. 1422
extr., and on the phrase κατ' ἡμαρ
see Matth. 581.

V. 682 sq. μέγαλαιν — στε-
φάνωμα] The Scholiast is mis-
taken in supposing that we should
write μεγαλὰν θεᾶν, to signify the
Furies (who are called σεμναί, not
μεγάλαι). For it is well known
that by μεγάλας θεὰς are meant
Ceres and Proserpine; and when
the poet speaks of their ancient
narcissus crown, he seems princi-
pally to refer to Proserpine, who
was extremely partial to this flower,
as is shown by the Scholiast in a
learned note on this passage; nay,
she is even said to have been en-
gaged in gathering that flower,
when she was carried off by Pluto,
as we are told by Pamphos in
Pausan. IX, 31, 6. and Homer in
hymn. Cer. (see vs. 6 sqq. and the
comm.). HERM. Neuius aptly com-
pares Paus. VIII, 31, 1: τὸ δὲ ἕτερον
— θεῶν ἱερὸν τῶν μεγάλων· αἱ
δὲ εἰσιν αἱ μεγάλαι θεαὶ Δημήτηρ
καὶ Κόρη.

V. 683 sq. Schol.: ὃ τε χρυ-
σανγῆς κρόκος· τοῖς τὸν νάρ-
κισσον τῇ Δημητρὶ ἀπονέμουσι τοῦτο
συμπράττει, ὅτι καὶ τῇ Νιδῶρ ὁ
Σοφοκλῆς τὸν κρόκον ἀντικρὺς τῇ
Δημητρὶ ἀνατίθεται, ὥστε καὶ νῦν
τὸν λόγον εἶναι περὶ τῶν Δημητρος
στεφανωμάτων· καὶ αὐτὸ δὲ τοῦτο
ἴδιον ἂν εἴη Σοφοκλέους· τοῖς γὰρ
ἀνθινοῖς οὐ παννυφασὶν ἡδεσθαι
τὴν Δημήτρα. Reisig observes
that in Meleager Epigr. II, 7. it is
called χρυσάνθης κόμαισι κρόκος;

Κηφισοῦ νομάδες ῥεέ-
θρων, ἀλλ' αἰὲν ἐπ' ἤματι
ὠκυτόκος πεδίων ἐπινίσσεται
ἀκηράτῳ ξὺν ὄμβρῳ

690

690 στερνούχου χθονός· οὐδὲ Μου-
σαῖν χοροὶ νιν ἀπεστύγησαν, οὐδ' ἄ
χρυσάνιος Ἀφροδίτα.

(στροφὴ β.)

ἔστιν δ' οἶον ἐγὼ γὰρ Ἀσίας οὐκ ἐπακούω,

695

V. 686. ῥεέθρων, = ἀλλ' Dind.

V. 690. Μουσαῖν = χ. Dind.

elsewhere ξανθόθριξ, in Latin ruber or luteus. See also further particulars in Thudichum's note p. 298 sq.

V. 686. Κηφισοῦ] The Cephissus runs into the sea at a short distance from Eleusis. Persons who went from Athens to Eleusis by the sacred way, crossed the Cephissus by a bridge, which is the subject of an epigram by Simonides. It is a perpetual and never failing stream, to which Sophocles has with reason attributed *κρήνας αἰώνους*. Strabo is deceived in confounding this stream with the river which washes the western part of the city, and falls into the Phaleric bay. As a witness to the inaccuracy of this statement I may mention J. Spohn, a scholar of excessive skill in antiquity, and one who has visited and diligently examined these places. See his journal published at Leyden 1678. T. II. p. 276. The Ilissus ran on the opposite or eastern part of the city, at some distance from Colonus, at a yet greater from Eleusis. BR. On the situation of the Cephissus see also Schol. on v. 1059 (1055).

V. 686. νομάδες] Hermann thinks that the fountains of Cephissus are so styled, either because it is divided into several streams in its course, or because it is liable to sudden increases from showers; for this pretty closely answers to the Latin *vagus*. Brunck more correctly renders it: *agrum pererrantes*.

V. 687 sq. Schol.: ἀλλ' αἰὲν ἐπ' ἤματι· ἀλλ' αἰεὶ καθ' ἡμέραν, φησὶν, ἐπινίσσεται, ὁ Κηφισσός, ὠκυτόκα ποιῶν τὰ πεδία καὶ ἐγκαρπια. That the genitives *πεδίων στερνούχου χθονός* depend upon the verb *ἐπινίσσεται* is rightly observed by the later editors. Dindorf also remarks that the poet styles the river *ὠκυτόκον*, because it fertilizes and secundates the land. We must not understand it of a river which quickly repairs its strength after losing a portion of its waters, as some of the commentators wrongly suppose. For if Sophocles had meant anything of this kind, he might have easily used the more apposite expression *ὠκύροος*, which is most suitable to the Cephissus, called by Strabo *χειμαρῶνδης*.

V. 690. Schol.: *στερνούχου χθονός· ἀντὶ τοῦ πεδίουχου χθονός· μεταφορικῶς γὰρ καὶ στέρνα καὶ νῶτ' αἰεὶ τῆς γῆς τὰ πεδινώδη καὶ ἐὸν ἔα, καθάπερ αὐτὸν πάλιν ἀντί- νας τὰ στενά.*

V. 691. Schol.: *νιν· τὴν Ἀττικὴν.* We must particularly understand Colonus. Elmsley quotes Pausan. I, 30, 2: *ἔστι δὲ καὶ Μουσῶν βωμός, καὶ ἑτερος Ἐρμοῦ, καὶ ἑξ ὧν Ἀθήνας.*

V. 693. γὰρ Ἀσίας] On this genitive cf. Matth. §. 377. I. For the matter itself the commentators compare Paus. I, 30, 2 (de Academia): *καὶ τοῦτον ἔστιν Ἰλιάς, δεύτερον τοῦτο λεγόμενον φανῆναι.* Herodot. V, 82: *ἰδόντο ὧν οἱ Ἐπιδάυριοι Ἀθηναίων Ἰλιάην σφί*

- οὐδ' ἐν τᾷ μεγάλᾳ Δωρίδι νά-
 695 σφ Πέλοπος πάποτε βλαστὸν
 φύτευμ' ἀχέρωτον, αὐτόποιον,
 ἐγγέων φόβημα δαῖτων,
 ὃ τᾶδε θάλλει μέγιστα χῶρα,
 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
 700 τὸ μὲν τις οὐ νέωρος οὔτε γήρᾳ

700

V. 694—695. One line in Dind.

V. 695. Brunck has written *ποτε* with Tricl. for *πάποτε*, on account of the metre. Hermann added from conj. *χθονός* before *αὔχημα* in the antistrophic verse. There is perhaps something added by the copyists in both verses.

V. 669. ἀχέρωτον Dind.

V. 700. I have written *οὐ νέωρος* from conjecture. MSS. οὔτε νεα-

δοῦνα ταμέσθαι, ἱρωτάτας δὴ κεί-
 νας νομίζοντες εἶναι. λέγεται δὲ
 καί, ὡς ἐλαίαι ἔσαν ἄλλοθι γῆς
 οὐδαμοῦ κατ' ἐκείνον τὸν χρόνον
 ἢ Ἀθήνησι.

V. 694 sq. ἐν τῇ — Πέλοπος]
 As Asia and the Peloponnesus are
 here put by Sophocles for the eastern
 and western regions, so Scythia
 and Peloponnesus by Aeschylus
 Eum. 706: οὐτ' ἐν Σκύθαισιν
 οὔτε Πελοπος ἐν τόποις. HERM.
 Reisig quotes Thucyd. I, 12:
 Δωριεῖς — ὄγδοηκοστῷ ἔτει (μετὰ
 Ἰλίου ἄλωσιν) ξὺν Ἡρακλείδαις Πε-
 λοπόννησον ἔσχον.

V. 697. Schol.: οὔτε ἀπέσχοντο
 τῶν μορίων οἱ Λακινδαμόνιοι, καὶ
 ἄλλοι ἱστοροῦσι καὶ φιλόσοφοι, ὥστε
 ταῖς ἀληθείαις ἐγγέων αὐτὰς φό-
 βημα τοῖς πολέμοις γενέσθαι. Λα-
 κινδαμόνιοι γὰρ ἐμβαλόντες ἐν τῇ
 Ἀττικῇ δέκα μυριάσι Πελοποννη-
 σίων καὶ Βοιωτῶν, ἡγουμένου Ἀρ-
 χιδάμου τοῦ Ζευξιδάμου Λακινδα-
 μονίων βασιλέως, ἀπέσχοντο τῶν
 λεγομένων μορίων, Ἀθηνᾶς θύσαν-
 τος, ὡς Ἀνδροτίων φησί. — δαῖτων·
 πολέμων. Neuius: »Lenz. on Philo-
 loch. p. 57. quotes Schol. Aristoph.
 Nub. 999. and Plutarch Thes. 31.»

V. 698. ὅ — χῶρα] Which is
 even now the case, as attested by
 Bartholdy in fragm. p. 220,
 speaking of olives: Schönerer
 kann man nirgend sehen;
 kaum lassen sich die um
 Palermo oder auf der Rivie-

ra von Genua mit diesen un-
 sterblichen vergleichen, die
 mit immer verjüngter Kraft
 Zweige und Sprösslinge trei-
 ben. REIS.

V. 699. Schol.: γλαυκᾶς παι-
 δοτρόφου· καὶ Ἀριστοφάνης ἐν
 Νεφέλαις· ἀλλ' εἰς Ἀκαδημίαν
 κατιῶν ὑπὸ ταῖς μορίαις ἀ-
 ποθρέξει. Ὁ δὲ Ἰστρος καὶ τὸν
 ἀριθμὸν αὐτῶν δεδιήλων γρ. οὐ-
 τως· * * * ἐνιοὶ δὲ κλάδον τῆς ἐν
 Ἀκαδημίᾳ ἐλαίας ἀπὸ τῆς ἐν ἀκρο-
 πόλει φυτευθῆναι φασιν· ἐπάρaton
 δὲ ἐποίησαντο, εἰ τις τῶν ἐμβαλόν-
 των αὐτὰς ἐκκόψει, φίλος ἢ πολέ-
 μιος· δι' ὃ Λακινδαμόνιοι τὴν λοι-
 πὴν γῆν δροῦντες [Thucyd. II, 12,
 sq.] τῆς μὲν τετραπόλεως ἀπέσχοντο
 διὰ τοὺς Ἡρακλείδας, τῶν δὲ μο-
 ρίων διὰ τὰς ἀράς. Ὁ δὲ Ἀριστο-
 τέλης καὶ τοῖς νικήσασιν τὰ Πανα-
 θήναια ἐλαίου τοῦ ἐκ μορίων γι-
 νομένου δίδωσθαι φησι. For παι-
 δοτρόφου Musgrave compares Eur-
 rip. Ion 1432: στέφανον ἐλαίας
 ἀμφέθηκά σοι τότε, ἦν πρῶτ' Ἀθή-
 να σκόπελον εἰς νήγκατο: Hesychius:
 στέφανον ἐκφέρειν·
 ἔθος ἦν, ὁπότε παιδίον ἀρξὴν γί-
 νοιτο παρὰ Ἀττικοῖς, στέφανον ἐ-
 λαίας τιθέναι πρὸ τῶν θυρῶν, ἐπὶ
 δὲ τῶν θηλειῶν ἱερὰ διὰ τὴν τα-
 λασίαν.

V. 700. Schol.: τὸ μὲν· τὸ γυ-
 τὸν τῆς ἐλαίας.

V. 700 sq. οὐ — ἀλιώσσει] No
 general, young or old,

σημαίνων ἀλιώσει χερὶ πέρ-
 σας· ὁ γὰρ αἶν ὀρῶν κύκλος
 λεύσσει νιν Μορίου Διός,
 χαῖ γλαυκῶπις Ἀθήνα.

705

(ἀντιστροφὴ β.).

705 ἄλλον δ' αἶνον ἔχω ματροπόλει τᾶδε κράτιστον,
 δῶρον τοῦ μεγάλου δαίμονος, εἰ-
 πεῖν, αὔχημα μέγιστον,

710

ρός. Tricl. οὔτε νέος, which Brunck follows. Hermann writes οὐ νέος. Νέωρος is to be pronounced as a disyllable.

V. 701—702. One line in Dind.

V. 702. αἶν is Porson's conj. MSS. εἰσαῖν.

V. 706—707. One line in Dind. who reads χθονὸς αὔχημα.

V. 707. See on v. 695.

shall destroy. The Chorus prophesies from the event. For the former refers to Xerxes, the latter to Archidamus. For the Lacedaemonians διὰ τὰς ἀράς ἀπέσχοντο τῶν λεγόμενων μορίων under this leader, as the Scholiast reports on the authority of Androtion. But Xerxes, according to Herodot. VIII, 55., after pulling down the Acropolis and burning the olive of Minerva, gave orders for the Athenians to offer sacrifices to that goddess the day after. When they had entered the temple for that purpose, they saw that a bough of a cubit's length had again sprouted from the trunk of the olive, ὥρων βλαστόν ἐκ τοῦ στελέχους ὅσον τε πήχυατον ἀναδιδραμηχότα. The opinions of Pausanias and Libanius are compared with that of Herodotus by Valckenar. But that Xerxes was then a young man is plain from Aeschylus Pers. 779: Ἐέρξης δ' ἑμὸς παῖς ὦν νέος νέεσθονεῖ. While we may conclude the advanced age of Archidamus from his own oration in Thucydides I, 80: καὶ αὐτὸς πολλῶν ἤδη πολέμων ἐμπειρὸς εἰμι, ὃ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὀρῶ. REIS. ἀλιώσει χερὶ πέρας, i. e. radicitus delet, ubi manu detruncaverit.

V. 702. κύκλος] This is frequently used of the eye by the poets. Cf. Philoct. 1354.

V. 703. λεύσσει] Neuius compares vs. 869. 1370. 1453. Elect. 175. Schol.: Μορίου Διός· Μόριον Δία εἶπε τὸν ἐπόπτην τῶν μορίων ἱλαίων· καὶ ἔστιν ὁ λεγόμενος Μόριος Ζεὺς, ὥς φησιν Ἀπολλόδωρος· περὶ Ἀκαδημαίαν ἔστιν ὃ τε τοῦ Καταιβάτου Διὸς βωμός, ὃν καὶ Μόριον καλοῦσι, τῶν ἐκεῖ μορίων παρὰ τὸ τῆς Ἀθηνᾶς ἱερὸν ἰδρυμένων. Reisig adds: the reason of the sacred olives being styled μόρια must be sought for in the fable of Halirrhothius, related by the Schol. on Arist. Nub. 1001. For this youth, a son of Neptune, provoked at Minerva's prevailing over his father by her invention, attempted to cut down the olive of Minerva, but missing his aim, he wounded himself with the axe and perished. From his fate the origin of this name is rightly deduced by a grammarian in Etym. M. p. 590. l. 42: ἀπὸ οὖν τοῦ περὶ αὐτὸν μόρου, ὅτι ἀνηρέθη κόπτων τὰς ἱλαίας, μόρια ἐκλήθη. Hence Pliny H. N. XVI, 44: Athenis quoque olea durare traditur in certamine edita a Minerva. Add Servius on Virg. Georg. I, 18., Cicero de Legg. I, 1, 2.

V. 705. ματροπόλει] Reisig compares 1480: γὰρ ματέρα.

V. 706. τοῦ μεγάλου δαίμονος] Neptune.

εὐπιπον, εὐπωλον, εὐθάλασσον.
 ὦ παῖ Κρόνου, σὺ γάρ νιν ἐς
 710 τόδ' εἰσας αὐχμη', ἄναξ Ποσειδάν,
 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
 πρῶταισι ταῖςδε κτίσας ἀγνιαῖς·
 ἃ δ' εὐήρετμος ἔκπαγλ' ἄλλα

715

V. 713—714. ἃ δ' . . . πλατα = θρώσκει Dind.

V. 708. Schol.: εὐπιπον· παρ' ὅσον ὁ Κολωνὸς ἵππεὺς ἐλέγτο, καὶ Ποσειδῶν καὶ Ἀθηναῖοι αὐτόθι ἵππιοι. Some of the editors have hesitated respecting the epithets εὐπιπον and εὐπωλον thus joined. But the common reading is correct, as asserted by Doederlein. The passage seems to have been imitated by Simmias in Hephaest. p. 43 (75. ed. Gaist.): σοὶ μὲν εὐίππος, εὐπῶλος, ἐγγέσπαλος δῶκεν αἰχμὴν ἑννάλιος εὐσκοπον ἔχειν. If we wish to distinguish the meaning of these synonyms, εὐπιπον δῶρον will signify the art of taming horses well, and adapting them to the purposes of war, but εὐπωλον a noble and distinguished breed of horses. Neuius compares Theocr. II, 48: τῷδ' ἐπιπᾶσαι καὶ πῶλοι μαίνονται ἀν' ὦρα καὶ θοαὶ ἵπποι. On the phrase δῶρον εὐπιπον etc. cf. Matth. §. 446. not. 3. c.

Ibid. εὐθάλασσον] For Neptune is said to have contended with Pallas for the right of giving a name to, and undertaking the patronage and protection of Athens, when he himself first produced a sea in the Acropolis, which was styled θάλασσα Ἑρעθής by the Athenians. See Herodot. VIII, 55., Apollodor. III, 14. and the authors quoted by Bentl. on Hor. Od. I, 7, 7. REIS. The poet himself explains εὐθάλασσον by the words ἃ δ' εὐήρετμος — ἀκόλουθος.

V. 709. Schol.: ὦ παῖ Κρόνου· αὐτόθι γὰρ Ποσειδῶνα πρῶτον ἵππους ζεύξαι καὶ χαλινῶσαι, καὶ ταῦτα δὲ ἐπὶ θειρατείᾳ φησὶ τῶν οἰκείων ὁ Σοφοκλῆς· ὁ γὰρ Κολωνὸς ἵππεὺς ὠνομάσθη παρ' ὅς ἐξέδημν αἰτίας διὰ τὸν Ἀδραστον (Bekk. Anecdot. p. 350.). ἄλλοι

δέ φασιν, ὡς Ἀδραστον φεύγοντα καὶ ἐπὶ Κολωνῷ στήσαντα τοὺς ἵππους Ποσειδῶνα καὶ Ἀθηναῖαν ἵππλους προσαγορευθῆναι. (Cf. Creuzer, Symb. II. p. 782.) ὁ δὲ ἐπὶ τὸ σημαντάτον ἄγει τὸ πρᾶγμα τῇ ποιητικῇ χρώμενος ἀδείξ. περὶ τὰ τρία ταῦτα κεφάλαια μάλιστα διατρέβουσι τοῦ ἐγκωμίου, ὅτι εὐφορος ἢ χώρα, καὶ ὅτι ἱππικοὶ Ἀθηναῖοι, καὶ ὅτι ναυτικοί. In Pindar Ol. XIII, 69. Neptune is called Λαμαῖος. NEUIUS.

V. 709 sq. ἐς τόδ' εἰσας ἀχχημα] This phrase is similar to another, which I have explained in my note on Philoct. 1435. On εἰσας see Matth. §. 235. 1.

V. 711 sq. ἀκεστῆρα χαλινὸν means one who breaks the fierceness of horses. So Pind. Ol. XIII, 97: γίλτρον ἵππειον. HERM. Where Disson aptly compares v. 85. of the same ode: φάρμακον πρᾶν τείνων ἀμφὶ γένει. On the use of the verb κτίζειν Neuius compares Trach. 898. and Blomf. Aesch. Pers. gloss. 294.

V. 713 sqq. ἃ δ' εὐήρετμος — θρώσκει] We must join these words thus: ἃ δ' εὐήρετμος πλατα ἔκπαγλα ἄλλα (i. e. ἐν ἄλλῃ) χερσὶ παραπτομένα θρώσκει. Elmsley rightly observes that εὐήρ. πλατα belongs to the same class of expressions as καλλίχειρες ὠλένας, πόδα τυφλόπουν, εὐπήχεις χεῖρας and other such phrases as I have adduced on Ant. 500 sq. But the poet seems to have used the noun πλατα not to signify the oar only, but the whole ship at the same time. So Aj. 349. ed. m. Similar is the use of the word κόπη. Cf. Eur. Hel. 666. 1272. and Andr. 866. The poet seems therefore to

χερσὶ παραπτομένα πλάτα
715 θρώσκει, τῶν ἑκατομπόδων
Νηρηίδων ἀκόλουθος.

ΑΝΤΙΓΟΝΗ.

ὦ πλείστ' ἐπαίνους εὐλογούμενον πέδον, 720
νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.

ΟΙΔΙΠΟΥΣ.

τί δ' ἔστιν, ὦ παῖ, καινόν;

ΑΝΤΙΓΟΝΗ.

ἄσδον ἔρχεται

720 Κρέων δδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

ΟΙΔΙΠΟΥΣ.

ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ

say: but the ship wellmanned with oars is borne wonderfully along (the coast) by the hands of the rowers, and dances on the sea.

V. 715 sq. τῶν ἑκ. — ἀκόλουθος] Ships are said to dance with the Nymphs by Euripides El. 434: πέμπονσαι χοροὺς μετὰ Νηρηίδων, where Seidler quotes the present passage of Sophocles, and Eur. Hel. 1467: ὦ ταχέϊα κώπα — χοραγὲ τῶν καλλιχόρων δελφίνων. REIS.

Ibid. τῶν ἑκατομπόδων] The Nereides were fifty in number, according to Hesiod. Theog. 264. Eur. Iph. A. 1062. Iph. T. 428., they are therefore styled ἑκατόμποις by our poet with some boldness. But Ovid Fast. VI, 499: Excipit iliaesos Panope centumque sorores. Propertius III, 33: O centum aequoreae Nereo genitore puellae. Plato Critia Vol. III. p. 116. E: Νηρηίδας δὲ ἐπὶ δελφίνων ἑκατὸν κύκλῳ· τσσαύτας γὰρ ἐνόμιζον αὐτάς· οἳ τότε εἰνας. MUSGR. Cf. Valck. Anim. ad Ammon. III, 1. Reisig and Bothe think that a hundred Nereides are meant, and that the word πούς is a mere periphrastic addition; but Elmsley thinks that

ἑκ. Νηρ. is said in the sense of ἑκατὸν Νηρηίδας, ὀρχηστρίδας. Hermann thinks it only means manyfooted. Doederlein says: »This epithet signifies nothing more than the swiftness of these nymphs, hastening as if on a hundred feet, just as ἐκατόγχιρ indicates the strength and power of Briareus. So the Fury is styled in Electr. 488: καὶ πολύπους καὶ πολύχειρ.« Add Lobeck on Aj. v. 55. p. 101. ed. sec.

V. 716. ἀκόλουθος] gl. Vict. ὁμοιος. We may also understand it more accurately according to its primitive meaning: τὴν αὐτὴν κέλευθον ἔχουσα. DOED. See on Oed. R. 207. ed. m.

V. 717 sqq. Schol.: ὦ πλείστ' ἐπαίνους· Ἀντιγόνη ταῦτά φησιν ὀρώσα προσιόντα τὸν Κρέοντα μετὰ χειρός· ἐπὶ τὸν Οἰδίπουν δὲ ἀρτίζεται ὁ Κρέων, καὶ μὴ πείσας αὐτὸν παρασπᾶται αὐτοῦ τὴν Ἀντιγόνην, φθάσας κατὰ τὴν ὁδὸν καὶ τὴν Ἰσμήνην ἀφίλεσθαι. On the phrase πλείστα εὐλογούμενον I have treated at Phil. 252. ed. sec.

V. 718. φαίνεῖν] To approve with one's assent, to ratify. Herm. compares Trach. 239: εὐκταῖα φαίνων, ἥ 'πὸ μαντίας τι-

φαίνουτ' ἂν ἤδη τέρμα τῆς σωτηρίας.

725

ΧΟΡΟΣ.

θάρσει, παρέσται. καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

725 Ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,

ὀρῶ τιν' ὕμῃς ὀμμαίων εἰληφότας

φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου,

730

ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν.

ἦκω γὰρ οὐχ ὥς δρᾶν τι βουληθεῖς, ἐπεὶ

730 γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι

σθένουσιν ἦκων, εἰ τιν' Ἑλλάδος, μέγα.

ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην

735

πεῖσων ἔπεσθαι πρὸς τὸ Καδμείων πέδον,

νός; On the dative σοὶ see Matth. §. 391. 2.

V. 722. *τέρμα τῆς σωτηρίας*] This genitive shews where the goal is; for the goal, not the terminus, is the place of safety. Eurip. Or. 1336: *σωτηρίας γὰρ τέρμ' ἔχεις ἡμῖν μόνῃ*. To the same point Heracl. 37: *τέρμονας Ἀθηναίων*. and Med. 151: *θανάτου τελευτά*. Hom. II. XX, 429: *ὀλέθρου πέριπατα*. Virg. Aen. XII, 546: *mortis metae*. REIS. Add Matth. §. 430.

V. 723. *καὶ γὰρ εἰ*] I. e. *εἰ γὰρ καὶ* etc., *quamvis enim*. Cf. Eur. Med. 463: *καὶ γὰρ εἰ σὺ με στυγεῖς, οὐχ ἂν δυνάμην σοὶ κακῶς φρονεῖν ποτε*. 1249: *καὶ γὰρ εἰ κτενεῖς σφ', ὅμως φίλοι γ' ἔφυσαν*. Cf. Meineke on Men. p. 343 sq.

V. 725. *εὐγενεῖς*] Schaefer well observes that this is spoken *θωπευτικῶς* to conciliate the good will of the Athenians.

V. 726 sq. *ὀμμαίων*—*ἐπεισό-
δου*] Both the genitives depend upon the noun *φόβον*, and *ὀμμαίων* *φόβος* is rightly said, because *ὀμματια φοβεῖται* is correctly used.

Cf. Matth. §. 380. not. 1. But Reisinger well observes: the poet with great art describes the eyes as the messengers of a disturbed mind, when they do not look *ἀσκαρδαμυκτί*: but indicate timidity by blinking. We may compare Aj. 139 sq.: *μέγαν ὄκνον ἔχω καὶ πεφρόβημαι πτηνῆς ὥς ὄμμα πιλείας*, where Lobbeck is diffuse on this subject.

V. 728. *ὃν μήτ' ὀκνεῖτε*] I. e. *ἀλλὰ μὴ ὀκνεῖτε ἐμέ*. See Matth. §. 435. and §. 477. b. For the variation of the tenses *ὀκνεῖτε* and *ἀφῆτε* cf. Herm. on Vig. p. 748. Buttmann §. 137. 5. Matth. §. 511. 3.

V. 729. *δρᾶν τι*] I. e. to do any injury. See note on Phil. 674.

V. 731. *εἰ τιν' Ἑλλάδος*] Elmsley aptly compares Aj. 487: *ἐγὼ δ' ἑλευθέρου μὲν ἐξέσθην πατρός, ἑπερ τινός, σθένοντος ἐν πλούτῳ, Φρυγῶν*. Add Matth. §. 617. e.

V. 732. *τηλικόνδ' εἰ*] Of such an age, so as to require the care and protection of his own family.

- οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀνδρῶν ὑπο
 735 πάντων κελευσθείς, οὔνεχ' ἥκέ μοι γένοι
 τὰ τοῦδε πενθεῖν πῆματ' εἰς πλεῖστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
 ἰκοῦ πρὸς οἶκους. πᾶς σε Καδμείων λεῶς
 καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστα ἐγώ,
 740 ὅσῳ περ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφην
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὄρων σε τὸν δύστηνον ὄντα μὲν ξένον, 745
 αἰεὶ δ' ἀλήτην, κάπῃ προσπόλου μῆς
 βιοστερῇ χωροῦντα· τὴν ἐγὼ τάλας
 745 οὐκ ἄν ποτ' εἰς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,

V. 734. For ἀνδρῶν ὑπο Brunck has restored from Par. B. T. Vat. Farn. ἀστῶν ὑπο.

V. 736. Dobree would erase the whole verse as a mere copy from v. 738—741. And so Dind.

V. 737. Οἰδίου Dind.

V. 734. ἀνδρῶν ὑπο] Instead of what Creon intended to say, οὐκ ἐξ ἐνὸς ἀνδρός [scil. Καδμείου], ἀλλ' ὑπὸ πάντων, the poet has expressed himself in such a manner as to remove ἀνδρῶν to an other part of the sentence. IERM.

V. 735. Schol.: οὔνεχ' ἥκέ μοι γένοι· ἀντὶ τοῦ ὅτι προσ-ἔκει μοι πενθεῖν τὰ τούτου ἀτυχήματα ὑπὲρ πάντας Θεβαίους. So ἦκον for προσῆκον in Eur. Alc. 298. SCHAEF. The dative γένοι stands for the ablative of instrument, cognatione, i. e. on account of relationship. See on Oed. R. 90.

V. 736. εἰς πλεῖστον πόλεως] Elmsley aptly compares Oed. R. 918: ὅτ' οὐδὲν παραινοῦσ' οὐδὲν εἰς πλεόν ποιοῶ. Doederl. Stallbaum on Plat. Euthyphr. p. 79. Add, as quoted by Neuius, Oed. R. 700: εἰς πλεόν.

V. 739. Schol.: ἐκ δὲ τῶν· ἐγὼ μάλιστα σε καλῶ, ὅσῳ περ πλεῖστον ἀλγῶ τοῖς σοῖς παθήμασιν. On the article put for a demonstrative pronoun see Matth.

§. 266. Elmsl. quotes Eur. Alc. 274: οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστα ἐμοί. Add Philoct. 1243: ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ.

V. 740. ὅσῳ περ — ἀλγῶ] I. e. ὅσῳ περ πλεῖστον ἀλγῶ etc. But of the many examples adduced by Schaefer, I will only transcribe Trach. 312: ἐπεὶ νῦν τῶνδε πλεῖστον ὥχτισα βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνῃ. Cf. Matth. §. 455. not. 7. and §. 480. not. 2. On πλεῖστον joined with the superlative see Matth. §. 461.

V. 743. αἰεὶ δ' ἀλήτην] I. e. ὄντα δ' αἰεὶ ἀλήτην. See my note on Oed. R. 453. Then ἐπὶ τινος χωρεῖν means to set out in such a manner, as to be led or assisted by some one, in German an der Hand Jemandes gehen. Cf. v. 146 ed. m. with the note. Similar examples are adduced by Matth. §. 584. η. It is therefore the same as γερονταγωγείσθαι, used by the poet in v. 347. But Creon calls Antigone πρόσπολον, because officiating as a handmaid.

V. 745. οὐκ ἄν ποτ' — ἔδοξ']

- αἶε σε κηδεύουσα καὶ τὸ σὸν κάρα 750
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦ 'πιόντος ἀρπάσαι.
 750 ἄρ' ἄθλιον τοῦνιδος, ὃ τάλας ἐγώ,
 ὠνείδισ' ἐς σέ κάμει καὶ τὸ πᾶν γένος;
 ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σύ νυν, 755
 πρὸς θεῶν πατρῶων, Οἰδίπους, πεισθεὶς ἔμοι
 κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
 755 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως
 εἰπών· ἐπαξία γάρ· ἡ δ' οἴκοι πλέον
 δίκη σέβειτ' ἄν, οὐσα σὴ πάλαι τροφός. 760

ΟΙΔΙΠΟΥΣ.

ὃ πάντα τολμῶν, ἀπὸ παντός ἄν φέρων

Cf. Matth. §. 599. b. c. — Then *ἔσον* means *εις ἔσον*. See Matth. §. 595. 4.

V. 748. *τηλικούτος*] Put for *τηλικαύτη*. See Matth. §. 436. 2.

V. 749. *τοῦ 'πιόντος ἀρπάσαι*] The genitive depends upon the participle *οὔσα* (cf. Matth. §. 315.), and *ἀρπάσαι* is ad rapiendum; see Matth. §. 535. a. For *τοῦ 'πιόντος* cf. Oed. R. 393.

V. 750. *ἄρ' ἄθλιον — ἐς σέ* etc.] I. e. *ἀρα ἄθλιον τὸ ὄνειδος*, ὃ ὠνείδισα *εις σέ* etc. Are not the things which I have mentioned the greatest disgrace to thee and to myself? Cf. Matth. §. 267. On the use of the particle *ἀρα* I have spoken at Aj. 269.

V. 752 sqq. *ἀλλ' οὐ γὰρ* etc.] Schol.: *ὥς τε συγγνώμης εἰμι ἄξιος λέγων· οὐ γὰρ δύναμαι κρύπτειν*. Creon says: nor would these things, which I have alledged, have lain concealed, had I not exposed them; since things, which are open to the eyes of all, cannot be hidden; but do thou hide them by quitting the sight of men, and returning home to thy country. It is therefore selfevident that after *κρύψον* we

must supply *τὰ ὀνειδή* rather than *τὰ ἐμφανῇ*, i. e. thy miserable lot, and thy wickednesses which thou layest open through that lot, which are the greatest disgrace to thee and thine. Cf. Oed. R. 1430 sq.: *τοῖς ἐν γένει γὰρ τῆς γενῇ μάλιστα' ὄραν μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά*.

V. 755 sq. *τήνδε τὴν πόλιν φίλως εἰπών*] He cunningly conceals by the apparent courtesy of one word, what he really intended to say, *χαίρειν εἰπών* vel *κελεύσας*. REIS. On the accusative see Matth. §. 416. α.

V. 756. *ἡ δ' οἴκοι*] Sc. *πόλις*, i. e. *ἡ οικία πόλις*, one's country.

V. 758. *ὃ πάντα τολμῶν*] *Πάντολμος* in Aesch. Spt. c. Th. 673. Sch. commonly called *πανούργος*, and *πανουργός* by Sophocles Aj. 445., to whom Eustathius refers both elsewhere and on Il. I, p. 29. 1. 31. This Sophoclean expression is facetiously used by Aristophanes to ridicule the boldness of Socrates in arguing respecting celestial matters, Nub. 375: *ὃ πάντα σὺ τολμῶν*. REIS. Schol. *ἐν εὐλογοφανείσι λόγοις πανούργα βουλευόμενε*.

V. 758 sq. *ἀπὸ παντός* — *ποικίλον*] Doederlein rightly

- λόγου δικαίου μηχανήμα ποικίλον,
 760 τί ταῦτα πειρᾷ, κάμῃ δεύτερον θέλεις
 ἔλεϊν, ἐν οἷς μάλιστ' ἂν ἀλγοίην αἰλούς;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλοντι προσθέσθαι χάριν·
 765 ἀλλ' ἥνίκ' ἤδη μεστός ἦν θυμούμενος,
 καὶ τὸν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
 τότ' ἐξεώθεις, κάξέβαλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον.
 νῦν τ' αὖτις, ἥνικ' εἰσορᾷς πόλιν τέ μοι
 770 ξυνοῦσαν εὖνουν τήνδε καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν σκληρὰ μαλθακῶς λέγων.
 καίτοι τίς αὖτις τέρψις ἄκοντας φιλεῖν; 775
 ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν

V. 763. ὅτ' ἢ Dind.

observes that παντός must not be joined with λόγον δικαίου, but that the construction is ποικίλον μηχανήμα λόγου δικαίου φέρων ἂν ἀπὸ παντός, knowing how to cunningly seek some specious appearance of justice from anything. See v. 807 (804). HERM. On ἀπὸ παντός see Matth. §. 572., on φέρων ἂν ibid. §. 598. b. and Rost §. 120. annot. 4.

V. 760. κάμῃ] Bothe seems to explain correctly thus: me, who know thee well, and know that thou art plotting against me.

V. 761. ἐν οἷς] This is the care of relationship, which Creon holds out as formerly, when he wished to retain Oedipus and to prevent his banishment. Hence in v. 771: τὸ συγγενὲς τοῦτο. REIS

V. 762. τοῖσιν οἰκείοις κακοῖς] Neuius compares Aj. 260: οἰκία πάθη. 919: οἰκίας σφαγῆς. El. 215: οἰκίας ἄτας. But the poet seems to have used the accusative νοσοῦντά με, because, instead of οὐκ ἦθ. θέλοντι πρ. χάριν, he meant to write οὐκ ἐξεβάλλες.

V. 764. οὐκ ἤθελες] Diod.

Sic. IV, 65: τῶν περὶ τὴν οἰκίαν ἀσβημάτων γνωσθέντων, τὸν μὲν Οἰδίπουν ὑπὸ τῶν νύων ἐνδον μένειν ἀναγκασθῆναι διὰ τὴν αἰσχύνην. Cf. Eur. Phoen. 876. DOED.

V. 765. Schol.: μεστός· ὡς ἐπὶ κεράμου· ὅ ἐστιν, ὅτε πορεσθεῖς τοῦ θυμοῦ, λοιπὸν τὰ συμπίροντα ἐβουλεύομην, καὶ οὐκ ἔτι ἠθίλον φεύγειν. On the participle θυμούμενος see Matth. §. 550. b. extr. Cf. Demosth. Ol. p. 1175. 3: ἐπειδὴ δὲ μεστός ἐγένετο ἀγανακτῶν.

V. 766. Schol.: τοῦν δόμοισιν· ἀντὶ τοῦ ἐν Θήβαις.

V. 768. τὸ συγγενὲς τοῦτο] I. e. ἡ συγγένεια αὐτῆ. See on Philoct. 83. But Oedipus says that, when he was expelled his country, Creon exhibited none of that regard and affection for his relation (Oedipus) which he now professes.

V. 770. Schol.: γένος· τὸ Ἰατιάον.

V. 771. σκληρὰ μ. λέγων] Neuius compares Ant. 1047: στὰν λόγους αἰσχροῦς καλῶς λέγωνσι τοῦ κέρους χάριν.

V. 772. Schol.: καίτοι τίς αὖτις· καὶ σὺ οὖν βούλει με τσεργεῖν μὴ θέλοντα.

- μηδὲν διδοίη, μηδ' ἐπαρκέσαι θέλοι,
 775 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζεις, τότε
 δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι·
 ἄρ' ἂν ματαίου τῆςδ' ἂν ἡδονῆς τύχοις; 780
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 780 φράσω δὲ καὶ τοῖςδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἔμ' ἄξων, οὐχ ἔν' εἰς δόμους ἄγῃς,
 ἀλλ' ὥς πάραυλον οἰκίσῃς· πόλις δέ σοι 785
 κακῶν ἄνατος τῆςδ' ἀπαλλαχθῆι χθονός.
 οὐκ ἔστι σοι ταῦτ'· ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ

V. 781. *Is Dind.*

V. 776. οὐδέν] Nothing, i. e. altogether not. That the Latins also use nihil in the same manner. I have shewn by examples at Cicer. or. Planc. XXIX, 70.

V. 777. ἄρ' ἂν — τύχοις;] Will not this be an empty gratification, if you obtain it? On ἀρα I have spoken at v. 750., on τυχεῖν τινός τινος at Philoct. 318 sq.

V. 779. λόγῳ μὲν — τοῖσι δ' ἐργ.] On this usage see Matth. §. 268. not. 1.

V. 780. ὥς σε δηλώσω κακόν] For the omission of the participle see Matth. §. 549. 6. not. 3. Rost §. 100. not. 4.

V. 782. ἀλλ' ὥς πάραυλον οἰκίσῃς] gl. ἀγροῖτην. BR. Schol.: ἀντὶ τοῦ ἐν ἀγροῖς. More rightly: neighbouring, ἀγχι γῆς Καθμείας. So also in Aj. 892: τίνος βοῆ πάραυλος ἐξέβη νέπους; ELM SL.

V. 782 sq. Schol.: πόλις δέ σοι· καὶ ἵνα ἢ Θήβη ἀβλαβὴς ἔσται ἐκ ταύτης τῆς γῆς. Rightly; for Oedipus ought to say this: that your city may escape free from the evils with which it is threatened by this city of Athens. Cf. v. 605 (604). On the dative σοι see v. 818. and on Philoct. 429. On the phrase κακῶν τῆςδ' χθονός on v. 191. of the same play; on the phrase ἄνατος κακῶν above, on v. 675; lastly, on the pleonasm ἄνατος ἀπαλλαχθῆ

Advers. in Phil. p. 52. and particularly Aj. 1019: ἀπωστὸς γῆς ἀποβύμηνθυσσμαι. Ant. 399 sq.: ἐγὼ δ' ἐλευθερὸς δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. El. 1002: ἀλυστος αὐτῆς ἐξαπαλλαχθήσεται.

V. 784. Schol.: οὐκ ἔστι σοι ταῦτ'· οὐ προβήσεται σοι ὁ σκοπός. He says: you will not obtain what I have said you wish to obtain; but you will obtain this, that in that land my Genius shall ever dwell, an avenger of my injuries. By which Oedipus means that it shall never come to pass that his body shall rest at Thebes, and thereby benefit the inhabitants; but that his Genius shall dwell there, a destructive avenger of the injuries he had received. On the plural τῶν see at Philoct. 1326 sq.

V. 784 sq. ἐκεῖ χώρας ἀεί] On this kind of apposition see Matth. §. 472. 2. c. But although it seems that we should join ἐκεῖ χώρας (cf. on v. 167. ed. m.), yet the word χώρας may also be referred to ἀλάστωρ; cf. on Philoct. 512. And ἀλάστωρ τινός is also found in this sense Trach. 1092: βορκόλων ἀλάστωρα. But with this passage we must compare the words of Antigone to her father in Eur. Phoen. 1550 sq.: σὸς ἀλάστωρ ξίφουσιν βροτῶν καὶ πυρὶ καὶ σχετλαῖσι μάχαις ἐπὶ παίδας ἔβα σούς, ὦ πάτερ, ὦ μοι. On which passage

- 785 *χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·*
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
ἀρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
πολλῷ γ', ὅσῳ περ καὶ σαφεστέρων κλύω,
 790 *Φοῖβου τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.*
τὸ σὸν δ' ἀφίεται δεῦρ' ὑπόβλητον στόμα
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
ἄλλ', οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·

the Schol.: ἀλάστωρ· ὁ παρακολουθῶν σοι κακοποιὸς δαίμων. — Ἀλάστορες λέγονται τινος ἢ οἱ κακοποιοῦντες αὐτόν, ἢ οἱ δι' ἐκδίκησιν αὐτοῦ ἐτέρους κακοποιοῦντες. Add Blomf. on Aesch. Pers. gloss. 360.

V. 786 sq. *ἔστιν δὲ — λαχεῖν*] The present is put in the place of a future, when a matter is represented as fixed and settled by fate. Hence in Aesch. Prom. 171: *ὅφ' ὅτου σκῆπτρον τιμὰς τ' ἀποσυλᾷται*. REIS. Cf. Rost §. 116. not. 8. On *ἔστιν*, licet, cf. v. 600 (599).

V. 787. *τοσοῦτον, ἐνθανεῖν*] I. e. τοσοῦτον, ὅσον ἐνθανεῖν. Cf. Matth. §. 479. Hermann, both for the sense and formation of this passage, compares Aesch. Sept. c. Th. 737: *χθόνα ναεῖν διαπήλας ὁπόσαν ἂν καὶ φθιμένοις κατέχειν, τῶν μεγάλων πεδίων ἰμοίρους*.

V. 788. Schol.: *ἀρ' οὐκ ἄμεινον· ἄρα οὐ πλεον σου τὰ ἀποβησόμενα ταῖς Θήβαις οἶδα*; On the phrase *φρονεῖν τὰ ἐν Θήβαις* cf. Oed. R. 607. ed. m. *τὸ γοῦν ἐμόν*, sc. *ἐφ' φρονῶ*.

V. 789. Schol.: *ἐκ σαφεστέρων κλύω· ἀντὶ τοῦ καὶ σαφέστερον οἶδα*. On the meaning of *σαφής* I have spoken at v. 622, on κλύω at 33.

V. 790. Schol.: *καὶ τοῦ Ζηνός· δοκεῖ γὰρ ὁ Ἀπόλλων παρὰ Διὸς λαμβάνειν τοὺς χρησμούς, ὥς καὶ ἐν Ἰφικλείᾳ φησί, καὶ Αἰσχύλος ἐν Ἱερειᾷ· στέλλειν ὅπως τά χι—στα· ταῦτα γὰρ πατήρ Ζεὺς*

ἐγκαθεῖτ' Ἀοξίῃ. Καὶ Ἀριστοφάνης: *Ἦρωσιν*. See on v. 623 (622), and on Oed. R. 151.

V. 791. Schol.: *ὑπόβλητον· οὐκ ἀληθές, ἀλλὰ πεπλασμένον. ἀπὸ τῶν ὑποβαλλομένων εἰς τὰ γένη τοὺς παῖδας*. For *ὑπόβλητον* the editors compare Aj. 188: *εἰ δ' ὑποβαλλόμενοι κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς*, and v. 481: *ὡς ὑπόβλητον λόγον ἔλεξας*. On the form of speech by which τὸ σὸν δ' ἀφ. στόμα is put for σὺ δὲ ἀφ' ἑαυτοῦ ὑπόβλ. στόμα ἔχων, cf. Matth. §. 430. and Schaefer on Eur. Or. Pors. 1215.

V. 792. Schol.: *στόμωσιν· ἀντὶ τοῦ δεινῶσιν καὶ πανουργίαν*. Reisig compares Arist. Nub. 1102 sq.: *ὅπως ἐφ' μοι στομώσεις αὐτόν*, and κόπης is used of an orator by Eur. Hec. 129.

V. 792 sq. *ἐν δὲ τῷ λέγειν — σωτήρια*] I. e. but in speaking you will get more harm than good. The drift of Oedipus' harangue is to shew that Creon, by saying what is open to immediate refutation and exposure of his real malice, will cause himself harm rather than obtain anything beneficial. For this benefit would be the return of Oedipus. This interpretation is confirmed by the answer of Creon. HERM. On *ἐν τῷ λέγειν* see at Philoct. 61., on τὰ πλείονα Matth. §. 266. not.

V. 794 sq. *ἄλλ', οἶδα γάρ* — *ἐνθάδ' ὅ*] Oedipus says: but because I doubt that I shall be

795 ἡμᾶς δ' ἔα ξῆν ἐνθάδ'· οὐ γὰρ ἂν κακῶς,
οὐδ' ὧδ' ἔχοντες, ζῶμεν, εἰ τερποίμεθα.

ΚΡΕΩΝ.

πότερα νομίζεις δυστυχεῖν ἐμ' ἐς τὰ σά, 800
ἢ σ' εἰς τὰ σαντοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;

ΟΙΔΙΠΟΥΣ.

ἐμοὶ μὲν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμέ
800 πείθειν οἴcis τ' εἰ μήτε τοὺςδε τοὺς πέλας.

ΚΡΕΩΝ.

ὦ δῦςμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805

ΟΙΔΙΠΟΥΣ.

γλώσση σὺ δεινός. ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.

ΚΡΕΩΝ.

805 χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.

able to persuade thee that thou wilt reap more mischief than advantage from thy speeches, let us cease speaking and depart; do you therefore go your ways and leave me to remain here.

V. 795 sq. οὐ γὰρ ἂν — τερποίμεθα] Rightly Bruck: non enim male, ne sic quidem, vivemus, si ita vivere nos juvat. For the purport of these words Reisch compares El. 354: οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δέ μοι.

V. 797 sq. Schol.: ἀντὶ τοῦ ἐν τῷ μὴ πείθεσθαι σε μᾶλλον σὺ δυστυχὴς ἢ ἐγώ. On the preposition *εἰς* see at v. 523.

V. 800. Schol.: πείθειν με εἰς τὸ ἀκολουθεῖσθαι σοι. τοὺςδε· τοὺς ἀπὸ τοῦ Χοροῦ. The words μήτ' ἐμέ — μήτε τοὺςδε are used in this sense: not these more than myself.

V. 801 sq. οὐδὲ τῷ χρόνῳ — τρέφει;] The sense is: Shall we see that you have not become wise even after a

long lapse of time, but that you live even now a disgrace to old age? Reisch has rightly placed a note of interrogation after these words, because Creon says φανεῖ, not φαίνε. HERM. On the phrase φύσας φρένας see at vs. 149. and 1606 sq. ed. m., Herm. on Vig. p. 766. and Lob. on Aj. 1066. — For the sentiment cf. v. 855: ὁργῇ χάριν δούς, ἢ σ' αἰὶ λυμάνεται.

V. 804. Schol.: ὅστις ἐξ ἅπαντος· βουλόμενος ἐκ παντός δοκεῖν δίκαια λέγειν. The sense is: but I know no just man, who can find materials for speaking speciously from every cause whatever, i. e. it is not the duty of a just man to defend every cause, whether just or unjust. Reisch aptly compares v. 1000: σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν λέγειν νομίζων ῥητὸν ἀῤῥητὸν τ' ἔπος. HERM. See on v. 758. and Matth. §. 574.

V. 805. χωρὶς τό τ' — καίρια] We must supply τὸ εἰπεῖν before τὰ καίρια. See Seidl. on

ΟΙΔΙΠΟΥΣ.

ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

ΚΡΕΩΝ.

οὐ δῆθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.

810

ΟΙΔΙΠΟΥΣ.

ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσε' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.

ΚΡΕΩΝ.

810 μαρτύρομαι τοὺςδ', οὐ σέ. πρὸς δὲ τοὺς φίλους

V. 810. οὐχό σ': Dind.

Eur. El. 429. — With regard to the particles τὲ — καὶ Elmsley compares Aesch. Prom. 927: ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα. Xenoph. Hier. I, 2: πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ιδιωτικός βίος. Eur. Alc. 546: χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται. Other examples from Plato are adduced by Neuius. And the Schol. observes: ἄλλο ἔστι τὸ φλυαρεῖν, καὶ ἄλλο τὰ ἀναγκαῖα λέγειν.

V. 806. ὡς δὴ σὺ — λέγεις] It is forsooth you who say few words, and those few to the purpose! For when Creon had told Oedipus that it was one thing to talk much, another to talk to the purpose, wishing thereby to insinuate that he himself talked both briefly and aptly, Oedipus joins these two qualities, at the same time asserting that Creon does neither, saying, tu scilicet brevis es; quae vero breviter, etiam apte dicis. HERM On this ironical force of the particle δὴ cf. Matth. §. 603.

V. 807. οὐ δῆθ' ὅτῳ etc.] I. e. οὐ δῆτα καιρῶς λέγω τούτῳ, ὅτῳ etc., to him, to wit, i. e. according to his opinion, I do not speak opportunely etc. The dative is used thus in v. 76. On the omission of τούτῳ see note on Philoct. 137 sqq. On ἴσος καὶ cf. Matth. §. 620. b. Schol.: τοῖς κατὰ σέ οὐ δοκῶ καιρῶς λέγειν.

V. 808. Schol.: πρὸ τῶνδε καὶ πρὸ τοῦ Χοροῦ. Rightly Brunc k:

for I will say so in their name also. In the same sense Oed. R. 10: ἐπεὶ πρίπῳ ἐφ' ὧς πρὸ τῶνδε πῶντιν.

V. 809. ἐφορμῶν] Rost rightly observes that this is not the participle of the verb ἐφορμαῖν, as Neuius supposed, but of ἐφορμεῖν. — For χρὴ Neuius compares vs. 1441. 1521. Ant. 887.

V. 810 sq. μαρτύρομαι — [ἔλω ποτέ] Μαρτύρομαι τοὺςδ', οὐ σέ is said, because Oedipus had said that he would reply for the Athenians. But I in turn call these to witness, not thee who thinkest that thou mayest say anything in their name. But what does he call them to witness? That he suffers injury. He then goes on: but what sort of reply you may give to your friends, if I ever catch you — suppressing what he meant to say, of this you shall pay me the penalty. For he suffers injury in being desired by Oedipus to depart, without accomplishing the object of his mission; on this account he calls the Athenians to bear witness; the other ground of offence is that he is even treated with insulting expression, although a friend and relative; for this he threatens to take vengeance. They who find a difficulty in the construction of the verb ἀνταμιβεῖται with πρὸς τοὺς φίλους, do not observe the words οἷα ῥήματα, and have failed to per-

οἷ' ἀνταμείβει δῆματ', ἣν σ' ἔλω ποτέ,

ΟΙΔΙΠΟΥΣ.

τίς δ' ἄν με τῶνδε συμμάχων ἔλοι βία;

815

ΚΡΕΩΝ.

ἦ μὲν σὺ κἄνεν τοῦδε λυπηθεὶς ἔσει.

ΟΙΔΙΠΟΥΣ.

ποιῶ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;

ΚΡΕΩΝ.

815 παῖδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.

ΟΙΔΙΠΟΥΣ.

ᾧμοι.

ΚΡΕΩΝ.

τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε.

820

V. 813. τοῦδε is from Musgrave's conj. MSS. τῶνδε.

ceive that there is nothing harsh or unusual, if we substitute for them: οἷους πρὸς τοὺς φίλους λόγους ἀνταμείβει. Although there is not even occasion for that construction; since nothing hinders our considering πρὸς τοὺς φίλους ἀνταμείβει to be the same as πρὸς τοὺς φίλους λέγεις ἀνταμειβόμενος. But the whole, as well as the separate parts of this passage, are defended by a similar one of Homer Il. I, 338: τῷ δ' αὐτῷ μάρτυροι ἑστων πρὸς τε θιῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· εἶποτε δ' αὐτε χρεῖω ἐμῆιο γίνηται ἀνίκητα λοιγὸν ἀμύναι τοῖς ἄλλοις. HERM. On the plural τοὺς φίλους see my note at Oed. R. 361.

V. 812. Schol.: τῶνδε· τῶν ἀπὸ τοῦ Χοροῦ, βία· βιάζομενος τοὺς ἑμῶς συμμάχους καὶ φύλακας.

V. 813. κἄνεν τοῦδε] Schol.: καὶ χωρὶς τοῦ λαβεῖν σε εἰς Θήβας. On the phrase λυπηθεὶς ἔσει see at Oed. R. 928. and Matth. §. 539.

V. 814. ποιῶ σὺν ἔργῳ etc.] With what deed in view have you uttered these threats? i. e. contriving what deeds? or, as Brunck interprets: what design on your part do these threats indicate? So Oed. R. 635 ed. m.: τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτίᾳ σὺν ἀφανείῳ λόγῳ (making use of an uncertain argument) ἀτιμον βαλεῖν. So Pindar Pyth. X, 88: σὺν δοιδαῖς θαυτόν τινα τιθεῖναι. Theogn. 231: σὺν πιερούς πατᾶσθαι. Ant. 172: δε' οὖν ἐκείνοι πρὸς διπλῆς μόρας μίαν καθ' ἡμέραν ὠλοντο παῖσαντίς τε καὶ πληγέντις αὐτόχειρι· σὺν μίσματι. ibid. 1266: νέος νέω ξύν μόρῳ ἔθανες. — On the phrase ἀπειλήσας ἔχεις see at Philoct. 1334.

V. 815. παῖδοιν δυοῖν σοι] On σοι see at v. 785 (782).

V. 817. μᾶλλον οἰμώζειν τάδε] To increase these lamentations. See on Oed. R. 259 sq.

ΟΙΔΙΠΟΥΣ.

τὴν παῖδ' ἔχεις μου;

ΚΡΕΩΝ.

τὴνδε τ' οὐ μακροῦ χρόνου.

ΟΙΔΙΠΟΥΣ.

ὦ ξένοι, τί δράσεται; ἢ προδώσετε;

820 κοῦν ἐξελάτε τὸν ἀσεβῆ τῆςδε χθονός;

ΧΟΡΟΣ.

χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
δίκαια πράσσεις, οὔθ' ἂ πρόσθεν εἰργασαι.

825

ΚΡΕΩΝ.

ὕμιν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.

ΑΝΤΙΓΟΝΗ.

825 οἷμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἄρηξιν ἢ βροτῶν;

ΧΟΡΟΣ.

τί δράς, ξένε;

ΚΡΕΩΝ.

οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς.

830

ΟΙΔΙΠΟΥΣ.

ὦ γῆς ἄνακτες.

ΧΟΡΟΣ.

ὦ ξέν', οὐ δίκαια δράς.

V. 818. τήνδε τ' was first restored by Bothe. MSS. τήνδε γ'.

V. 818. Schol.: τήνδε· τὴν Ἀντιγόνην. On the genitive μακροῦ χρόνου see at v. 397 (393).

V. 819. Schol.: ὦ ξένοι· τῷ Χορῷ φησι.

V. 823. Schol.: τήνδε· τὴν Ἀντιγόνην· τοῖς ἀκολούθοις δὲ ἑαυτοῦ φησιν ὁ Κρέων.

V. 826. Schol.: τί δράς, ξένε· πρὸς τὸν Κρέοντα ἔλκοντα τὴν Ἀντιγόνην.

V. 827. Schol.: τῆς ἐμῆς· ἀδελφῆς μου γὰρ θυγάτηρ ἐστίν.

V. 828. ὦ γῆς ἄνακτες] He thus styles the Chorus. See my note on Oed. R. 85. 882.

ΚΡΕΩΝ.

δίκαια.

ΧΟΡΟΣ.

πῶς δίκαια;

ΚΡΕΩΝ.

τοὺς ἐμouς ἄγω.

(στροφή.)

ΟΙΔΙΠΟΥΣ.

830 ἰὼ πόλις.

ΧΟΡΟΣ.

τί δρᾷς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' ἐς
βάσανον εἰ χερῶν.

835

ΚΡΕΩΝ.

εἴργου.

ΧΟΡΟΣ.

σοῦ μὲν οὐ τάδε γε μωμένον.

ΚΡΕΩΝ.

πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.

V. 830. I have assigned the words ἰὼ πόλις to Oedipus, which the MSS. allot to Antigone. Cf. Advers. in Soph. Philoct. p. 65 sq.

V. 834—840. The persons are arranged thus in the MSS.: ΟΙ. πόλει — ἐμέ. ΧΟ. οὐκ — ἔγω; ΚΡ. μέθεις — θᾶσσον. ΧΟ. μὴ πλίσσας — κρατεῖς. ΚΡ. χαλᾶν λίσσω σοι. ΧΟ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. προβαῖθ' ὥδε — ὥδε μοι. My reasons for distributing them differently will be found in my Advers. in Soph. Philoct. p. 63 sqq. Hermann afterwards admitted the same arrangement.

V. 834. μαχεῖ and πημανεῖς are due to Porson. MSS. μάχη and πημαίνεις.

V. 829. τοὺς ἐμouς] He means Antigone. So above v. 813. τοὺς φίλους.

V. 831 sq. τάχ' ἐς — χερῶν] Schaefer compares v. 1297: οὐτ' εἰς ἐλεγχον χειρὸς οὐτ' ἔργου μολών. See note on Philoct. 98.

V. 833. Schol.: εἴργου· φυλάτ-

του. χωρίζον. σοῦ μὲν οὐ· οὐκ ἐπιβέβομαι σου. For the verb μωμένον cf. Philoct. 1114: τὸν τῆδε μυσάμενον. 1139: ὅς ἐφ' ἡμῖν κακ' ἐμήσατο.

V. 834. Schol.: πόλει· ταῖς Θήβαις.

ΟΙΔΙΠΟΥΣ.

835 οὐκ ἡγόρευον ταυτ' ἐγώ;

ΧΟΡΟΣ.

μέθες χεροῖν

τὴν παῖδα θᾶσσον.

ΚΡΕΩΝ.

μὴ 'πίτασσ' ἂ μὴ κρατεῖς.

ΧΟΡΟΣ.

χαλᾶν λέγω σοι.

840

ΚΡΕΩΝ.

σοὶ δ' ἔγωγ' ὁδοιπορεῖν.

ΧΟΡΟΣ.

προβᾶθ' ὧδε, βᾶτε, βᾶτ', ἔντοποι.

πόλις ἐναίρεται, πόλις ἐμὰ σθένει.

840 προβᾶθ' ὧδέ μοι.

ΑΝΤΙΓΟΝΗ.

ἀφέλκομαι δύστηνος, ὦ ξένοι, ξένοι.

ΟΙΔΙΠΟΥΣ.

ποῦ. τέκνον, εἰ μοι;

ΑΝΤΙΓΟΝΗ.

πρὸς βίαν πορεύομαι.

845

V. 835. οὐκ ἡγόρευον etc.] Cf. 653 sqq.: ἵξουσιν ἄνδρες etc.

V. 835 sq. μέθες — θᾶσσον] That these words could not possibly be spoken by Creon, to whom they are usually assigned, I have clearly shewn in my Advers. in Phil. p. 64.

V. 836. μὴ 'πίτασσ' ἂ μὴ κρατεῖς] For Creon had said above v. 830: ἄφρομαι — τῆς ἐμῆς and v. 832: τοὺς ἐμοὺς ἄγω.

V. 837. χαλᾶν — ὁδοιπορεῖν] The Chorus says: I bid thee release Antigone. Creon replies: but I bid you go your ways and leave me alone. For the Chorus probably drew nigh to Creon, as if to strive with

him, since he was unwilling to let Antigone go. Cf. vs. 856 sq. (853 sq.). On χαλᾶν I have treated at Oed. R. 1242. on λέγω in the sense of bidding see below v. 856: μὴ ψεύειν λέγω. 864: ἀεδῶ σιωπᾶν. 932: ἐννέπω etc. Oed. R. 350. Aj. 1047. 1089. El. 233. Trach. 137. Phil. 101. and Pflugk on Eur. Hec. 303, on the dative at Oed. R. 348.

V. 839. Schol.: ἐναίρεται σθένει· τουτίστι, βίᾳ πορεύεται.

V. 842. Schol.: πρὸς βίαν· ἀπαγομένης δὴ τῆς Ἀντιγόνης ἐπὶ τῶν προστετηγμένων παρὰ τοῦ Κρέοντος· ἐν μέρει δὲ παρὰ τοῦ Κρέοντος· ἐν μέρει δὲ παθητικά ἐστιν.

ΟΙΔΙΠΟΥΣ.

ὄρεξον, ὦ παῖ, χεῖρας.

ΑΝΤΙΓΟΝΗ.

ἀλλ' οὐδὲν σθένω.

ΚΡΕΩΝ.

οὐκ ἄξεθ' ὑμεῖς;

ΟΙΔΙΠΟΥΣ.

ὦ τάλας ἐγώ, τάλας.

ΚΡΕΩΝ.

- 845 οὔκουν ποτ' ἐκ τούτοιιν γε μὴ σκήπτροιν ἔτι
 ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρὶδα τε τὴν σὴν καὶ φίλους, ὕφ' ὧν ἐγώ 850
 ταχθεὶς τὰδ' ἔρδω, καὶ τύραννος ὦν ὅμως,
 νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
 850 ὁθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς, οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
 ὀργῇ χάριν δούς, ἥ σ' αἰεὶ λυμαίνεται. 855

ΧΟΡΟΣ.

ἐπίσχες αὐτοῦ, ξεῖνε.

ΚΡΕΩΝ.

μὴ ψαύειν λέγω.

V. 843. οὐδὲν σθένω] I am unable, viz to stretch out my hands to thee. So οὐδὲν is used in v. 779 (776).

V. 845. Schol.: ἐκ τούτοιιν· ἐκ τῶν θυγατέρων, αἷς ὡς σκήπτροις ἐχρήτο καὶ βακτηρίαι. Neuius compares Eur. Hec. 277: ἡδ' ὄντι πολλῶν ἐστὶ μοι παραψυγή, πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ. For the preposition ἐκ see note on Philoct. 91.

V. 848. τύραννος] This signification of τύραννος, by which all the royal family were signified, is learnedly adopted by Schaefer to Trach. 316. So Creon is styled ἀναξ by the king himself in Oed. R. 85. REISIG. So Ulysses is said in Philoct. 6. ταχθεὶς τὸδ' ἐρθεῖν τῶν ἀνασσόντων ἔπο. —

On ὅμως I have treated at v. 666 (665).

V. 850. ἀτόν] I. e. σταντόν. See v. 930 (927). and Matth. §. 489. II.

V. 852. ὀργῇ χάριν δοῦς] I. e. ἐνδοῦς, or simply δοῦς, as Euripides, ὁ δ' ἡδυμνή δούς. But χάριν τίθεσθαι and χάριν διδόναι are frequent circumlocutory expressions for the verb χαρίζεσθαι. Examples are collected by Elmsl. on Eur. Bacch. 720. REIS.

V. 853 ἐπίσχες αὐτοῦ] Stand still here [properly there, where you are, cf. v. 192.], my friend. These words are spoken by the Chorus, pointing their hands towards Creon. BR. So Philoct. 539: ἐπίσχετον, μάθωμεν. and below v.

ΧΟΡΟΣ.

οὔτοι σ' ἀφήσω, τωνδὲ γ' ἐστερημένος.

ΚΡΕΩΝ.

855 καὶ μείζον ἄρα ῥύσιον πόλει τάχα
θήσεις; ἐφάψομαι χάρ οὐ ταύταιν μόναιν.

ΧΟΡΟΣ.

ἀλλ' ἐς τί τρέψει;

ΚΡΕΩΝ.

τόνδ' ἀπάξομαι λαβών.

860

ΧΟΡΟΣ.

δαινὸν λέγεις.

ΚΡΕΩΝ.

ὥς τοῦτο νῦν πεπράξεται,
ἦν μὴ μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.

ΟΙΔΙΠΟΥΣ.

860 ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;

ΚΡΕΩΝ.

αὐδῶ σιωπᾶν.

ΟΙΔΙΠΟΥΣ.

μὴ γὰρ αἶδε δαίμονες

1169 (1164): ὦ γίλτατε, σχῆς οὐ-
περ εἰ.

V. 855. I had explained: soon therefore shall you pay to my city a greater price for ransom; for not only the daughters of Oedipus, but likewise Oedipus himself, whom I am now going to lead away, will have to be ransomed, comparing Phil. 959. ῥύσιον τίσω. But Herm says: «ῥύσιον is the pledge, the thing which, having been taken by others, is to be recovered and vindicated by those from whom it was taken away. On πόλει the Schol. in MS. has ταῖς Θήβαις, which has been rightly altered to ταῖς Ἀθήναις in ed. Rom. Wunder wished Thebes to be understood, which would be correct, if the poet had written ῥύσιον τίσεις, as in Phil. 959. But I do not

see how ῥύσιον τίθηναι can be used in that sense, and it certainly ought to be proved by examples. Creon therefore says of Athens: you will give your city some graver matter to vindicate."

V. 857. ἀλλ' ἐς τί τρέψει;] But whither will you turn yourself? i. e. what will you do? On the addition of λαβών see at v. 471.

V. 858. ὥς — πεπράξεται;] On the particle ὥς see Matth. §. 628. 5., on πεπράξεται ibid. §. 498.

V. 860. ὦ φθέγμ' ἀναιδές;] Doederlein rightly observes that Creon himself is addressed in these words, as speaking impudently. So he is addressed in v. 960. ὦ λῆμ' ἀναιδές. See on v. 794 (791). Cf. Aj. 14. El. 1225.

V. 861. μὴ γάρ] The particle γάρ is here put in the same sense

- θεῖέν μ' ἄφωνον τῆςδε τῆς ἀρᾶς ἔτι, 865
 ὅς μ', ὦ κάκιστε, ψιλὸν ὅμμ' ἀποσπάσας
 πρὸς ὅμμασιν τοῖς πρόσθεν ἐξοίχει βία.
 865 τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
 ὁ πάντα λεύσσων Ἥλιος δοίη βίον
 τοιοῦτον, οἶον καμέ. γηράναι ποτέ. 870

V. 867. γηράναι ποτέ I have written with Dindorf for γηρά-
 ναί ποτε.

as it is often added to *ελ*, when it has the signification of wishing. — For *αἰδε* *δαίμονες* cf. v. 466 (462).

V. 862. *θεῖέν μ' ἄφωνον* etc.] Reisig rightly observes: Oedipus wishes that he might be permitted to execrate Creon in the presence of the Furies, who were to be worshipped by silence. See note on v. 130 sq. On the phrase *ἄφωνον τῆςδε τῆς ἀρᾶς* see my note on v. 783: *κακῶν ἀνατος*. Schol.: *μὴ ἄφωνος γνωσμένη εἰς τὸ καταρᾶσθαι σε*.

V. 863. *ὅς μ' — ψιλόν*] On the pronoun *ὅς*, which must be referred to the pronominal idea contained in the foregoing words, the sense of which is rightly explained by the Scholiast, cf. note on v. 728.

V. 863 sq. Schol.: *ὅμματα γὰρ τὴν Ἀντιγόνην*. — The idea of person, contained in *ἀποσπάσας*, does not also belong to his former eyes, *πρὸς ὅμματα τ. πρ.* as if Creon had also snatched them away, but only the idea of tearing away is taken thence, and is so referred to the eyes of Oedipus himself, that he is himself thought to have torn them out, as if the words ran thus: *πρὸς ὅμματα τοῖς πρόσθεν ἀποσπασθήσονται*. But on *ἀποσπάσας ἐξοίχει* cf. vs. 894 sq. (881 sq.) and Aristoph. *Thesmoph.* 691: *τὸ παιδίον ἐξαπατάσας μοι ἡροῦδος ἀπὸ τοῦ τιθίου*. REIS. On *ἀποσπᾶν* with a double accusative see Matth. §. 418. The adjective *ψιλόν* is interpreted *ἀσθενές* by Jacobs, who believes that the miserable state of Antigone, destitute of all help, is thereby indicated.

V. 865 sq. *θεῶν ὁ πάντα λεύσσων Ἥλιος*] The sun is said to be that God who beholds all things. He is hence styled by the poets *πανόπτης*, and invested with other similar attributes of seeing, on which Stanl. treats at Aesch. *Prom.* 91. ed. Butler. To this our poet also refers in Oed. R. 660: *τὸν πάντων θεῶν θεὸν πρόμουν Ἄλιον*. But when the sun is invoked as the cause of blindness, Orcus might have been named instead. The ancients however had such ideas of nature, as to consider that the same powers might exercise different influences according as they were present or wanting. The same Sol therefore in Cicero de N. D. II, 19. *ita movetur, ut, quum terras larga luce compleverit, eisdem modo his, modo illis ex partibus opacet*; and in Hor. *Carm. saec.*, *Alme Sol, curru nitido diem qui promiss et celas*. The verse of Sophocles *ἔλυσεν αἰνὸν ἄγος ἀπ' ὀμμάτων Ἀρης* is well known. And even in the Hom. hymn. Z. Mars is implored to preserve peace: *ἀλλὰ σὺ θάρσος δὸς μάχαρ, κρήνης τε μένιν ἐν ἀπήμοσι θισμοῖς*. REIS. See my remarks in *Censura Aj.* ab Lobeck. ed. p. 152 sqq. On the genitive *θεῶν* see Matth. §. 320.

V. 867. *οἶον καμέ]* I. e. *οἶον καὶ ἐγὼ γηράσχω*. See Matth. §. 427. not. 1., on *καὶ* my note at v. 53. On the phrase *βίον γηράναι* I have treated in *Cens. Aj.* ab Lobeck. ed. p. 57 sq.

ΚΡΕΩΝ.

ὀρᾶτε ταῦτα, τῆςδε γῆς ἐγχώριοι;

ΟΙΔΙΠΟΥΣ.

ὀρῶσι καὶ μὲ καὶ σέ, καὶ φρονοῦς, ὅτι
870 ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι.

ΚΡΕΩΝ.

οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βίᾳ,
καὶ μῦνός εἰμι, τόνδε, καὶ χρόνῳ βραδύς.

875

(ἀντιστροφή.)

ΟΙΔΙΠΟΥΣ.

ὦ τάλας.

ΧΟΡΟΣ.

ὅσον λῆμ' ἔχων ἀφίκον, ξέν', εἰ
875 τάδε δοκεῖς τελεῖν.

ΚΡΕΩΝ.

δοκῶ.

ΧΟΡΟΣ.

τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.

ΚΡΕΩΝ.

τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν.

880

V. 876. The Scholiast appears from his interpretation to have read νεμῶ. MSS. νέμω. οὐκ ἔτι Dind.

V. 868. ὀρᾶτε ταῦτα etc.] Here also Creon, in order to exculpate himself from the charge of injury, declares himself injured by Oedipus.

V. 870. ῥήμασιν σ' ἀμύνομαι] Neuius compares Antig. 643: ὡς καὶ τὸν ἐχθρὸν ἀνταμύνεται κακοῖς.

V. 872. καὶ χρόνῳ βραδύς] And inactive through age, the same therefore as γήρᾳ βαρὺς. On χρόνῳ see at v. 7., for βραδύς cf. v. 306: καὶ βραδὺς ἔσθ'.

V. 876. Schol.: ταύτην δ' ἄρα οὐκέτι νομῶ πόλιν. εἰ σὺ ἀπάξεις τοῦτον. For the verb νέμειν cf. Trach. 483: εἰ τι τήνδ' ἀμαρτίαν νέμεις. Oed. R. 1080: ἐγὼ δ' ἴμην-

τὸν παῖδα τῆς Τύχης νέμων. Electr. 180: σὲ δ' ἐγωγε νέμω θεόν. The Chorus therefore says: I shall not think this city a city, i. e. I shall think this city of no import, if it permits you to do what you attempt.

V. 877. τοῖς τοι δικαίοις] For the dative Neuius compares Matth. §. 400. 5. Thucyd. IV, 62: εἴ τις βεβούλωσεν τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται. The sense is rightly expressed by Brunck: in a just cause.

Ibid. βραχὺς] The weak, the poor, as in Enr. Heracl. 614. and σμικρὸν below v. 958 (955). MUSGR. See on v. 290.

ΟΙΔΙΠΟΥΣ.

ἀκούεθ' οἶα φθέγγεται;

ΧΟΡΟΣ.

τά γ' οὐ τελεῖ.

ΚΡΕΩΝ.

Ζεὺς ταῦτ' ἂν εἶδεῖη, σὺ δ' οὔ.

ΧΟΡΟΣ.

880 ἄρ' οὐχ ὕβρις τάδ';

ΚΡΕΩΝ.

ὕβρις· ἀλλ' ἀνεκτέα.

ΧΟΡΟΣ.

ἰὼ πᾶς λεώς, ἰὼ γὰς πρόμοι,
μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν
περῶσ' οἶδε δῆ.

885

ΘΗΣΕΥΣ.

τίς ποθ' ἡ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
885 βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ

V. 879. Bruck places the sign of a lacuna after σὺ δ' οὔ. Hermann joins Ζεὺς to the preceding words of the Chorus, and suspects that the complete words of the Chorus were as follows: εἰ δ' ἐστ' ἔτι Ζεὺς.

V. 883. περῶσ' οἶδε δῆ is from Elmsley's conj. MSS. περῶσαι δῆ.

V. 880. ἄρ' οὐχ ὕβρις τάδ';] Reising compares Aristoph. Ran. 21: εἴτ' οὐχ ὕβρις ταῦτ' ἐστί; Lysistr. 658: ταῦτ' οὐχ ὕβρις τὰ πράγματ' ἐστὶ πολλή; Nub. 1299: ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν; where, Bothe adds, Harles: »Ter. Andr. 1, 5, 2: Quid est, si hoc non contumelia est? Other examples of this Attic formula, by which excessive indignation is expressed, are collected by Hemsterhuis. on Lucian dial. mort. II, 2. T. I. p. 337.»

Ibid. Schol.: ἀνεκτέα· ἀνεκτέον· οὕτω γὰρ φασί, σκαπτέα, φτυγευτέα, ἀντὶ τοῦ σκαπτέον, φτυγευτέον. See on v. 495 (491).

V. 881. ἰὼ γὰς πρόμοι.] This is understood of Theseus alone. See note on v. 294 (290).

V. 882 sq. πέραν περῶσαι.] Neuius compares Oed. R. 331. and Ant. 386.

V. 884 sqq. Schol.: τίς ποθ' ἡ βοή· ἄκρως τῇ οἰκονομίᾳ τὸ μαθεῖν τὸν Θησέα τὰ γινόμενα, πρὸς θυσίαις ὄντα τοῦ Ἰηλίου Πυρσιδῶνος, ὑπὲρ τοῦ μὴ διατριβῆν ἐγγενέσθαι μὴνύοντός τινος.

V. 884. ἐκ τίνος φόβου ποτέ] For the preposition ἐξ see at v. 804.

V. 885. βουθυτοῦντά μ' — ἔσχετ'.] See on v. 425. ἔξωθούμενον οὐκ ἔσχον.

τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὥς εἰδῶ τὸ παν,
οὐ χάριν δεῦρ' ἤξα θάσσον ἢ καθ' ἡδονὴν ποδός. 890

ΟΙΔΙΠΟΥΣ.

ὦ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗΣΕΥΣ.

890 τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.

ΟΙΔΙΠΟΥΣ.

Κρέων ὤδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα.

895

ΘΗΣΕΥΣ.

πῶς εἶπας;

ΟΙΔΙΠΟΥΣ.

οἶά περ πέπονθ' ἀκήκοας.

ΘΗΣΕΥΣ.

οὐκουν τις ὥς τάχιστα προσπόλων μολὼν
895 πρὸς τοῦσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
ἄνιππον ἱππότην τε θυμάτων ἄπο
σπεύδειν ἄπο ῥυτῆρος, ἐνθα δίστομοι

900

V. 886. τοῦδ' ἐπ. Κολωνοῦ] See my observations in Argum. p. 21. For the words ὥς εἰδῶ τὸ παν cf. Philoct. 238: γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ, τίς εἰ.

V. 887. Schol.: θάσσον· ταχύτερον ἢ ὥς εἶπε βιάσκειν. On the words καθ' ἡδονὴν ποδός Neuins compares Philoct. 206: στίβου κατ' ἀνάγκην ἔρποντος, and for the words καθ' ἡδονὴν Jacobs compares Soph. El. 1503: μὴ μὲν οὖν καθ' ἡδονὴν θάνης.

V. 892. τὴν μόνην ξυνωρίδα] Wesseling Obs. p. 116., quoted by Heller, observes: Oedipus speaks of his daughters Antigone and Ismene, who had been carried off by Creon against the will of their father; cf. Eur. Phoen. 1092. where the Schol. rightly says: ξυνωρίς ἡ δαίς, and Med. 1145.

V. 895. πρὸς τοῦσδε βωμοὺς] We must perhaps understand the

altars both of Neptune and Minerva. See Argum. p. 23. On the signification of the verb ἀναγκάσειν I have treated at v. 588.

V. 897. ἄπο ῥυτῆρος] The sense of the phrase ἀπο ῥυτῆρος is well explained by Triclinius: ἤγουν ἀπὸ μιᾶς ὀρεμῆς, ἀντὶ τοῦ ὥς ἔχει ἕκαστος σχήματος. εἴρηται δὲ ἐκ μεταφορᾶς τῶν διωκόντων τινὰς στρατιωτῶν καὶ πάσας ἡνίκας χαλῶντων, ὥστε ταχύτερον φέρεσθαι. ῥυτῆρος γὰρ τοὺς χαλινούς φασιν, οὗ τὰ ὑποδήματα, ὡς τὰ σχόλια λέγου. It signifies to run with loosened reins, to hasten. The phrase is illustrated with examples by P. Wesseling, Obs. l. 30. BR. Add Matth. §. 572.

V. 897 sq. Schol.: ἐνθα δίστομοι· ὡς σχιστὴς οὐσῃς ὁδοῦ ἐκείσε. Doederlein rightly interprets δίστομοι ὁδοὶ συμβάλλουσιν· δυοῖν ὁδοῖν στόματα συμβάλλει, as ἐπιτα-

- 900 μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
 ὡς μὴ παρέλθωσ' αἱ κόραι, γέλωσ δ' ἐγώ
 ξένῳ γένωμαι τῷδε χειρωθεὶς βίᾳ.
 ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
 εἰ μὲν δι' ὀργῆς ἦκον, ἧς ὁδ' ἄξιος, 905
 ἄτρωτον οὐ μεθιῆκ' ἂν ἐξ ἐμῆς χερσός.
 νῦν δ' οὕςπερ αὐτοὺς τοὺς νόμους εἰσῆλθ' ἔχων,
 905 τοῦτοισι, κοῦκ ἄλλοισιν ἀρμοσθήσεται.
 οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
 κείνας ἐναργεῖς δευρό μοι στήσης ἄγων· 910
 ἐπεὶ δέδρακας οὗτ' ἐμοῦ καταξίως
 οὔθ' ὧν πέφυκας αὐτοὺς οὔτε σῆς χθονός,
 910 ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
 κἄνευ νόμου κραίνουσιν οὐδέν, εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπειςπεσών, 915

V. 904. οὕςπερ I have written with Brunck. MSS. ὡςπερ.

τειχεῖς ἔξοδοι is put by Aesch. Spt. c. Th. 269. for ἐπὶ τὰ ἔξοδοι τῶν τειχῶν. Compare also Ant. 119. But those roads are described more accurately in vs. 1047 sqq. (1044 sqq.). See my note on v. 1055. — On ἐκεῖσε to be supplied before ἐνθα see at v. 164.

V. 899 sq. γέλωσ δ' — τῷδε] I. e. καὶ μὴ γέλωσ γένωμαι etc. But rightly the Schol.: ξένῳ τῷ Κρέοντι.

V. 902. Schol.: εἰ μὲν δι' ὀργῆς ἦκον· εἰ μὲν δι' ὀργῆς ἐληλύθειν, ἐν ταύτῃ τῇ ὀργῇ ἦν, ἧς ἦν οὗτος ἄξιος. On the phrase διαὶ ὀργῆς ἦκειν cf. Matth. §. 580. c.

V. 904 sq. νῦν δ' οὕςπερ — τοὺς νόμους etc.] The substantive τοὺς νόμους is joined with the relative pronoun οὕςπερ, when it should have been joined to the demonstrative τοῦτοισι, thus: οὕςπερ ἔχων εἰσῆλθε, τοῦτοισι τοῖς νόμοις ἀρμοσθήσεται. Cf. Matth. §. 474. a. On νῦν δὲ see at v. 269. — But the Scholiast well observes: ὡς ἀπὸ ξένης γῆς ἀπέσπασεν, οὕτω καὶ αὐτὸς ἐπὶ ξένης γῆς ἀποσπασθήσεται. Οὐκ ἀναχωρεῖς γὰρ ἐν-

τεῦθεν, πρὶν ἂν ἀγάγῃς τὰς κόρας.

V. 905. τοῦτοισι, κοῦκ ἄλλοις] Cf. El. 885: ἐξ ἐμοῦ γε κοῦκ ἄλλον. Oed. R. 63: εἰς ἔν' ἐρχεται μόνον καθ' αὐτὸν κοῦδέν' ἄλλον.

V. 906. οὐ γάρ ποτ' ἔξει etc.] On the change in the form of speech cf. v. 1354 (1349).

V. 909. Schol.: οὗθ' ὧν πέφυκας· τῶν προγόνων.

V. 910 sqq. ὅστις δίκαι' ἀσκοῦσαν etc.] He says this: because thou, having entered a city observant of justice, and determining nothing without the law, setting at nought the laws of this country, after entering it thus insolently, dost bear away and take to thyself by force what thou desirest; and think-est that the city is empty of men, and myself of no account. On εἶτα see at v. 264 (260), on ἀφείς v. 1537 (1522).

V. 912. τὰ τῆσδε — κύρι'] As οἱ κύριοι τῆς γῆς are men, who rule the land, i. e. its kings or princes, so there is no doubt

- ἄγεις θ' ἂ χρεῖς, καὶ παρίστασαι βίαν·
καὶ μοι πόλιν κένανδρον ἢ δούλην τινά
915 ἔδοξας εἶναι, καὶ ἴσον τῷ μηδενί.
καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν· 920
οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθόιατο
συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν βίαν
920 ἄγοντα φωτῶν ἀθλίων ἱκτῆρια.
οὐκουν ἔγωγ' ἂν, σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
οὐθ' εἴλκον, οὐτ' ἂν ἦγον· ἀλλ' ἠπιστάμην
925 ξεῖνον παρ' ἀστοῖς ὥς ἡαιτᾶσθαι χρεῶν.
σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύνων χρόνος 930
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νου κενόν.

V. 925. Brunck, Dind. and others have written ξέρον from Vat. See the excursus on this passage.

but that Sophocles, by τὰ κύρια τῆς γῆς, meant the things by which the country is ruled, i. e. the laws. Yet Matth. §. 438. thinks that τὰ κύρια is put for ὁ κύριος.

V. 913. ἄγεις] Abducis. So vs. 923. 927 Philoct. 630. See also my note on Aj. 745. Schol.: καὶ παρίστασαι βίαν· τὸ παρίστασαι ἴσον ἐστὶ τῷ καταδουλοῖς καὶ ὑποχείριον ποιεῖς.

V. 915. καὶ ἴσον τῷ μηδενί] The phrase ὁ μηδείς is well explained by Matth. §. 437. n. 1.

V. 916. οὐκ ἐπαίδευσαν κακόν] Vilely rendered by Johnson, at qui te Thebae non hoc docuerunt malum. Παιδεύειν τινὰ σαρπὸν, γενναῖον, κακόν, is used in the same manner as διδάσκειν. See Musgrave on Eurip. El. 379. and Hemsterh. on Plut. p. 4. BR. See also my notes on Dionys. Hal. de Compos. Verb. p. 413. In the same manner we must understand what immediately follows, ἐκδίκους τρέφειν. SCHAEFER.

V. 920. φώτων ἀθλίων ἱκτῆρια] I. e. πῶτας ἀθλίους ἱκτῆριους. Cf. Matth. §. 442. 4.

V. 921. σῆς ἐπεμβ. γῆς] On the structure see at v. 396.

V. 922. οὐδ' εἰ — τὰ ἐνδίκωτατα] Not if I had the very justest of all causes. For τὰ ἐνδικὰ ἔχειν is put for τὴν δίκην ἔχειν, i. e. σὺν δίκῃ εἶναι.

V. 923. ὅστις ἦν] Quicumque esset. See Matth. §. 483. b.

V. 924. οὐθ' εἴλκον etc.] Supply τινά or τί. — Then with ἠπιστάμην we must understand ἂν from the preceding words. Cf. on Oed. R. 907 sq.

V. 926 sq. Schol.: σὺ δ' ἀξίαν οὐκ οὔσαν· οὐκ οὔσαν ἀξίαν αἰσχύνεσθαι, αἰσχύνη δὲ πατρίδος πόλιτος ἀμαρτία. — πόλιν· τὴν Θῆβιν. On αὐτοῦ see at v. 850. and Matth. §. 468. 6

V. 928. γέρονθ' — κενόν] Hemeans; for age has deprived thee of thy strength both of body and mind, while in other cases it is wont, in

- εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν
 930 τὰς παῖδας ὡς τάχιστα δευρ' ἄγειν τινά,
 εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
 εἶναι βία τε κούχ' ἐκῶν· καὶ ταῦτά σοι 935
 τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

ΧΟΡΟΣ.

- ὄρῃς, ἴν' ἦκεις, ὦ ξέν'; ὥς, ἄφ' ὧν μὲν εἶ,
 935 φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡΕΩΝ.

- ἐγὼ οὐτ' ἄνδρον τήνδε τὴν πόλιν λέγων,
 ὦ τέκνον Αἰγέως, οὐτ' ἄβουλον, ὥς σὺ φῆς, 940
 τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ', ὅτι

V. 938. τοῦργον Dind.

weakening the body, to augment the vigour of the mind. Cf. Eurip. Phoen. 528: ὦ τέκνον, οὐχ ἅπαντα τῷ γήρε κακά etc. JACOBS.

V. 931. μέτοικος] The Scholiast's note is rather confused. Creon is rightly compared μετοίκους, because held in the place of a captive, as one who was about to take up his abode after the manner τῶν μετοίκων, in a city to which he did not belong. By the same metaphor Aesch. Pers. 319. of Artabates the Bactrian, σκληρῶς μετοίκος γῆς ἐκεί κατέφθιτο. DOED.

V. 932. βίε τε κοῦχ' ἐκῶν] I have adduced other examples of the particles τε καὶ thus used, in my note on El. 868.

V. 933. τῷ νῷ θ' ὁμοίως κἀπὸ etc.] There is nothing objectionable in the union of the phrases τῷ νῷ and ἀπὸ τῆς γλώσσης. For ἀπὸ τῆς γλώσσης is little more than τῇ γλώσσῃ. See on v. 15. He says that these are not empty words, but orders given in earnest.

V. 934. ὄρῃς, ἴν' ἦκεις] So exactly Oed. R. 687: ὄρῃς, ἴν' ἦκεις etc. Euripides and Aristophanes: ὄρῃς ἢ πάσχεις; REIS.

V. 934 sq. ὥς, ἄφ' ὧν μὲν εἶ — κακὰ] Observe the loose formation of the sentence, which would have been more exact, if he had said:

δρῶν δέ, i. e. τοῖς ἔργασιν, ἐφευρίσκει κακός. The words ἄφ' ὧν μὲν εἶ are said, not of the ancestors of Creon, but of his citizens, the Thebans, who are also praised elsewhere in this play.

V. 936. Schol.: ἐγὼ οὐτ' ἄνδρον· τὴν ῥητορείαν παρατύλαζον, εἰ τῶν μὲν κατηγορηθέντων αὐτοῦ οὐχ ἄψεται, καὶ δὲ τίνα ἐνθυμήματα καὶ πάντ' εὐλογα ἐξευρίσκων ἀντιρεῖ.

V. 937. οὐτ' ἄβουλον] In these words Creon seems to reply to those of Theseus v. 917 sq.: ἡ δούλην τινά — τῷ μηδενί. For that city may rightly be called ἄβουλος, which is neither inhabited by noble-minded and liberal citizens, nor ruled by a wise and brave king. But Reisig observes that the circumstance of our poet having removed the charge of ἀβουλίαν from the city, is repugnant to the common proverb, Ἀθηναίων δυσβουλλία, to which the comic poets often refer, as Aristophanes and Eupolis (in Athen.), and the orators, as Demosthenes, whose frequent use of this expression is noticed by Fr. A. Wolf on the Leptinean oration p. 219.

V. 938. γιγνώσκων] i. e. τὴν γνώωσιν ἔχων, understanding. Cf. Eur. Med. 85: ἀρετὴ γιγνώσκει τόδε, ὥς πᾶς τις αὐτὸν τοῦ πέλεις

- οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
 940 ξῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίαν.
 ἤδη δ', ὁθύνεκε' ἄνδρα καὶ πατροκτόνον
 κἄναγρον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
 ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.
 τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
 945 ἐγὼ ξυνῆδη χθόνιον ὄνθ', ὅς οὐκ ἔα
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει.
 ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν. 950
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον. εἰ μὴ μοι πικρὰς
 αὐτῷ τ' ἀρὰς ἤρᾳτο καὶ τῷμῳ γένει.
 950 ἀνθ' ὧν πεπονθὼς ἤξιουν τάδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδὲν γῆρας ἔστιν ἄλλο πλην

V. 942. *δεξοίατ'* I have written with Herm. MSS. *δεξάτατ'*.

V. 943. *ἠερίθησαν* Dind.

μᾶλλον φιλεῖ; and Cycl. 420: ἄλλην ἔδωκα κύλικα γιγνώσκων, ὅτι τρώσει νιν ὀλκος καὶ δίκην δώσει τάχα.

V. 939. Schol.: αὐτοὺς· τοὺς Ἀθηναίους. See Matth. §. 434. 2. and for the accusative §. 426.

V. 940. Schol.: *ξυναίμων*· τῶν συγγενῶν.

V. 942 sq. Schol.: οὐδ' ὅτῳ γάμοι· παρ' ὅσον αὐτὸς τέκνον ἐστὶ τὴν μητέρα γιγαμικῶς. The phrase *γάμοι ξύνεισί τινι* is rare, but highly suitable to this passage (see on v. 7). It is formed after the common phrase *ξύνειναι νόσῳ* etc., of which I have treated at Philoct. 266., since indeed the memory of that marriage, of which the poet is speaking, seems to adhere to Oedipus as a mark of infamy. But *γάμοι τέκνων* are the nuptials of children with their parents, i. e. of a son with his mother, so that the sense must be: who is infamous through the wicked nuptials in which he was found connected with his mother.

V. 944 sq. Schol.: τοιοῦτον αὐτοῖς Ἄρεος· ᾗδεν δὲ εὐβουλον ὄντα τὸν Ἄριον πάγον· τοῦτον δὲ χθόνιον εἶπεν. οἷον ἐγγενῇ καὶ αὐτόχθονα, ἐγγώριον· οὐχ ὥς οἱ ἐξηγησάμενοι οἰοῦνται, παρὰ τὸ τοὺς δικάζομένους ἐν αὐτῷ ὑπό

τὴν χθόνα εἶναι. Χθόνιον τοίνυν, τὸν αὐτόχθονα· λέγει δ' ἂν τὴν Ἀραιοπαγίτιν βουλήν· τὸν γὰρ πάγον εἰς τὸν ὄχθον μετατίθεικεν· εἰρηται δὲ περὶ τῆς προσηγορίας αὐτοῦ πολλὰ καὶ. For this use of the word *χθόνιος* the commentators compare Apollon. Rhod. II, 506: *χθονίης—νόστας*, with the Scholiast's explanation *ἐγγωρίαις*, and Aj. 202: *χθονίων αὐ' Ἑρεχθιδᾶν*, with the gl. of Hesychius: *χθονίους Ἰναχίδας*, αὐτόχθονας καὶ οὐκ ἐπιήλυδας.

V. 947. Schol.: ᾧ πίστιν ἴσχων· ᾧ ἐγὼ θαρβύων.

V. 948. *ἔπρασσον* etc.] For the imperfect see note on v. 272 (268). Reisig compares Ant. 427: *ἀρὰς κακὰς ἤρᾳτο*.

V. 951. Schol.: θυμοῦ γὰρ οὐδὲν γῆρας· οἷον, οὐκ ἔστι θυμοῦ κρατῆσαι ἀνθρώπων ὄντα· οὐ καταγρησάσκει τὸ ὅμῳ τοῦ θυμοῦ, εἰ μὴ ἐξέλθοι τοῦ βίου ἀνθρώπος· ἀδύνατον γὰρ ἐστὶ ζῶντα ἀνθρώπου μὴ θυμῷ χρῆσασθαι. Τοῦτο δὲ καὶ παροιμιαικῶς λέγεται, ὅτι ὁ θυμὸς ἴσχατον γρησάσκει· λέγεται δὲ διὰ τοὺς πρεσβυτέρους· ὅσοι γρησάσκουσι, τὸν θυμὸν ἐλθόμενιστον ἔχουσιν. Καὶ Ἀλκαῖος, ὡς λέγομεν, οὐ κατὰ κοινὸν αὐτοῦ μνημονεύεται.

V. 951. οὐδὲν γῆρας] The

- θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται. 955
 πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
 ἐρημία με, καὶ δίκαι' ὅμως λέγω,
 955 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως
 καὶ τηλικόςδ' ὢν, ἀντιδρᾶν πειράσομαι.

ΟΙΔΙΠΟΥΣ.

- ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
 ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς
 960 τοῦ σοῦ διῆκας στόματος, ἅς ἐγὼ τάλας
 ἤνεγκον ἄκων. θεοῖς γὰρ ἦν οὕτω φίλον
 τάχ' ἂν τι μνηλίουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
 ἄμαρτίας ὄνειδος οὐδέν, ἀνθ' ὅτου
 965 τὰδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.

V. 962. ἐς Dind.

same expression occurs in Aeschylus Spt. c. Th. 679: οὐκ ἔστι γῆρας τοῦδε τοῦ μίσματος, where some MSS. read πέρας, an excellent interpretation of this word. JACOBS.

V. 952. θανόντων δ' — ἄπτεται] Cf. El. 1170: τοὺς γὰρ θανόντας οὐχ ὁρᾷ λυπομένους.

V. 953. πρὸς ταῦτα] See note on v. 455 (451).

V. 954. καὶ δίκαι' ὅμως λέγω] On the use of the particle ὅμως see Matth. §. 566. 3.

V. 955. σμικρὸν τίθησι] See on v. 880 (877).

V. 957. Schol.: ὦ λῆμ' ἀναιδές· τὴν ὑστάτην ὑποφορὰν πρὸς τὸν Κρίοντα μῆκετι ὑπὸ τοῦ Θησέως λέγεσθαι, ἀλλ' ὑπὸ τοῦ Οιδίποδος· ἡ δὲ αἰτία πρόδηλος· καὶ ἅμα παραφύλαττε, εἰ καὶ οὕτω πιθανῶς ποιεῖται τὰς ἐπιχειρήσεις· τῷ γὰρ ὄντι ὁ Οιδίπους, εἰ τις ἀκριβῶς ἐξετάζοι, ἀδίκος μὲν οὐκ ἔστιν, ἀτυχὴς δὲ καὶ περὶ παθῆς. For the sense of the phrase ὦ λῆμ' ἀναιδές cf. note on v. 863 (860).

V. 957 sq. τοῦ καθυβρίζειν — τόδε] I. e. Do you think that by that abuse I, or thy-

self art disgraced? For the accusative τόδε see Rost §. 104. note 7.

V. 959. φόνους μοι — ξυμφορὰς] The dative μοι is used, because the words τοῦ σοῦ διῆκας στόματος do not differ from ὀνειδίσας. — Then Reisig rightly refers ξυμφορὰς to these words in v. 949: τοιοῦτδ' ἀλήτας.

V. 962. τάχ' ἂν τι μνηλίουσιν] I. e. οἱ τάχ' ἂν τι μνησίου. Cf. Matth. §. 599. c. Rost §. 120. 6. e. bb. β.

V. 963—965. ἐπεὶ καθ' αὐτόν γ' — ἡμάρτανον] By a kind of prolepsis the noun ἄμαρτίας is added to the substantive ὄνειδος, when our idiom would have required its omission. For the sense is: Nam quod me ipsum tangat nullum in me proferre crimen poteris, propterea, quod ego haec (i. e. propter ea, quae) in me meosque peccavi. I. e. for with regard to my offences against me and mine, you cannot possibly cast the blame of those faults upon me. On καθ' αὐτόν see Matth. §. 489. II., on ἀνθ' ὅτου ibid. §. 480. c.

- ἐπεὶ δίδαξον, εἴ τι θείσφατον πατρὶ
 χρησμοῖσιν ἰκνεῖθ', ὥστε πρὸς παίδων θανεῖν, 970
 πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίους πατρός,
 970 οὐ μητρός εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
 εἰ δ' αὖ φανείς δύστηνος, ὡς ἐγὼ φάνην,
 ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνεῖς ὦν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς ἂν τό γ' ἄκον προᾶγμ' ἂν εἰκότως ψέγοις;
 975 μητρός δέ, τλήμων, οὐκ ἐπαισχύνει γάμους
 οὔσης ὀμαίμου σῆς μ' ἀναγκάζων λέγειν
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980
 σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
 ἔτικτε γάρ μ', ἔτικτεν, ὦμοι μοι κακῶν,
 980 οὐκ εἰδότη οὐκ εἰδυῖα· καὶ τεκοῦσά με,
 αὐτῆς ὀνειδος παῖδας ἐξέφυσέ μοι.
 ἀλλ' ἔν γὰρ οὖν ἔξοιδα, σὲ μὲν ἐκόντ' ἐμὲ 985
 κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν
 ἄκων ἔγρημα. φθιέγγομαί τ' ἄκων τάδε.

V. 974. πῶς ἂν I have written with Elmsl. Vulg. πῶς γ' ἂν.

V. 978. ἐς Dind.

V. 966 sqq. εἴ τι — ἰκνεῖθ' — πῶς ἂν — ὀνειδίζοις] On the joining of these moods see Rost §. 121. 8. A. b. and Matth. §. 524. n. 2. 1., and on ὥστε ibid. §. 534. n. 3.

V. 967. πρὸς παίδων] One would have expected πρὸς παῖδας. But we find γυναικῶν used in the same manner in El. 823 ed. m.

V. 969 sq. ὃς οὔτε βλάστας — εἶχον] A rare phrase, well translated by Bruck: qui necdum a patre satus essem, nec a matre conceptus. Neuius compares Ant. 980: πατρός εἶχοντες ἀνέμφετον γονάιν. On οὔτε — οὐ see Matth. §. 609.

V. 971. εἰ δ' αὖ φανείς etc.] The sense is: but if it is certain, as certain it is, that I was led by the hardness of my fate, not by the wickedness of my own inten-

tions, to fall to blows with my father and slay him. DOED.

V. 974. πῶς ἂν τό γ' ἄκον] On ἄκον see at v. 240. (235); on the particle ἂν placed twice Rost §. 120. not. 4.

V. 975 sq. Schol.: τὸ ἐξ ἧς· μητρός δὲ γάμους, τλήμων, οὔσης ὀμαίμου σῆς, ἀναγκάζων με λέγειν οὐκ ἐπαισχύνει. On the participle see Matth. §. 555. Rost §. 129. 4. a., on the use of the word τλήμων at Philoct. 361.

V. 977. οὐ γὰρ οὖν] See Matth. §. 625. Then στόμα in the following verse signifies sermonem, as is self evident.

V. 980. οὐκ εἰδότη οὐκ εἰδυῖα] On this mode of speech compare the examples adduced by Matth. §. 557. n. 1. 2.

V. 981. αὐτῆς ὀνειδος] On this apposition see Matth. §. 432.

- 985 ἄλλ' οὐ γὰρ οὐτ' ἐν τοῖςδ' ἀκούσομαι κακὸς
γάμοισιν, οὐθ' οὐς αἶν ἐμφέρεις σύ μοι
φόνους πατρώους ἐξονειδίζων πικρῶς. 990
ἐν γὰρ μ' ἄμειψαι μῦνον ὦν σ' ἀνιστορῶ.
εἴ τίς σε τὸν δίκαιον ἀντίκ' ἐνθάδε
990 κτεῖνοι παραστῆς, πότερα πυνθάνοι' ἄν. εἰ
πατήρ σ' ὁ καίνων, ἢ τίνοί' ἄν εὐθέως;
δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἵτιον 995
τίνοί' ἄν, οὐδὲ τούνδικον περιβλέποις.
τοιαῦτα μέντοι καὶ τὸς εἰσέβην κακά,
995 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
ψυχὴν ἄν οἶμαι ῥῶσαν ἀντειπεῖν ἐμοί.
σὺ δ' εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000
λέγειν νομίζων, ῥητὸν ἄρρήτον τ' ἔπος,

V. 985. ἄλλ' οὐ γὰρ etc.] On the particles ἀλλὰ — γὰρ see Matth. §. 615., on ἀκούσομαι *ibid.* §. 307.

V. 986. αἶν] Some of the editors have found fault with this adverb: but it appears to me to pertain to a familiar style of discourse, and to be equivalent to *quavis occasione*. So in German *immer*.

V. 989. τὸν δίκαιον] Spoken ironically. Cf. Matth. §. 276. See v. 1000 (997).

V. 990. κτεῖνος] Occidere vellet. Aj. 1126: δίκαια γὰρ τὸνδ' ἐόντ' εἶναι κτεῖναντί με, at which there was no occasion for Teucer to cavil, as it was a correct Greek mode of expression. SCHAEF. Cf. Rost §. 116. not. 5.

V. 991. πατήρ σ' ὁ καίνων] The position of the enclitic pronoun is noticed by Seidler on Eur. El. 262: σ' ἢ τεκοῦσα. Add τίς δέ σ' ὁ φύσας from Hom. Batr. 13. Similar examples may be seen in Hermann's note on Soph. Aj. 1007. DOED.

V. 992. δοκῶ μὲν] This is used to confirm the following words, by first disproving the contrary. Other examples are compared with this passage by Hermann on Eur.

Suppl. 794. REIS. See Matth. §. 630. 2. g. and Pflugk on Eur. Hel. 917.

V. 994. τοιαῦτα μέντοι] Talia profecto. So v. 781: τοιαῦτα μέντοι καὶ σὺ προσήρεις ἐμοί.

V. 995 sq. οἷς — ἀντειπεῖν ἐμοί] Which assertion I do not think even my father's soul would contradict, if he were to be alive. But the phrase τοῖς λόγοις ἀντειπεῖν τὸν, for τοῖς λόγοις τινὸς ἀντειπεῖν, is similar to that on which I have treated at vs. 113 sq.

V. 997. σὺ δ' εἰ γὰρ etc.] The particles δὲ γὰρ are commonly wrongly separated by a comma, as in other places. See my note on Aj. 639. and cf. Plat. Symp. p. 181. C.: εἰ μὲν γὰρ εἰς ἣν ὁ Ἑρως, καλῶς ἂν εἴχε· νῦν δ' οὐ γὰρ ἔστιν εἰς. and de legg. L. IX. p. 875: νῦν δ' οὐ γὰρ ἔστιν οὐδ' αὐτοῦ οὐδ' αὐτῶς.

V. 997 sq. Schol.: ἅπαν καλὸν λέγειν νομίζων· τοιούτοις ἀνυπόστατος ὢν. Rightly Musgrave: thinking that anything is fitting and right to be spoken Cf. 761 sq. (758 sq.). 807 (804). For the phrase ῥητὸν ἀρρήτον τ' ἔπος cf. Jacobs on Achill. Tat. VI, 5., referred to by Neuius.

- τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
 1000 καὶ σοὶ τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
 καὶ τὰς Ἀθήνας ὡς κατ' ἰκάνηται καλῶς·
 καὶ δ' ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005
 ὁθιούνεκ', εἴ τις γῇ θεοὺς ἐπίσταται
 τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,
 1005 ἀφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμὲ
 αὐτόν τ' ἐχειροῦ, τὰς κόρας τ' οἶχει λαβῶν.
 ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010
 καλῶν ἰκνοῦμαι, καὶ κατασκήπτω λιταῖς
 ἐλθεῖν ἄρωγους ξυμμάχους, ἵν' ἐκμάθης,
 1010 οἷων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

ΧΟΡΟΣ.

- ὁ ξείνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
 αὐτοῦ πανώλεις. ἄξια δ' ἀμυναιθεῖν. 1015

ΘΗΣΕΥΣ.

ἄλῃς λόγων· ὡς οἱ μὲν ἐξηρασμένοι

V. 1009. Hermann has written ξυμμάχους θ' from Par. F. in which θ is written above the line. And so Dind.

V. 999. τῶνδ' ἐναντίον] Before these persons. See Brunck on Eur. Andr. 952.

V. 1001. ὡς κατ' ἰκάνηται καλῶς] Because it is well governed by its laws as thou sayest. So v. 1535: κἀν εὖ τις οἰκῇ.

V. 1002. καὶ θ' ὧδ' ἐπαινῶν πολλὰ etc.] The sense of these and the foregoing words is this: καὶ τὸ Θησέως ὄνομα θωπεῦσαι καλὸν νομίζων, καὶ τὰς Ἀθ., ὡς κατ. καλῶς, καὶ πολλὰ ὧδε ἐπαινῶν, ἵνα τοῦδε ἐκλανθάνει, εἴ τις etc. On εἴτα I have treated at v. 264 (260).

V. 1004. τιμαῖς σεβίζειν] Reisig compares Aristoph. Thesm. 134: ἀνακτ' ἀγαλλε Φοῖβον τιμῇ. Add below v. 1557: λιταῖς σεβίζουσιν. Eur. Electr. 196: εὐχαῖσι θεοὺς σεβίζουσι. So in Oed. R. 909: κοῦδαιμοῦ τιμαῖς Ἀπόλλων ἐμψανής.

V. 1005. κλέψας] Spoken of his wish to do so; cf. Matth. §. 503. Rost §. 116. not. 4.

V. 1009. ἄρωγους ξυμμάχους] Reisig compares Aesch. Suppl. 726: ἐγὼ δ' ἄρωγους ξυνδίκους θ' ἤξα λαβῶν, to prove that the particle τε was added after ξυμμάχους. But the common reading is defended by the examples adduced in my note on vs. 1076 sq. Cf. also Oed. R. 135 sq.: ὡς τ' ἰνδίκως ὄψεσθε καὶ μέσσυμαχον γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.

V. 1012. ἄξια δ' ἀμυναθεῖν] On the infinitive active see Matth. §. 535. not. b.

V. 1013. Schol.: οἱ μὲν ἐξηρασμένοι· οἱ θεράποντες Κρέοντος. Elmsley observes that οἱ ἐξηρασμένοι means the girls, transferring to the plural number what Herm. on Vig. n. 50. had said of the singular. I should nevertheless prefer following the Scholiast, who considers ἐξηρασμένοι as the middle, both because of the antithesis οἱ παθόντες, and

σπεύδουσιν· ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡΕΩΝ.

1015 τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποιεῖν;

ΘΗΣΕΥΣ.

ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ με
χωρεῖν, ἴν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020
τὰς παῖδας ἡμῶν, αὐτοὺς ἐκδείξῃς ἐμοί.
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.

V. 1016. MSS. δέ με. Brunck δ' ἐμοί, Hermann δ' ἐμὲ. But I do not consider the pronoun ὁδοτονοούμενον apt, since the sense of these words is: I bid you lead me to that road into which the girls have been led away. Which should evidently be said without Theseus opposing himself to any other person to be led thither.

V. 1018. For ἡμῶν Elmsl. writes ἡμῖν from conj. Reisig preferred ἡμῶν, comparing v. 81: ἡ βέβηκεν ἡμῖν ὁ ἕϊνος. and v. 134: ποῦ μοί ποτε νάει. Hermann ἦκων, placing a comma after παῖδας.

because persons who are dragged away, cannot rightly be said σπεύδων, as Doederlein well observes. Matthiae agrees with me, rightly interpreting ἐξηρασμένοι, ἐξηρασμένοις ἑαυτοῖς.

V. 1015. ἀμαυρῶ φωτὶ] So v. 1639 (1621): ἀμαυραῖς χερσὶ. For since ἀμαυρός is properly not brilliant, οὐ μαρμαίρων, it easily assumed the sense of weakness or infirmity; whence γῆρε δὲ τρομερὰ γυῖα κάμαυρόν σθένος, Eur. Herc. f. 231. In Aesch. Choeph. 157: ἐξ ἀμαυρᾶς φρενός, which itself refers to Agamemnon, seems to resemble the Homeric νεκρῶν ἀμνηνὰ κάρηνα. But Creon is so called, because deserted by his followers, as Reisig well observes, comparing σμικρὸς in v. 958 (955). and βραχὺς 880 (877). He might have added βαῖος from Oed. R. 750. DOED. Cf. 182 (178).

V. 1016 sq. ὁδοῦ κατάρχειν — χωρεῖν] I wish that you would go on and shew me the path by which the girls were led off; while I accompany you. Cf. 723. Hom. II. XIII, 416. III, 88. and 90. SCHAEF. This interpretation is rightly followed by Her-

mann, who explains the passage thus: Viam illuc te monstrare volo, comitem autem praefectumque itineri me ire. »Reisig, with Erfurdt on Trach. 615., thinks that με is added to the verbal adjective instead of μοί, comparing Ant. 788: σὲ φύξιμος and Trach. 554: λυτήριον λύπημα. He might have added χοᾶς προπομπός Aesch. Choeph. 21. See Herm. on Vig. p. 895. But Elmsley rightly observes that, if this be a correct view of the case, Sophocles would have said: ὁδοῦ κατάρχει τῆς ἐκεῖ, πομπὸς δέ με χωρεῖ. DOED.

Ibid. τῆς ἐκεῖ] Observe ἐκεῖ put for ἐκεῖσε. See Spec. Soph. p. 44. Jacobs in Act. Monac. T. I. p. 294. Herod. VII, 147: καὶ ἡμεῖς ἐκεῖ πλείομεν. Thuc. III, 71: τοὺς ἐκεῖ καταπεφηνότας. DOED.

V. 1019. ἐγκρατεῖς] Sc. τῶν παίδων, as Elmsley rightly explains. Cf. Philoct. 75: τόξων ἐγκρατής.

V. 1019 sq. οὐδὲν — οἱ σπεύδοντες] The sense is this: there is no occasion for me to take any trouble to recover the girls, since others, sent by

- 1020 ἄλλοι γὰρ οἱ σπεύδοντες, οὐς οὐ μή ποτε
 χάρας φυγόντες τῆςδ' ἐπεύξωνται θεοῖς.
 ἀλλ' ἐξυφηγοῦ· γνῶθι δ', ὡς ἔχων ἔχει, 1025
 καί σ' εἶλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλω
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται,
 1025 εἰ κἄλλον ἔξεις ἐς τὰδ'· ὡς ἔξοιδά σε
 οὐ ψιλόν, οὐδ' ἄσκειον ἐς τοσήνδ' ὕβριν
 ἦκοντα τόλμης τῆς παρεστώσης τὰ νῦν· 1030
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.
 ἂ δεῖ μ' ἀθροῆσαι, μηδὲ τήνδε τὴν πόλιν

V. 1021. *ἐπεύξωνται* is written in the lemma of the Schol. Almost all the MSS. *ἐπεύχονται*. Brunck *ἐπεύξονται*, Hermann *ἐπεύχωνται*.

V. 1024 sq. *σώζεται, εἰ κἄλλον* is my conjecture for *σώζεται. κοῦκ ἄλλον*, which is utterly at variance with the words *ὡς ἔξοιδά — ἔδρας τάδε*. Dind. *σώζεται. κοῦκ ἄλλον*.

V. 1027. *τανῦν* Dind.

me, are pursuing the ravishers with rapid course.

V. 1020 sq. *οἷς οὐ μή ποτε — θεοῖς*] I. e. concerning whom we need not fear that they will ever have to thank the Gods for having escaped, and got out of this country. On *οὐ μή ἐπεύξωνται* see at v. 404. But *φυγεῖν τινα τόπου τινός* is used in a very similar manner to *πλησιάζειν τινὶ τόπον τινά*, on which phrase I have treated at Oed. R. 1103 sqq. Add Eur. Or. 1520: *ποῦ 'στὶν οὗτος, ὅς πέφυγε τοῦμὲν ἐκ δόμων ξίφος*. Schol.: *ἐπεύξωνται· οἱ σοὶ θεράποντες*.

V. 1022. *ὡς ἔχων ἔχει*] Cicero plays upon the same words in expressing the saying of Laius, ad Div. IX, 26: *habeo, non habeo a Laide*; although he ingeniously observes: *Græce hoc melius*. REIS.

V. 1023. *καί σ' εἶλε θηρῶνθ' ἡ τύχη*] «According to the ancients there was, besides the provident care of God, another power called Fors or Fortune, *Τύχη*. See J. F. Gronov. on Liv. I, 4. So Valck. on Herod. III, 153. p. 275. Hor. Od. I, 28, 31: *Fors et debita jura vicesque super-*

bae te maneat ipsum. But cf. Zoega: *Tyche und Nemesis* (in Zoega's Abhandlg. ed. Welcker) and Ephr. Schmidt de notione fati apud Sophoclem. Lips. 1821. — *θηρᾶν* is often used of the Gods avenging the crime of the wicked. Eur. Bacch. 888. Hel. 50. Matth. Animadv. ad Hom. Hymn. p. 127. DOED.

V. 1024. *κτῆματᾱ*] This is used, as if put for the passive participle, acquired by unjust stratagem. HERM. Neuius refers to Heindorf on Plat. Cratyl. p. 85. To the same matter pertain also the examples collected by Stallbaum on Plat. Euthyph. p. 101. See also my remarks in Censura Aj. ab Lobeck. edit. p. 87 sq.

V. 1025. *ἐς τὰδ'*] I. e. *ἐς τὸ τὰ δόλω τῷ μὴ δικαίῳ κτήματα σώζεσθαι*. There is no occasion for us to write *ἐς τόδε* in this sense.

V. 1028. Schol.: *πιστὸς ὢν· ἀντὶ τοῦ πιστεύων. καταστρέγει δὲ εἰς τὸ πεποιθῶς*. On the active sense of this word see Pors. on Eur. Hec. 1117.

V. 1029 sq. *μηδὲ τήνδε — ἀσθινεστέραν*] Cf. Demosth. Lept. p. 468, 12: *ὅς (νόμος) ἀπι-*

- 1030 ἐνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
 νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
 δοκεῖ λελέχθαι, ὥς τε ταῦτ' ἐμηχανῶ; 1035

ΚΡΕΩΝ.

οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὦν ἐρεῖς ἐμοί·
 οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἅ χροῖ ποιεῖν.

ΘΗΣΕΥΣ.

- 1035 χωρῶν ἀπέλλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκηλος αὐτοῦ μέμνε, πιστωθείς, ὅτι,
 ἦν μὴ θάνω γ' ὡς πρόσθεν, οὐχὶ παύσομαι, 1040
 πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙΔΙΠΟΥΣ.

- ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν,
 1040 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.

ΧΟΡΟΣ.

(στροφὴ α').

Εἴην ὅθι δαῖων
 ἀνδρῶν τάχ' ἐπιστροφαί 1045

V. 1031. τανῦν Dind.

στότερον τὸν δῆμον καθίστησιν ἐνὸς ἀνδρός.

V. 1031 sq. τὰ νῦν τε — χῶ-
 τε] I. e. τὰ νῦν τε καὶ τότε, ὅτε.
 Neuius compares El. 676: νῦν τε
 καὶ τότε. 907: καὶ νῦν θ' ὁμοίως
 καὶ τότε. Ant. 181: νῦν τε καὶ
 πάσαι.

V. 1032. ὥς τε ταῦτ' ἐμηχα-
 νῶ] And what the Chorus
 said to you, when you were
 planning these things. Cf. vs.
 824 sq. (821 sq.).

V. 1033. οὐδὲν σὺ — ἐμοί
 Grotius well turns thus: nil
 quod refellam tu mihi hoc
 dicis loco.

V. 1035. χωρῶν ἀπέλλει νῦν]
 The primary sentence is not con-
 tained in the imperative, but in the
 participle. Trachin. 1120: ἐπὶ ὧν ὁ
 χρῆσις λήξον. REIS. Cf. Matth.
 §. 557. 2. 1.

V. 1039. τοῦ τε γενναίου]
 Used in the same sense as in v. 8.
 τὸ γενναῖον.

V. 1041 sqq. Schol.: εἴην ὅθι
 δαῖων· ὁ μὲν Κρέων καὶ ὁ Θη-
 σεύς ἀπῆλθον, ὑπονοῶν αὐτὸν οὐ
 ψιλὸν ἦκειν, ἀλλὰ μετὰ τινος χει-
 ρός, ἦν πλησίον που ἱστρατοπεδεύ-
 κέναι· κατὰ τοῦτο οὖν καὶ οἱ κατὰ
 τὸν χορὸν, ἄλλως προβεβηκότες τὴν
 ἡλικίαν, εὐχὴν ποιοῦνται ταύτην·
 εἴθε εἴην ὅπου αἱ συμβολαὶ καὶ αἱ
 μάχαι μέλλουσιν ἔσσεσθαι· ὑπονο-
 οῦσι γὰρ αὐτῷ τὰ δμοια τῷ Θησεῖ
 περὶ τοῦ Κρέοντος, καὶ φασίν· εἴθε
 ἐπὶ τῆς ἐγγύμου αὐτῶν.

V. 1042. Schol.: ἐπιστροφαί·
 ἀντὶ τοῦ ἀναστροφαί. — Ἐπιστρο-
 φή is used in a warlike sense,
 when an army or detached body
 makes a sudden turn against the
 enemy. Plutarch Timoleont. Vol.
 I. p. 249. D.: πικρὰς ἐξ ἐπιστρο-
 φῆς ποιῶσαι τὰς ἐπελάσεις. So
 Trach. 566: γὰρ Ζηνὸς εὐθὺς παῖς
 ἐπιστρέψας. It is therefore rightly
 used in this passage, where the
 poet is speaking of the satellites
 of Creon, who would be obliged

- τὸν χαλκοβόαν Ἄρη
 μῖξουσιν, ἢ πρὸς Πυθίαις
 1045 ἢ λαμπάσιν ἀκταῖς,
 οὐ πότνιαι σεμνὰ τιθηνοῦνται τέλη
 θνατοῖσιν, ὧν καὶ χρυσέα

1050

to turn from their flight if they intended fighting. Cf. Thucyd. II, 90. 91. MUSGR.

V. 1043. Schol.: χαλκοβόαν· στερεοβόαν, μεγάλωφονον. Cf. Hom. II. V, 785: χαλκιοφώνω. Soph. Aj. 17: χαλκοστόμου κώδωνος. and Oed. R. 191 sq. ὅς (Ἄρης) νῦν ἀχαικος ἀσπίδων γλέγει με περιβόητος ἀντιῶων. For the phrase Ἄρη μιν γνῶναι cf. Hom. II. XV, 510: ἡ ἀδοσχεδὶν μῖξαι χεῖρας τε μένος τε.

V. 1044. Schol.: ἢ πρὸς Πυθίαις· ἀπὸ κοινοῦ τὸ ἀκταῖς λεγέον· λέγοι δ' ἂν Πυθίας ἐκτὸς τὸν τοῦ Πυθίου Ἀπόλλωνος βωμὸν τὸν ἐν Οἰνῳ, θθεν καὶ τὴν θεωρίαν ἐπεμπον.

V. 1044. πρὸς Πυθίαις] I. e. therefore, πρὸς Οἰνῳ. Now this city, to use the words of Thucydides II, 18., was situated, ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας. Hence persons who set out from Athens on their way to Thebes by the sacred road must have passed it. On the same road, but nearer Athens, was Eleusis, which the poet designates by the words λαμπάσιν ἀκταῖς; whence it is plain that by the words ἢ πρὸς Πυθίαις ἢ λ. ἀκταῖς he by no means intended to understand two differently situated paths, one of which was entered by the minions of Creon, although the Chorus was doubtful which, as Reischig seems to have supposed; but two places on the same way, the one nearer to, the other more distant from Athens, at one of which the Chorus suspected Theseus would encounter and attack the band sent by Creon. Πυθίαις ἀκταῖς is plainly a mere poetical zeugma, in which the proper signification of

ἀκτὴ is be to only referred to Eleusis.

V. 1045 sq. Schol.: ἢ λαμπάσιν ἀκταῖς — θνατοῖσιν· τὰ περὶ Ἐλευσίνια τέλη φησὶ, καὶ εἴη ἂν λαμπάσιν ἀκταῖς, ταῖς λαμπαινομέναις, καὶ καταλαμπομέναις καὶ δαδουχομέναις ὑπὸ τῆς μυστικῆς γλογὸς καὶ ἱερῶν δάδων, περὶ ὧν Ἀισχύλος φησὶν· λαμπραῖσιν ἀστραπαῖσι λαμπάδων σθένει. Reischig adds: For it is well known that the whole of that part of the country was lit up by the flames of torches during the celebration of the nightly Eleusinian festivals. Hence in Aristoph. Ran. γλογὶ γέγγεται δὲ λειμῶν, and σὺ δὲ λαμπάδι γέγγων προβάδην ἔξαγ' ἐπ' ἀνθηρὸν ἔλειον δάπεδον χοροποιὸν μάκαρ ἦβαν. Lactantius Institut. I, 21, 24: sacra ejus (Cereris) ardentium taedarum jactatione celebrantur.

V. 1046 sq. Schol.: οὐ πότνιαι· αἱ θεσμοπόροι. τέλη δὲ τὰς τελετάς· καὶ Ἀισχύλος· ἐφριξ' ἔρως δὲ τοῦδε μυστικοῦ τέλους. — τιθηνοῦνται· ἐπιμειλῶνται. On the epithet πότνιαι, usually applied to Ceres and Proserpine, Neuius compares Siebel on Pausan. IX, 8, 1. — On the sense of the words σεμνὰ τέλη, meaning the holy secrets, see Valcken. on Eur. Hipp. 25.

V. 1047 sq. Schol.: ὧν καὶ χρυσέα κλῆς· ἐπεὶ ἀρρήτα τὰ μυστήρια, καὶ καθάπερ κλεισὴν ἢ γλῶσσαν κατελλήπται ὑπὲρ τοῦ μὴ ἐξεργεῖν. These words must be construed thus: ὧν καὶ ἐπὶ γλῶσσε βέβαιε χρυσέα κλῆς προσπόλων Εὐμολπιδῶν· mortals, whose tongue the golden key of the Eumolpid high-priests restrains, i. e. upon whom the

- κλῆς ἐπὶ γλώσσᾳ βέβακεν προσπόλων Εὐμολπιδᾶν·
 1050 ἔνθ' οἶμαι τὸν ὄρειβάταν
 ἐγρεμάχαν τὰς διστόλους
 1055 ἀδμητας ἀδελφεὰς
 αὐτάρκει τάχ' ἐμμίξιν βοῶ
 τοὺςδ' ἀνὰ χώρους.
 (ἀντιστροφὴ α'.)
- 1055 ἥ που τὸν ἐφέςπερον

V. 1050. Thus I have now written with Hermann, substituting *ἐγρεμάχαν*, which stands in place of *ὄρειβάταν* in MSS. Tricl. and throwing out the words *Θησεία καί*. I am not certain of the truth of this reading, but can find none more probable. Dind. *ἐνθ' οἶ τ. ἐγρεμάχαν* = *Θησεία καί τ. δ.*

V. 1052. Brunck has written *ἀδελφεὰς* from some MSS. And so Dind. But *ἀδελφεὰς* must be pronounced as a trisyllable. So *ῥέας* is a monosyllable below.

high priests of the family of Eumolpus impose silence. On the Eumolpidae see Heyn. on Apollod. p. 338. and Aristides in orat. Eleusin. Vol. I. p. 451. (d. Cant. 257. Iebb. both quoted by Reisig. HERM. Add Thudichum p. 308. But this key, which is said to have been pressed upon the mouths of the initiated, is rightly called the key of the Eumolpids, since it appears from Callim. h. in Cer. 45. that one of those priests bore a key on his shoulder. Lastly, on *βέβηκε* see at v. 52.

V. 1048. *κλῆς ἐπὶ γλώσσᾳ βέβακεν*] Sophocles has embellished the proverbial expression *βοὺς ἐπὶ γλώττης*, on which see Pollux, Hesychius and Suidas quoted by the commentators on Aeschylus Agamemn. 35: *βοὺς ἐπὶ γλώσσῃ μέγας βέβηκε*, besides Eustathius and others quoted either by the comm. on Pollux IX, 61. or Hesych. And all these authors agree in making this proverb refer to persons whose silence had been purchased. Pollux, in particular, clearly states that *βοῦν* was an ancient Athenian coin, of the value of a didrachmus, so called from the effigy of a bull with which it was stamped. The saying is burlesqued by Menander in the *Pisca-*

tores: *παχὺς γὰρ ὅς ἐχει ἐπὶ στόμα*. REIS.

V. 1050 sqq. *ἔνθ' οἶμαι* — *βοῶ*] By *τὸν ὄρειβάταν* are meant the inhabitants of Colonus, who are said to be about to mix the twin sisters in a sturdy fight, i. e. to fight bravely with those who had carried them off.

V. 1054. *τοὺςδ' ἀνὰ χώρους*] I. e. *ἡ πρὸς Πυθίαις ἢ λαμπάσιν ἀκταῖς*. These words therefore serve to explain the adverb *ἐνθα* in v. 1050.

V. 1055 sqq. Schol.: *ἡ που τὸν ἐφέςπερον*. τὸν *Αἰγάλεων* φησί· καὶ γὰρ τοῦτο ἐπ' ἰσχυάτων ἐστὶ τοῦ δήμου τούτου· καταλέγουσι δὲ χωρία, παρ' ἃ μάλιστα εἰκάζουσι τὴν συμβολὴν γενέσθαι τοῖς περὶ τὸν Κρόντα καὶ Θησεία. Πέτρας δὲ νικηδὸς ἂν εἴη λέγων τὴν οὕτω λεγομένην λείαν πέτραν, ἣ τὸν *Αἰγάλεων* λόφον, ἃ δὴ περιχωρίφασιν εἶναι, καθάπερ Ἰστρος ἐν τῇ α τῶν ἀτάκτων ἰστορεῖ οὕτως· ἀπὸ δὲ τῆς παραλλέας ἐπιμεν λείαν πέτραν. Καὶ μετ' ὀλίγα· ἀπὸ τούτου δὲ ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον, ὅθεν πρὸς τὸν Κηφισὸν ἕως τῆς μυστικῆς εἰς ὅδου (see Kruse in Hellas T. II. p. 175 sqq.) εἰς Ἐλεῦσινά· ἀπὸ ταύτης δὲ

πέτρας νιφάδος πελώσ'
Οιάτιδος ἐκ νομοῦ,
πώλοισιν ἢ ῥιμπαρμάτοις

1060

βαδίζοντων εἰς Ἑλευσίνα
τὰ ἐπαρισστερὰ μέγρι τοῦ
λόφου τοῦ πρὸς ἀνατολὰς
τοῦ Αἰγάλεω. Ἦτοι οὖν τὴν κα-
λουμένην λίαν πέτραν, ἢ τὸν Αἰ-
γάλεον. ὁ δὲ νοῦς· ἄρα ἐπὶ τὸν
ἔσπερον χῶρον τῆς λίαν πέτρας
προσπέλασονσιν; I confess that I
cannot understand how Creon,
when taking flight with his army
to his own country, can be said
to be about to approach that moun-
tain, which, as is certain from the
words of Ister adduced by the
Scholiast, was situated between
the part of Attica called the πα-
ραλία, and Colonus. Moreover, I
cannot perceive how Sophocles
could call the mountain πέτραν
νιφάδα, when its proper name was
λίαν πέτρα. I am therefore sa-
tisfied with that explanation of the
Scholiast, which understands by
πέτρα νιφάδα mount Aegaleus
(which is wrongly called Coryda-
lus in the map of Upper Greece
lately published by Kruse and
Müller), or rather some part of
that mountain. The same view
has been rightly taken by Reischig
Enarr. p. CXXXVI. whom the reader
may consult. But I further suspect,
that, Sophocles here means that
path which Archidamus is said to
have entered when proceeding from
Oenoe to Acharnae. See Thucyd.
II. 18 sqq. and the accurate note
of Thudichum v. 307 sq. I there-
fore think that the different roads
which Creon's army might be sup-
posed to have taken both here and
v. 900 sq. were these. They might
have turned off from Colonus south-
wards towards Athens, and have
thence sought Oenoe by the sacred
way, so that that part of Aegaleus,
which Kruse wrongly calls Cory-
dalus, would be on their right
hand as they went towards Elen-

sis. They might also have retired
from Colonus northwards, or to-
wards Acharnae, in such a manner
that, after winding round the north-
ern part of the mountain Aega-
leus, they would go on to Oenoe;
and thus they would necessarily
pass the western part of the moun-
tain (τὸν ἐσπερον etc.), as I have
above mentioned. Now it is highly
probable that these two roads
united at some place in the Thria-
sian plain or between Eleusis and
Oenoe; into which very place I
should suppose Theseus wished to
hasten his horse and foot followers,
when he says in v. 900 sq.: ἐνθα
δίστομοι μάλιστα συμβάλλουσιν
ἐμπόρων ὁδοί. — Lastly, I think
it is plain that Sophocles did not
style that mountain νιφάδα πέτραν
because it was covered with per-
petual snow, but because the snow
was observed to dissolve there later
than on the other mountains of At-
tica, and hence it may have been cal-
led νιφοπέτρα or something similar.

V. 1056. πελώσι] This is the
future. See Matth. §. 181. 2. a.—
On the accusative, with which πε-
λάζειν is joined, see my note on
Philoct. 1126 sq.

V. 1057. Οἰάτιδος ἐκ νο-
μοῦ] O. Müller in Ersch's En-
cyclop. T. VI, p. 225. not. 21. thinks
that Οἰήτις must be derived from
Οἶον, a canton of Attica near De-
celia. With much greater probabi-
lity Reischig p. CXXXVI sq. thinks
that this name is to be derived
from Oea, a canton of Oeneis,
which bordered on mount Aega-
leus. However this may be, I
think that it is certain that those
pastures, of which Sophocles is
speaking, were situated on the
north of Athens, not far from
Acharnae.

V. 1058 sq. ῥιμπαρμάτοις

- φεύγοντες ἀμίλλαις.
 1060 ἀλώσεται· δεινὸς δ' προσχώρων Ἄρης, 1065
 δεινὰ δὲ Θησειδᾶν ἀκμά.
 πᾶς γὰρ ἀστράπτει χαλινός, πᾶσα δ' ὀρμάται κατὰ
 ἀμπυκτήρια πώλων
 1065 ἄμβασις, οἷ τὰν Ἰππίαν 1070
 τιμῶσιν Ἀθάναν
 καὶ τὸν πόντιον γαιάοχον
 Ῥέας φίλον υἱόν.
 (στροφὴ β.)
 ἔρδουσιν, ἣ μέλλουσ'; ὥς
 1070 προμνᾶται τί μοι 1075
 γνώμα, τάχ' ἐνδώσειν

V. 1062 sq. Instead of κατὰ Hermann suspects that some participle, such as χαλῶσ' was originally written. With the same scholar, I have, from the conjecture of Bothe, thrown out ῥάλαρα after ἀμπυκτήρια. Hermann also wrote πωλικί for πώλων, which is against the metre, I know not whether rightly. Dind. ἀμπυκτήρια * * *.

V. 1069. μέλλουσ'; = ὥς πρ. Dind.

— ἀμίλλαις] I. e. ἀμίλλαις ὁρμάτων ὅμοια φευγόντων. Cf. Matth. §. 446. n. 3. c.

V. 1060. ἀλώσεται] The Chorus has Creon in mind, with reference to whom they also say δώσειν in v. 1071, because every matter at Thebes was regulated by his generalship and authority. The sense of the words is therefore this: Creon will be vanquished [rather will be taken]: the Mars (i. e. valour) of the inhabitants of this country is powerful; the strength of the sons of Theseus heavy. Πρὸςχωροί are those who inhabit Colonus, see v. 493., the Theseids those who dwell at Athens. HERM. On the Athenians being called Theseidae see my note at Oed. R. 1.

V. 1063 sqq. πᾶσα δ' — ἄμβασις] Ἀμπυκτες or ἀμπυκτήρες are, as Herm. observes, the straps by which the bridles are kept in the mouths of horses, adorned with a frontal, from which they

take their name. For κατὰ, as I have shewn in the critical note, we must suppose some participle to have been written, perhaps χαλῶσα, on which ἀμπυκτήρια would depend, so that the horses may be said to run with loosened bridles.

V. 1064 sq. πώλων ἄμβασις] Observe this phrase, denoting the men sitting on horseback. Hence οἷ is used, on which see Matth. §. 302. So in Hom. II. V, 623: δέϊσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων.

V. 1065 sq. τὰν Ἰππίαν — Ἀθάναν] See my remarks in Argum. p. 23.

V. 1070 sq. προμνᾶται τί μοι γνώμα] Xen. Anab. VII, 3, 18. of an attempted persuasion: τοιαῦτα προμνᾶτο. Wyttenb. on Plut. de recta aud. p. 38. B. NEUIUS. For γνώμα cf. v. 316: ἡ γνώμη πλανᾷ;

V. 1071 sq. τάχ' ἐνδώσειν — πᾶθῃ] Ἐνδῶσειν signifies about to relax, in that sense in which pains of mind and body

τᾶν δεινὰ τλασᾶν, δεινὰ δ' εὐρουσᾶν πρὸς αὐθαίμων
πάθῃ.

τελεῖ, τελεῖ Ζεὺς τι κατ' ἄμαρ·

- 1075 μάντις εἴμ' ἐσθλῶν ἀγώνων. 1080
εἴθ' ἀελλαία ταχύρῳστος πελειᾶς
αἰθερίας νεφέλας κύρσαιμι τῶνδ' ἀγώνων
ἐωρήσασα τοῦμόν ὄμμα.

V. 1072. MSS. τᾶν — τλασαν — εὐρουσαν. But Dindorf rightly observes: we must write with Elmsley τᾶν — τλασᾶν — εὐρουσᾶν. Schol.: τὴν πολλὰ δεινὰ ἀνατλάσαν, τὰς παρθένους ἀπὸ τῆς ἐτίρας δηλῶν, ὡς καὶ κατωτέρω τῷ ὁμοίῳ σχήματι χρῆται. δύναται δὲ καὶ ἐτίρα εἶναι προσφθία, τᾶν δεινὰ τλασᾶν, δεινὰ δ' εὐρουσᾶν. Since the Chorus knows that both virgins were carried off by Creon, it is necessary that both be here mentioned, not one only, as a little before v. 1055: τὰς διατόλους ἀδμήτας ἀδελφεάς. — Then αὐθαίμων is from Bothe's conj. MSS. αὐθομαίμων.

V. 1077. κύρσαιμι τῶνδ' ἀγώνων I have restored from conjecture. MSS. κύρσαιμι αὐτῶν δ' ἀγώνων.

V. 1079. ἐωρήσασα is my own conjecture. MSS. θεωρήσασα.

are said to relax, i. e. to be calmed, to decrease. This signification, with many others, is common to both ἀνέναι and ἐνδιδόναι. A grammarian in Bekk. Anec. p. 405. ἀνέναι· ἐνδιδόναι. ἀνίσχιν· ἐνδιδῶσιν. See more respecting ἐνδιδόναι in Steph. Thesaur. T. 1. p. 996. and the other lexicographers. The Chorus therefore means this: τάχα ἐνδῶσει, ἢ ἀνήσει, ἢ παύσεται, τὰ πάθῃ τῶν παρθένων τῶν δεινὰ παθουσῶν. ELM SL.

V. 1074. κατ' ἄμαρ] Reisig rightly explains: κατ' ἡμέραν τὴν νῦν.

V. 1076 sq. εἴθ' ἀελλαία ταχύρῳστος etc.] I. e. εἴθε πελειᾶς εἴην σὺν ἀελλῇ τάχει ὥομένη καὶ etc. I have adduced similar examples in my note on Philoct. 1426. Add above v. 150: θυσαίων μακράων. 1009: ἀρωγὸς συμμάχους.

V. 1077 sqq. αἰθερίας νεφέλας — ὄμμα] The sense of these and the foregoing verses is this: would that I were a swift flying dove, and might from a cloud aloft in the sky behold this battle which I now hear is waging. On the geni-

tive νεφέλας see Matth. §. 354. ζ. We may compare the Latin expression prospicere or prospectare turribus aequor (Tibull. I, 7, 19.), and portis ire, Virg. Aen. IV, 130. — Then, although κύρειν ἀγώνων cannot of itself be applied to one who is a mere spectator of a battle, yet this meaning is already both correctly and aptly expressed in the words κύρ. τῶνδ' ἀγ. ἐωρ. τοῦμόν ὄμμα, i. e. κύρσαιμι τῶνδ' ἀγώνων τῷ ἐμῷ ὅμματι, ἐωρήσασα αὐτό, Ὅ that I could behold this battle with eyes borne aloft. And it is self evident that the poet in saying the eye borne aloft, most poetically expressed the idea of being borne aloft, so as to see anything with the eye, which can only be seen by a person who is borne into the air. We may therefore also explain ἐωρ. τοῦμόν ὄμμα by τῷ ἐμῷ ὅματι, ἐωρήσας ἐμέ. — But that there is nothing objectionable in the feminine participle ἐωρήσασα, for which Reisig wished to substitute the masculine, so as to refer to the Chorus, is sufficiently shewn by Doederlein h. l. p. 489 sqq.

(ἀντιστροφή β').

- 1080 ἰὼ Ζεῦ, πάνταρχε θεῶν, 1085
 παντόπτα, πόροις
 γὰς τᾷςδε δαμούχοις
 σθένει 'πινικίῳ τὸν εὗαγρον τελειᾶσαι λόχον,
 1085 σεμνά τε παῖς Παλλὰς Ἀθήνα. 1090
 καὶ τὸν ἀργεντὰν Ἀπόλλω,
 καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
 ὠκυπόδων ἐλάφων στέργω διπλᾷς ἀρωγὰς

V. 1080. I have left the MSS. reading unaltered, although corrupt, as is evident from the metre. But it is difficult to conjecture what the poet wrote. Hermann has now edited ἰὼ Ζεῦ θεῶν πανταρχέτα. Dind. ἰὼ πάνταρχε θεῶν = παντόπτα Ζεῦ, πόροις.

V. 1084. I have put σθένει after δαμούχοις with Herm. The MSS. place it before τὸν εὗαγρον.

Lastly, on the form ἐωρήσασα put for αἰωρήσασα cf. Oed. R. 1240. with my note.

V. 1080 sq. πάνταρχε — παντόπτα] These epithets are also united in Aristoph. Av. 1058 sq. ἡδὴ μοι τῷ παντόπτι καὶ παντάρχει θνητοὶ πάντες θύσουσ' εὐχταίαις εὐχαῖς.

V. 1082. γὰς τᾷςδε δαμούχοις] So in v. 1348: τῆςδε δημούχους χθονός. On the plural see at vs. 290 sq.

V. 1084. σθένει 'πινικίῳ] A similar expression to Trach. 186: σὺν κράτει νικηφόρῳ. On the poetic form ἐπινίκιος, for which we commonly find ἐπινίκιος, cf. Ant. 814: ἐπινύμφειος.

Ibid. τὸν εὗαγρον τελειῶσαι λόχον] The noun λόχος does not here mean the place where toils or snares are laid, but the act of making an ambuscade, i. e. the ambuscade which Theseus was about to make upon the troops of Creon, which were supposed to be lying hidden. Hence τὸν εὗ. τὴν. λόχον signifies: to effect an attack or expedition in such a manner as for it to prove successful, i. e. to end in the capture of the person attacked. For τὸν εὗαγρον is added by prolepsis, on which see Matth. §. 446. not. 2.

V. 1086. τὸν ἀργεντὰν] Apollo

is said to have been styled ἀργεντὴν or ἀργαῖον from his exploit in destroying the serpent Python. Pausanias I, 41, 5: Ἀλκίθου μὲν οὖν καὶ τοῦ Λέοντος, εἴτε ἐν τῷ Κιθαιρώνι αὐτὸν εἴτε καὶ ἐτέρῳ ἀποκτείνας ναὸν ἀγροτέρας Ἀρτέμιδος καὶ Ἀπόλλωνος ἐποίησεν ἀργαίου (Megaris), ἐς τὸ σόνδε ἔστω μνήμη. BOTH.

V. 1087. πυκνοστίκτων — ἐλάφων] On στικτός, the usual epithet of stags, see my note on Philoct. 183. But the epithet πυκνοστίκτοι in this passage may probably be explained in the same manner as πυκνόπιτρος in v. 17.

Ibid. ὀπαδὸν ἐλάφων] I. e. ἀγροτέρων or ἀργαίων. Cf. Paus. I, 41. Schol. on Aristoph. Equ. 657. Eustath. on Iliad. p. 361 (p. 273). Bekk. Anecd. T. I. p. 334. Heindorf on Plat. Phaedr. p. 144. DOED. Add Soph. Trach. 214: Ἀρτεμιν — ἐλαρηβόλον.

V. 1089. στέργω] Rogo, oro, amanter precor. So the Latins use the verb amo. Plautus Men. II, 3, 71: Sed scin quid te amabo ut facias. III, 3, 1: Menaechme, amare te ait multum Erotium, ut hoc nunc una opera ad aurificem deferas. BR. See also at Oed. R. 11. But Hermann rightly observes: Any one will perceive that

1090 μολεῖν γὰρ τᾷδε καὶ πολίταις.

1095

ὦ ξεῖν' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς,
ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
τάςδ' ἄσσον ἀνθις ὥδε προσπολουμένας.

ΟΙΔΙΠΟΥΣ.

ποῦ, ποῦ; τί φήεις; πῶς εἶπας;

ΑΝΤΙΓΟΝΗ.

ὦ πάτερ, πάτερ,

1095 τίς ἄν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;

1100

ΟΙΔΙΠΟΥΣ.

ὦ τέκνον, ἦ πάρεστον;

ΑΝΤΙΓΟΝΗ.

αἶδε γὰρ χέρες

Θησέως ἔσωσαν φιλάτων τ' ὀπαόνων.

ΟΙΔΙΠΟΥΣ.

προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ

1100 ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε.

1105

ΑΝΤΙΓΟΝΗ.

αἰτεῖς ἂν τεύξει· σὺν πόθῳ γὰρ ἢ χάρις.

διπλᾶς ἀρωγὰς means Apollo and Diana. The Scholiast most absurdly says: *τουτέστι τῇ διπλῇ ἀρωγῇ· ὃ λέγει τῇ πόλει καὶ τοῖς πολίταις.*

V. 1091. *τῷ σκοπῷ*] I. e. *τῷ σκοποῦντι, ἔμοι.* See on v. 35. Then after *ψευδόμαντις* we must supply *εἰμί*: for the Chorus say this with reference to their own words above v. 1075: *μάντις εἰμ' ἐσθλῶν ἀγώνων.*

V. 1093. *προσπολουμένας*] *Matthiae* seems to have rightly interpreted *προσπόλοις φιλασσομένας* (cf. Aj. 539.), who come hither under the protection of the servants. Schaefer thinks

that *προσπολεῖσθαι* simply means to approach. Cf. v. 679.

V. 1095 sq. *τίς ἄν θεῶν σοι — δοίη*] Would that some God would permit thee to see this best of men! See Matth. §. 514. 2. c.

V. 1097. *ὦ τέκνον, ἦ πάρεστον*] So vs. 1104 (1099). 1112 (1107). See Matth. §. 511. 2. and note on Philoct. 367. ed. m.

V. 1100. *βαστάσαι*] *Con-trectare*. See my note on Philoct. 648 sq.

V. 1101. *σὺν πόθῳ γὰρ ἢ χάρις*] I. e. *σὺν πόθῳ γὰρ ταῦτά σοι χαρίζομαι*, or *ποθῶ γὰρ ταῦτά σοι χαρίζεσθαι*.

ΟΙΔΙΠΟΥΣ.

ποῦ δῆτα, ποῦ ᾽στον;

ΑΝΤΙΓΟΝΗ.

αἶδ' ὁμοῦ πελάζομεν.

ΟΙΔΙΠΟΥΣ.

ὦ φίλτατ' ἔρνη.

ΑΝΤΙΓΟΝΗ.

τῷ τεκόντι πᾶν φίλον.

ΟΙΔΙΠΟΥΣ.

ὦ σκηπτρα φωτός.

ΑΝΤΙΓΟΝΗ.

δυσμόρου γε δύσμορα.

ΟΙΔΙΠΟΥΣ.

- 1105 ἔχω τὰ φίλτατ' οὐδ' ἔτ' ἂν πανάθλιος 1110
 θανῶν ἂν εἴην, σφῶν παρεστῶσιν ἐμοί.
 ἐρεῖσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
 ἐμφύντε τῷ φύσαντι, κἀναπαύσατον
 τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
 1110 καὶ μοι τὰ πραχθέντ' εἴπαθ' ὥς βράχιστ', ἐπεὶ 1115
 ταῖς τηλικαῖςδε σμικρὸς ἔξαρκεῖ λόγος.

V. 1103. τῷ τεκόντι πᾶν φίλον] Reisch rightly observes that Antigone speaks modestly of the calamity of her father's marriage, when she answers, everything is dear to its parent. HERM.

V. 1104. ὦ σκηπτρα φωτός] Brunck φωτός —, as if Antigone interrupted what her father had begun to say. I should prefer taking φωτός in the same sense as τοῦδε τάνδρός v. 649. ELMSL. On the word σκηπτρα see at v. 848.

V. 1105. ἔχω τὰ φίλτατ'] Children, parents, friends, or relations are frequently described thus by the poets, rarely by the prose writers. Cf. Valcken. on Eur. Phoen. 437. and on Hippol. p. 208. REIS.

V. 1107 sq. ἐρεῖσατ' — φύσαντι] I. e. support me, my

daughters, on both sides, or, as Brunck renders: apply yourselves to me on both sides, clinging to your father. On ἀμφιδέξιον see at Oed. R. 1219. on ἐμφύντε Matth. §. 436. But Reisch well observes: the paronomasia ἐμφύντε τῷ φύσαντι deserves notice. Every one knows the Homeric: ἐν δ' ἄρα οἱ φῶ χειρὶ.

V. 1108 sq. κἀναπαύσατον — πλάνου] Active for passive. So παῦε μάχης Hesiod. Asp. 449. παῦε τοῦ λόγου Aristoph. Ran. 588. Cf. on Oed. R. 153. MUSGR. Doederlein assents; because it should be the πλάνος of the stolen virgins, not of Oedipus. Reisch, on the contrary, contends that ἀναπαύσατον is used actively, and says that this interpretation is necessary, be-

ΑΝΤΙΓΟΝΗ.

ὄδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλίνειν, πάτερ,
καὶ σοὶ τε τοῦργον τοῦτ' ἐμοὶ τ' ἔσται βραχύ.

ΟΙΔΙΠΟΥΣ.

- ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
1115 τέκν' εἰ φανέντ' ἄελπα μηχανῶ λόγον. 1120
ἐπίσταμαι γὰρ τήνδε τήν ἐς τάδε μοι
τέρψιν παρ' ἄλλον μηδενὸς πεφασμένην.
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καὶ σοὶ θεοὶ πόροιεν, ὡς ἐγὼ θέλω,
1120 αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς 1125
μόνοις παρ' ὑμῖν ἔθρον ἀνθρώπων ἐγὼ
καὶ τούπικέες καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ' ἀμύνω τοῖςδε τοῖς λόγοις τάδε.
ἔχω γὰρ ἄχω διὰ σέ κούκ ἄλλον βροτῶν.
1125 καὶ μοι χεῖρ', ὦναξ, δεξιὰν ὄρεξον, ὡς 1130

V. 1113. καὶ σοὶ τε τοῦργον τοῦτ' ἐμοὶ τ' ἔσται βραχύ is from Hermann's conj. The old MSS. read καὶ σοὶ τε τοῦργον τοῦμόν ἔσται βραχύ. Dind. τοῦργον.

V. 1116. I have written τήνδε τήν from the conj. of Musgrave. MSS. τήνδε σήν.

V. 1121. ἔθρον Dind.

cause the virgins, being long since restored, had ceased to wander. Heath has interpreted thus: et mihi requiem conciliate ab hac solivaga, quae prius mihi obtigit, misera erratione.

V. 1114 sq. μὴ θαύμαζε — λόγον] The sense has been rightly expressed by Stephens thus: do not wonder that I tarry so long in addressing and embracing my daughters, since I have recovered them beyond my hopes. Πρὸς τὸ λιπαρὲς is similar to πρὸς βίαν and other such expressions, on which see Matth. §. 591. ε. p. 1391. Yet others join these words with θαύμαζε, as Matth. §. 591. β. — The accusative τέκνα φανέντ' ἄελπα (i. e. ἄελπως) depends upon the idea implied in λόγον μηχανεῖν, viz. μακρὰν λέγειν or μακρηγορεῖν. Cf.

note on El. 543 sq. and Matth. §. 421. not. 4. For λέγειν τινὰ is put to mean to speak of some person. Cf. Matth. §. 416. b. β.

V. 1116. τήνδε τήν ἐς τάδε τέρψιν] This pleasure resulting from these. See Matth. §. 578. c.

V. 1119. ὡς ἐγὼ θέλω] The Greek writers, especially the poets, often use the particle ὡς, where we should have expected ὅσα, ἃ, or something similar; the neglect of this usage has given rise to several most foolish conjectures by the learned on many passages. See Mitscherlich on Hom. hymn. in Cer. 137. 295. and 416. and Hermann on the same hymn. 172. SCHAEF. Cf. Matth. §. 485.

V. 1120. τό γ' εὐσεβές] I. e. τήν εὐσεβειαν. See on Philoct. v. 83.

V. 1123. εἰδὼς δ' — τάδε] Brunck has wrongly interpreted

- ψάψω, φιλήσω τ', ἢ θέμις, τὸ δὸν κάρα.
καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγώς;
θιγεῖν θελήσαιμ' ἀνδρός, ᾧ τίς οὐκ ἐνι
κηλὶς κακῶν ξύννοικος; οὐκ ἔγωγέ σε,
1130 οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν 1135
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗΣΕΥΣ.

οὐδ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,

- V. 1126. Vulg. *εἰ θέμις*. But La. *ἢ θέμις*, Par. B. T. F. Vat. Farn. ᾗ.
V. 1127. *πῶς σ' ἂν* is from Hermann's conj. MSS. *πῶς δ' ἂν*.
V. 1134. I have replaced *οὐδ'* for *οὐτ'*.

these words thus: and having received this treatment, I testify my gratefulness in these words, a sense of which *ἄμυνεν* is not capable.

V. 1126. ᾗ θέμις] Photius: ᾗ θέμις· ὡς νόμος, ὡς προσήκον. ELMSL. I have received ᾗ θέμις instead of *εἰ θέμις*. For the particle *καίτοι*, which follows, would have too much force, if Oedipus had already hesitated (*εἰ θέμις*), whether it was lawful for him to embrace Theseus. We must rather suppose that Oedipus was so carried away by the recollection of his former kingly dignity as to wish to put his own state on an equality with that of Theseus, and though a beggar, to embrace a king, but that being suddenly struck with a sense of his present wretched condition, and moreover by the consciousness of pollution, he seemed stricken with horror at having dared to attempt such familiarity with a king. On ᾗ thus used see Trach. 550. 676. El. 338. D OED.

V. 1127. ἄθλιος γεγώς] An euphemism for impure, defiled with the stain of crime. There is a similar anxiety on the part of Hercules to avoid contaminating Theseus, in Eurip. Herc. fur. 1231 sqq. MUSGR. The poet himself

explains ἄθλιος in the following words: ᾧ τίς — ξύννοικος. But ἄθλιος γεγώς is, qui sim impurus.

V. 1128 sq. ᾧ — ξύννοικος] Oedipus means himself, and τίς οὐκ ἐνι κηλὶς κακῶν is said for there is no stain of wickedness which is not. On κηλὶς κακῶν see at Oed. R. 806. On ξύννοικος at v. 514. above (511.). and Oed. R. 1178 sq. ed. m.

V. 1129 sq. οὐκ ἔγωγέ σε — ἐάσω] Hermann rightly observes that the complete sentence would run thus: οὐκ ἔγωγέ σε θελήσαιμ' ἂν θιγεῖν ἑμοῦ, οὐδ' οὖν ἐάσω, εἰ αὐτὸς βούλοιο θιγεῖν.

V. 1131. συνταλαιπωρεῖν τὰ δέ] I. e. τὰςδε ταιλαιπωρίας συνταλαιπωρεῖν. See my note on Oed. R. 259 sq.

V. 1132. αὐτόθεν] Rightly Reising: from that place where you are standing.

V. 1132 sq. τὰ λοιπά μου μέλου] The twofold construction ἑμοὶ μέλει τούδε and ἐγὼ μέλω τούδε, as well as ἐπιμέλωμαι or ἐπιμελοῦμαι, are illustrated by Valck. on Eur. Phoen. 764. REIS.

V. 1134. εἴ τι μῆκος — πλέον] On the phrase μῆκος τίθεισθαι τῶν λόγων, which is the same as μακύνειν τοὺς λόγους, see on v. 466 (462). On εἰ cf. Matth. §. 617.

- 1135 τέκνοισι τεροφθείς τοῖςδε, θανμάσας ἔχω, 1140
οὐδ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη·
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
οὐ γὰρ λόγοισι τὸν βίον σπονδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς θρωμένοις.
- 1140 δείκνυμι δ' ὣν γὰρ ὥμοσ' οὐκ ἐψενσάμην 1145
οὐδὲν σε, πρέσβυ. τίςδε γὰρ πάρεμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χῶπως μὲν ἄγων ἤρεθθη, τί δεῖ μάτην
κομπεῖν, ἃ γ' εἶσει καντὸς ἐκ ταύταιν ξυνών;
- 1145 λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
στείχοντι δεῦρο, συμβαλοῦ γνώμην· ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θανμάσαι.
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεῶν.

V. 1145. Brunck λόγον δ', ὅς etc.

V. 1135. Schol.: θανμάσας ἔχω· ἀντὶ τοῦ ἰθαύμασα, ἄτι-
κῶς. See on v. 817 (814).

V. 1136. πρὸ τοῦμοῦ] I. e. πρὸ
τοῦ ἔμοῦ ἔπους.

V. 1140. δείκνυμι δ'] See my
note on v. 146 (144). On ἐψενσά-
μην οὐδὲν cf. Matth. §. 421. n.
2. a. But Reisig well observes
that Theseus wishes of his own
accord that the sanctity of an oath,
without its form, be attached to
his promises, v. 651 (650).

V. 1142. ἀκραιφνεῖς τῶν κα-
τηπειλημένων] Reisig: safe
from dangers they were
threatened with. On the genitive
see Matth. §. 344. Rost §. 108.
not. 19.

V. 1143. ἄγων ἤρεθθη] This
is said by the same idiom as με-
γάλα πρήγματα μεγάλοις κινδύ-
νοισι ἐθέλει κατατρεῖσθαι, to be
brought to a happy result,
Herodot. VII, 50, 2. ἀγῶνας
τοὺς μεγίστους συγκατατρεῖ IX, 35.
Hence it is nearly the same as νι-
κᾶν ἀγῶνα. MATTHIAE. Cf.
Plutarch Cimon. c. 13: Κίμων
δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρας
μικρὰ δύνω καθηρηκῶς ἀγωνίσμα-
τα etc.

V. 1144. ἃ γ' εἶσει] Sophocles

seems to have purposely let slip
this opportunity for an epic narra-
tion, such as neither himself nor
the other tragedians are prone to
despise. For Oedipus had first de-
manded an account of the contest
from his daughters; they, in answer,
refer him to Theseus, who in turn
leaves the narrative to them.
But no further reference is made
to the matter. DOED. On the
addition of the participle ξυνών see
at Aj. 259.

V. 1145sq. λόγος δ' ὅς—γνώ-
μην] The sense appears to be:
as to that rumour which was
just now communicated to
me on my arrival [for that
matter which was just now
told to me on my arrival],
think with yourself what is
your opinion, i. e. what you
think of it. HERM. On the no-
minative λόγος see Pors. Eur. Or.
v. 1645.

V. 1147. σμικρὸς μὲν εἰπεῖν]
So Oed. R. 1210. ed. m.: ὁ μὲν
τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν. On the infinitive active
θανμάσαι see at v. 37.

V. 1148. πρᾶγος δ' ἀτίζειν
etc.] Schol.: ἄνθρωπον δε, φρεσίν,
ὄντα οὐδὲν πρᾶγμα κακίζειν δεῖ.

ΟΙΔΙΠΟΥΣ.

τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
1150 ὥς μὴ εἰδότην αὐτὸν μηδὲν ὦν σὺ πυνθάνει. 1155

ΘΗΣΕΥΣ.

φασὶν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγενῇ δέ, προσπεσόντα πῶς
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
θύων ἔκυρον, ἡνίχ' ὠρμώμην ἐγώ.

ΟΙΔΙΠΟΥΣ.

1155 ποδαπὸν; τί προσχρῆζοντα τῷ θακῆματι; 1160

ΘΗΣΕΥΣ.

οὐκ οἶδα πλὴν ἔν. σοῦ γάρ, ὥς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.

ΟΙΔΙΠΟΥΣ.

ποιὸν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.

ΘΗΣΕΥΣ.

σοὶ φασιν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'

V. 1151 sqq. Schol.: καθ' ὑπόθεσιν Ἰκετεύει ὁ Πολυνείκης πρὸς αὐτοὺς παραγενέσθαι καὶ τὸν Οἰδίπουν κατὰ τι λόγιον ἐμπεσόν, ὅτι πρὸς οὓς ἂν γένοιτο ὁ Οἰδίπους, κρατήσουσι τῆς βασιλείας· τοῦτο οὖν ἀγγέλλει ὁ Θησεύς.

V. 1151 sq. σοὶ μὲν ἔμπολιν οὐκ ὄντα] Not indeed a citizen of yours, but an Argive on account of his marriage with the daughter of the king of Argos. Cf. v. 1167 (1162). BOTH. Then πῶς is rightly interpreted by Reischig: nescio qua de causa, comparing Trach. 695: ὥρμωσά πῶς.

V. 1152. προσπεσόντα] On the use of this verb I have treated at Aj. 1154.

V. 1154. Schol.: ἔκυρον· ἀντι τοῦ ἐκυρόν, ταῦτόν τῳ ἐτύγχανον. Cf. Matth. §. 241.

Ibid. ἡνίχ' ὠρμώμην ἐγώ] Ἡνίχα does not refer to the nearest words παρ' ᾧ θύων ἔκυρον, but to the former προσπεσόντα

καθῆσθαι. Hence I should interpret the words ἡνίχ' ὠρμώμην ἐγώ whilst I was absent. ELMSL.

V. 1157. οὐκ ὄγκου πλέων] A pleonastic expression, on which see Matth. §. 636.

V. 1158. οὐ γὰρ ἦδ' ἔδρα σμ. λόγου] Herodot. I, 120: λόγον οὐδενὸς γινόμεθα πρὸς Περσέων. Idem III, 4: ἐόντα λόγου οὐ σμικροῦ. See also c. 139. MUSGR. His sitting at the altar seems to indicate a matter of no ordinary importance. JACOBS. But ἦδε ἔδρα is the occupying of that altar, the sitting down. Cf. Oed. R. 13. Aj. 822.

V. 1159 sq. Schol.: τὸ ἐξῆς· φασὶν αὐτὸν μολόντ' αἰεὶν εἰς λόγους σοὶ ἐλθεῖν. But εἰς λόγους ἐλθεῖν τινι is a common expression, similar in meaning to διαλέγεσθαι τινι. On the addition of μολόντα see Matth. §. 557. n. 1., on the termination of this verse Hermann Elem. doct. metr. p. 36.

1160 αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165

ΟΙΔΙΠΟΥΣ.

τίς δῆτ' ἄν εἴῃ τήνδ' ὁ προςθακῶν ἔδραν;

ΘΗΣΕΥΣ.

ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς
ἔσθ', ὅς τις ἄν σου τοῦτο προσχρήξοι τυχεῖν.

ΟΙΔΙΠΟΥΣ.

ὦ φίλτατε, σχῆς οὐπὲρ εἴ.

ΘΗΣΕΥΣ.

τί δ' ἔστι σοι;

ΟΙΔΙΠΟΥΣ.

1165 μὴ μου δεηθῆς.

1170

ΘΗΣΕΥΣ.

πράγματος ποίου; λέγε.

ΟΙΔΙΠΟΥΣ.

ἔξοιδ' ἀκούων τῶνδ', ὅς ἐσθ' ὁ προστάτης.

V. 1160. ἀσφαλῶς τῆς δεῦρ' ὁδοῦ] Examples of a genitive depending on σφάλλεσθαι are adduced by Matth. §. 338., who has however not given such an explanation of this structure as I can possibly approve. But what is meant by ἀσφαλῶς τῆς δεῦρ' ὁδοῦ, is explained by Polynices himself v. 1288 (1283): διδοὺς ἐμοὶ λέξαι τ' ἀκούσαι τ' ἀσφαλῆ ξὺν ἑξόδῳ. For the words ἡ δεῦρ' ὁδὸς cf. v. 663: τὸ δεῦρο πέλαγος. Xenoph. Cyr. V, 1. 22: τῆς πρὸς ἐμὲ ὁδοῦ. ibid. §. 25: τῆς δεῦρο στρατείας.

V. 1161. τήνδ' ὁ προςθακῶν ἔδραν] Reisig aptly compares Eur. Herc. fur. 1205. Herm.: θάσσονται δυστήνους ἔδρας. Heraclid. 55: καθῆσθαι τήνδ' ἔδραν καλὴν δοκεῖς; Aesch. Prom. 389: θακοῦντι παγκρατεῖς ἔδρας. Soph. Oed. R. 2: τίνας ποθ' ἔδρας τάςδε μοι θαάζετε; where see note.

V. 1164. σχῆς οὐπὲρ εἴ] Do

not proceed further with your speech. For σχῆς Elmsley compares Eur. Hec. 962: σὺ δ' εἴ τι μέμνηι τῆς ἐμῆς ἀπουσίας, σχῆς. Hipp. 1354: σχῆς, ἀπειρηκὸς σῶμα' ἀναπαύσω. Iph. A. 1467: σχῆς, μὴ με προλήψῃς.

V. 1166. ἀκούων τῶνδ'] Brunck renders ἀκούων τῶνδε his auditis. Reisig rightly saw that τῶνδε means the two daughters of Oedipus, and that Oedipus refers to the narrative of Ismene in vs. 377 sqq. called to mind by the mention made of an Argive. HERM. On ὅς used for τίς see Matth. §. 485. On προστάτης Schaefer observes: Schnepfer thinks it is written thus for προστάτης. This will not appear improbable, if we remember προστρόπιος. But it is nevertheless untrue; for the word is derived from προστήναι. Electr. 1378: ληπαρεῖ προὔστην χερσὶ. The same word is used below v. 1278.

ΘΗΣΕΥΣ.

καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαμι τι;

ΟΙΔΙΠΟΥΣ.

παῖς οὐμός, ὦναξ, στυγνός, οὗ λόγων ἐγὼ
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.

ΘΗΣΕΥΣ.

1170 τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν, ἃ μὴ 1175
χρηΐξεις; τί σοι τοῦτ' ἐστὶ λυπηρὸν κλύειν;

ΟΙΔΙΠΟΥΣ.

ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μή μ' ἀνάγκη προσβάλλης τάδ' εἰκαθεῖν.

ΘΗΣΕΥΣ.

ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει,
1175 μὴ σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα. 1180

ΑΝΤΙΓΟΝΗ.

πάτερ, πιθοῦ μοι, καὶ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
χάριν παρασχεῖν, τῷ θεῷ θ' ἃ βούλεται·
καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.

V. 1167. Brunck ὃν ἂν ἐγώ.

V. 1167. ὃν γ' ἐγὼ ψέξαμι τι] Similar examples of ἂν thus omitted are collected by Matth. §. 515. not. §. 528. not. Cf. Rost §. 120. not. 1.

V. 1171. τί σοι τοῦτ' — κλύειν] I. e. Why is this disagreeable for you to hear? So above vs. 639 sq.: εἰ δ' ἐμοῦ στείχειν μέτα τόδ' ἡδύ.

V. 1173. μὴ μ' ἀνάγκη προσβάλλης] Properly: do not expose me to the necessity, i. e. do not impose upon me the necessity. Then the Schol.: εἰκάθεειν· παραγώγως ἀντὶ τοῦ εἰκαθεῖν. But εἰκαθεῖν is joined with the accusative τάδε, because it signifies the same as πείθεσθαι. Cf. Aj. 1215. ed. m.

V. 1175. μὴ σοι — φυλακτέα] Theseus advises him to take carelest

he shew himself little reverent towards the deity, if he refuse to hear that suppliant who has fled to the altar. HERM.

V. 1177 sq. τὸν ἄνδρ' — βούλεται] Reisig, with Bothe, thinks that these words refer to Theseus. But they contain nothing which can be suited to him, but are adapted only to Polynices. For he both does what pleases him, if he obtains the hearing of his father, and is grateful to God for what he desires, if he obtains the fruit of his supplications. And it is natural that Antigone should deduce her chief argument from the intentions and situation of Polynices. HERM.

V. 1179. καὶ νῶν ὑπείκει etc.] For the infinitive Reisig compares Aj. 804: σπεύσαθ' οἱ μὲν Τεῦκρον

- 1180 οὐ γὰρ σε, θάρσει, πρὸς βίαν παρασπάσει 1183
 γνώμης, ἢ μὴ σοι ξυμφέροντα λέξεται.
 λόγων δ' ἀκούσαι τίς βλάβη; τὰ τοι κακῶς
 εὐρημέν' ἔργα τῷ λόγῳ μηνύεται.
 ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε
 1185 τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ, 1190
 θέμις σέ γ' εἶναι κείνον ἀντιδρῶν κακῶς.
 ἀλλ' ἔα νιν. εἰσὶ χātέροις γοναὶ κακαὶ
 καὶ θυμὸς ὀξύς. ἀλλὰ νουθετούμενοι
 φίλων ἐπρωδαῖς ἐξεπάδονται φύσιν.
 1190 σὺ δ' εἰς ἐκείνα, μὴ τὰ νῦν, ἀποσκόπει, 1195
 πατρῶα καὶ μητρῶα πῆμαθ', ἥπαθες·
 καὶ κείνα λεύσσης, οἷδ' ἐγώ, γνώσει κακοῦ
 θυμοῦ τελευτήν ὡς κακὴ προσγίγνεται.
 ἔχεις γὰρ οὐχὶ βαιὰ τὰνθυμήματα,
 1195 τῶν σῶν ἀδέρκτων ὁμμάτων τητώμενος. 1200

V. 1182. κακῶς is from Hermann's conj. MSS. καλῶς.

V. 1183. ἡρρημέν' Dind.

V. 1184. I have written μηδὲ with Brunck. MSS. μήτε. Hermann μή γε.

V. 1185. τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ is from the conj. of Dawes. MSS. τὰ τῶν κακίστων δυσσεβεστάτων, πάτερ.

V. 1187. ἀλλ' ἔα νιν is my own emendation. MSS. ἀλλ' αὐτόν. We might read ἀλλ' ἔασον. And so Dind. Cf. Aristoph. Ran. 1267. and the var. lect.

V. 1190. I have not altered the passage to ἐκείνῃ μοι τὰ νῦν ἀποσκόπει, as I formerly did, with Hermann, but have amended the punctuation.

— μολεῖν. See Matth. §. 532. d. §. 535. c. not. 1.

V. 1180 sq. Schol.: τὸ ἐξῆς· οὐ γὰρ ἢ μὴ σοι συμφέροντα λέξεται, πρὸς βίαν σε παρασπάσει γνώμης, θάρσει. Hermann rightly observes that λέξεται is passive, referring to Porson's note on Hec. 297. Add Pflugk on Hec. 906.

V. 1186. θέμις σέ γ' εἶναι etc.] That θέμις is indeclinable in the formula θέμις ἐστὶ was first perceived by Buttman Gr. Gr. T. I. p. 232., who is followed by Matth. §. 92. 3., Hermann on this passage, and almost all the latter commentators on this play. To the examples quoted by Buttman

Elmsley has added Aesch. Suppl. 340: πότρεα κατ' ἐχθραν, ἢ τὸ μὴ θέμις λίγεις;

V. 1189. Schol.: ἐξεπάδονται· καταπραῦννONTai. On the accusative φύσιν see Matth. §. 490.

V. 1193. τελευτήν ὡς κακὴ προσγ.] See Matth. §. 296.

V. 1194. ἔχεις — τὰνθυμήματα] i.e. for the arguments which you have on this matter are no trifling ones. So ἐνθυμήματα is used above v. 292 (288).

V. 1195. τῶν σῶν ἀδέρκτων etc.] The word ἀδέρκτων is added by prolepsis, on which see at v. 1083.

ἀλλ' ἤμιν εἴκε. λιπαρεῖν γὰρ οὐ καλὸν
δίκαια προσχρηῖξουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙΔΙΠΟΥΣ.

τέκνον, βαρεῖαν ἦδονῇν νικᾷτέ με
1200 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205
μόνον, ξέν', εἶπερ κεῖνος ὧδ' ἐλεύσεται,
μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτε.

ΘΗΣΕΥΣ.

ἄπαξ τὰ τοιαῦτ', οὐχὶ δις χρηῖζω κλύειν,
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι. σὺ δ' ὦν
1205 σῶς ἴσθ', ἐάν περ κάμει τις σῶξῃ θεῶν. 1210

V. 1204. σὺ δ' ὦν is Dindorf's conj. MSS. σὺ δέ.

V. 1196 sq. *λιπαρεῖν γὰρ οὐ καλὸν* etc.] She chiefly refers to Theseus in these concluding words, beseeching that, as a reward for the kindness done to Oedipus in receiving him at Athens, and delivering his daughters out of the power of the Athenians, his intercessions for Polynices may not be made in vain. HERM.

V. 1198. Schol.: *τίνειν· ἀντι τοῦ ἀμείβεσθαι*. See v. 230 (225).

V. 1199 sq. *βαρεῖαν — λέγοντες*] On *ἦδονῇν νικᾷτε* see Heindorf on Plat. Gorg. 24. Passow v. *νικάω*. Doederlein joins *ἦδονῇν λέγοντες*. NEUIUS.

V. 1202. *μηδεὶς — ποτέ*] Brunck: Let no one have my life in his power. More correctly is the sense expressed, to the following effect, by Vitus Winshemius: let no one compel me against my will. But Reisig thinks that Oedipus prays that no one will attempt to rule his determination, because he has nothing to fear from the man who has seated himself at the altar. His further observation, that the poet should otherwise have written *κρατῇ*, not *κρατεῖτω*, is totally unimportant. He also thinks that the

commentators have been led into error by the last words of Theseus vs. 1209 sq. (1204 sq.), which they have at will united too closely to the speech of Oedipus. Now in this he seems to me to have with great trifling avoided, rather than refuted, the argument. For it would be absurd for Theseus, when Oedipus forbade any restraint being imposed on his anger, to answer that he should be safe, since he was so himself, as if Oedipus had been asking his assistance. Vitus therefore rightly renders the passage. For Oedipus feared that Polynices also would attempt to draw him from this place, as is plain from the words of Theseus vs. 1175 sq. (1170 sq.) and Antigone v. 1185 (1180.), and is further more proved by Polynices himself v. 1342 (1337). HERM.

V. 1203. *ἄπαξ — κλύειν*] These words refer to what Oedipus had said on his first interview with Theseus, viz. his entreaty to be received at Athens, and preserved in safety from those who might strive to bring him back to his own country. HERM. For the sentiment cf. Philoct. 122: *σάφ' ἴσθ', ἐπέπερ εἰς ἄπαξ συνήνεσα*.

ΧΟΡΟΣ.

(στροφή)

Ὅστις τοῦ πλέονος μέρους
 χρῆζει τοῦ μετρίου παρεῖς
 ζῶειν, σκαιοσύναν φυλάσ-
 σων ἐν ἑμοὶ κατάδηλος ἔσται.

1210 ἐπεὶ πολλὰ μὲν αἱ μακροὶ
 ἀμέραι κατέθεντο δὴ
 λύπας ἐγγυτέρω, τὰ τέρ-
 ποντα δ' οὐκ ἂν ἴδοις ὅπου,
 ὅταν τις ἐς πλεον πέσῃ

1215

V. 1208. φυλάσσω = ἐν Dind.

V. 1206—1243. The Chorus, contemplating the miseries of Oedipus, who, after having only lately recovered his daughters, who had been torn from him by Creon, is again grieved by the arrival of a son against whom he bore the most violent hatred, proceeds to lament the troubles of human life in general, and particularly those of old age. But my observation on Oed. R. 836—881 is equally applicable to this Chorus.

V. 1206 sq. ὅστις τοῦ πλέονος μέρους χρῆζει] With these words we must understand ζῶειν, which has already preceded. See Matth. §. 535. a.

V. 1207. τοῦ μετρίου παρεῖς] The genitive depends upon παρεῖς (see my note on v. 432) or upon an infinitive χρῆζειν, to be supplied. Cf. Plato de legg. III. p. 691: εἴαν τις μείζονα διδῶ τοῖς ἐλάττοσι δύναιμι, παρεῖς τὸ μέτριον.

V. 1208 sq. σκαιοσύναν φυλάσσω] Used in the same manner as θυμόν, γλώσσαν, νοῦν τρέφειν. Aj. 1124. Ant. 1089. MUSGR. On ἐν ἑμοὶ see Matth. §. 577. So Trach. 580. ed. m.

V. 1210 sq. ἐπεὶ πολλὰ μὲν — ἐγγυτέρω] Brunck: Since indeed long days often bring sorrowful cares nearer. Πολλὰ appears to me to signify not often, but many, much. Κατέθεντο does not mean they bring near, but rather they put by

or lay up. The lexicons will furnish examples. Λύπας is the genitive; and the poet has put λύπας ἐγγυτέρω for λύπας μετέχοντα. The sentence πολλὰ τῷ γῆρα κακὰ is simple, and presents no difficulties of construction, although the manner of speaking is rather unusual. ELMSL. Αἱ μακροὶ ἀμέραι, longa aetas, is formed from αἱ πολ-λαὶ ἀμέραι and ὁ μακρὸς βίος, as longi anni in Virg. Aen. X. 549. DOED. The troubles of life in its different stages are enumerated by the author of the Axiochus p. 366 sqq. For the form of speech here used, cf. Demosth. pro Cor. p. 305, 21: οὗτοι παρεσκευάσσαν τοὺς περιχώρους πάντας ἔχθρας ἢ φιλίας ἐγγυτέρω. Or. Mid. p. 555, 10.

V. 1212 sq. τὰ τέρποντα — ὅπου] This properly means: but you will scarcely see where there are joys, i. e. you will scarcely see joy. On this use of ὅπου cf. Aj. 33. 103. 890. Oed. R. 926. Ant. 318.

V. 1214 sq. ὅταν τις — τοῦ θείλοντος] When any one falls into a greater desire, i. e. when any one burns with desire of a longer life. For ἐς πλεον τοῦ θείλοντος is put for ἐς πλεον τοῦ θελήματος. On the genitive see Matth. §. 442. 3., on the participle used for a substantive Reisig Conj. in Arist. p. 143. and Matth. §. 570. Elmsley thinks

1215 τοῦ θέλοντος, οὐδ' ἐπὶ κόρος,
 ἰσοτέλεστος
 Ἄιδος ὅτε Μοῖρ' ἀνυμέναιος,
 ἄλυρος, ἄχορος ἀναπέφηνε,
 θάνατος ἐς τελευτάν.

(ἀντιστροφή.)

1220 μὴ φῦναι τὸν ἅπαντα νι-
 κᾶ λόγον· τὸ δ', ἐπεὶ φανῇ,
 βῆναι κείθεν, ὅθεν περ ἦ-

1220

1225

V. 1215. Hermann writes from conj.: τοῦ θέλοντος· ὁ δ' ἐπὶ κόρος ἰσοτ. Ἄιδος, ὅτε etc., observing that the construction is: ὁ δ' ἐπὶ κόρος θάνατος ἐς τελευτὴν ἰσοτέλεστος ἴσται Ἄιδος, the sense: non videas quae oblectent, quum quis in nimiam vivendi cupiditatem incidit; sed opifera postremo mors aequae interitum adducit, quum Parca sine hymenaeis, sine lyra, sine choreis appareat. A few MSS. οὐδ' ἐπὶ κόρος. So also Dind.

V. 1222. ὅθεν περ ἦκει = πολὺ Dind.

that these words mean: when any one has reached the old age he desires.

V. 1215 — 1219. οὐδ' ἐπὶ κόρος etc.] I would construe the words thus: οὐδ' ἐπὶ (for ἐπεσσι) κόρος, ὅτε Ἄιδος μοῖρα ἰσοτέλεστος, ἀνυμέναιος, ἄλυρος, ἄχορος, (δηλονότι) θάνατος, ἀναπέφηнен ἐς τελευτάν. Οὐδ' ἐπὶ κόρος, nor is there satiety, viz. of life and its benefits. ἰσοτέλεστος Ἄιδος μοῖρα seems to signify death common to all, or something to the same effect. Ἄιδος μοῖρα, as θανάτου μοῖρα in Aesch. Pers. 920., μοῖρα θανάτου in Eurip. Med. 957. Θάνατος is an interpretation of the foregoing words. E.L.M.S.L. So I myself had explained this passage before Elmsley in my Advers. in Soph. Phil. p. 77 sqq.

V. 1220 sqq. μὴ φῦναι — ὡς τὰ χριστιανικά] With the same sentiment Theognis 425: πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἀριστον, μηδ' ἐσιδεῖν ἀνγὰς ὀξέος ἡέλου· φῦντα δ' ὅπως ὥχιστα πύλας Ἄιδου πρῆσαι, καὶ κτεῖσθαι πολλὴν γῆν ἐπαρησάμενον. From this notion arose the custom of celebrating the funerals of men with hilarity, which prevailed not only among

barbarians, but likewise among nations of more cultivated manners. See Valer. Max. II, 6, 12. Mela II, 2. Solini Polyhistor cap. 10. BURT. Ancient fable ascribes this sentiment to Silenus, who, on being seized by Minos, is said to have given this precept a ransom for his dismissal: non nasci homini longe optimum esse; proximum autem quam primum mori, as we are informed by Cicero Tuscul. I, 48., where see J. Davis. BR. Add Plato Theaet. p. 176.

V. 1221. ἐπεὶ φανῇ] On the particle ἐπεὶ joined with the conjunctive see Herm. on Vig. p. 929. and Matth. §. 521. not. 1^o Schol.: τούτου τὸ ἐξῆς· ἐπεὶ δὲ φανῇ, τὸ βῆναι ἐκείθεν, ὅθεν περ ἦκει, ὡς τὰ χριστιανικά παραπολὺ τῶν ἄλλων δευτερόν ἐστιν ἐκείνου, τοῦ μὴ φῦναι κατόλου.

V. 1222. βῆναι κείθεν, ὅθεν περ ἦκει] This is a very common attraction for κτεῖσε, ὅθεν περ, of which Reischig appears to have been forgetful. See similar examples in my note on Viger p. 941. HERM. Add Matth. §. 474. and Buttmann on Plat. Crit. cap. 4. p. 45.

- κει, πολὺ δεύτερον ὡς τάχιστα.
ὡς εὐτ' ἂν τὸ νέον παρῇ
- 1225 κούφας ἀφροσύνας φέρον, 1230
τίς πλάγχθη πολύμοχθος ἔ-
ξω; τίς οὐ καμάτων ἐνι;
φόννοι, στάσεις, ἔρις, μάχαι,
καὶ φθόνος· τό τε κατάμεμπτον
- 1230 ἐπιέλλογχε 1235
πύματον, ἀκρατές, ἀπροσόμιλον
γῆρας, ἄφιλον, ἵνα πρόπαντα

V. 1229—30. form one line in Dind.

V. 1223. πολὺ δεύτερον ὡς τάχιστα] This is an inverted form of expression for ὡς τάχιστα πολὺ δεύτερον. Cf. v. 875: ἀλλ' ἄξω βίᾳ, κεί μοῦνός μιν, τόνδε, καὶ χρόνῳ βραδύς. 1427 sq.: τίς δὲ τολμήσει κλύων τὰ τοῦδ' ἐπισθαι τὰνθρός οἱ' ἐθέσπισεν. 1505: καὶ σοι θεῶν τύχην τίς ἐσθλήν θῆκε. 1525: ὡς σοι πρὸ πολλῶν ἀσπίδων ἀλκήν ὄδε δορός τ' ἐπακτοῦ γιγόνων αἰετὶς. 1624 sq.: ὥστε πάντας ὀρθίας στήσαι φόβῳ δέσαντας ἑξαίτης τρίχας. Add Aj. 58, 685. Oed. R. 52 sq. Ant. 1273. Trach. 304. 510 sq. 744 sq. Philoct. 268 sq.

V. 1224. Schol.: ὡς εὐτ' ἂν τὸ νέον παρῇ· ὡς ἥνικ' ἂν ἡ νεότης παρῇ, ταύτας γάρ φησι κούφας ἀφροσύνας, οὐδὲν ἐπιλογίζεται τῶν δυνάτων· ἰδίως δὲ αὐτὸ ἐξηγήσκειν, ὡς εἰ ἔλεγεν· τῷ γὰρ νέῳ ἀφροσύνη πάρεστιν. On εὐτε see at v. 84.

V. 1226. Schol.: τίς πλάγχθη· τοῦτο ἰδίως ἐξηγήσκειν· βούλεται δὲ τι τὸ τοιοῦτο σημαίνειν· τίς ἂν πλάγχθῃ τῶν πολλῶν μόχθων; [εἰς τὸ αὐτό.] τίς ἔξω τοῦ πολύμοχθος εἶναι ἐπαινήθη. There is nothing objectionable in these words. For the poet means: quis mortalium aerumnis natorum extra aerumnas est? And so Doederlein has rightly interpreted, comparing Pind. IV, 510. Heyn.: παντὶ δ' ἔμμεν τοῦτ' ἀνιάρωτον, καλὰ γιγνώσκοντ' ἀνάγκη ἐκτός ἔχειν πόδα.

V. 1227. τίς οὐ καμάτων ἐνι]

Schol.: οὐδεὶς ἐστι κάματος, ὅς οὐκ ἐνεστίν. Brunck rightly joins τίς καμάτων. But the position of the negative, which has offended Winsheimius, seems peculiarly elegant Eur. Troad. 544: τίς οὐκ ἔβα νεανίδων, τίς οὐ γεραίος ἐκ δόμων; Aristoph. Plut. 786: ἐμὲ γάρ τίς οὐ προσεῖπε; ποῖος οὐκ ὄχλος περιεστεφάνωσεν ἐν ἀγορᾷ πρεσβυτικός; Lycophr. Cass. 670: τίς οὐκ ἀηδὼν στείρα. Ovid Fast. I, 194: cujus non animo dulcia lucra forent. DOED.

V. 1228 sq. φόννοι — φθόνος] M. Tullius de Fin. B. et M. I. §. 44: ex cupiditatibus odia, dissidia, discordiae, seditioes, bella nascuntur. REIS.

V. 1230. ἐπιέλλογχε] Used intransitively, as κυρεῖν in v. 1290.

V. 1231. ἀκρατές· Eustathius p. 790, 62. (705, 17.): δριμύως δὲ ἀκρατές ἐκεῖνος [Σοφοκλῆς] γῆρας φησιν, οὐ τὸ ἀκόλαστον, ἀλλὰ τὸ ποιοῦν πάρεστιν, ὡς μὴ ἔχοντα τὸν γέροντα κρατεῖν ἔαυτοῦ.

V. 1232. γῆρας] The passages of the tragedians, in which the troubles of old age are deplored, have been collected by Bendtsen Miscell. p. 42. See Bergler on Aristoph. Plut. 270. HELLER.

V. 1232 sq. ἵνα πρόπαντα — ξυνοικεῖ] Rather different is the opinion of Euripides Phoen. 538 sq.: ὦ τέκνον, οὐχ ἅπαντα τῷ γῆρα κακά, Ἐτεόκλεες, πρόσεστιν·

κακά κακῶν ξυνοικεῖ.

(ἐπὶ φθόγῳ.)

- 1235 ἐν ᾧ τλάμων ὄδ', οὐκ ἐγὼ μόνος,
 πάντοθεν βόρειος ὥς τις ἄκτᾰ 1240
 κυματοπλήξ χειμερία κλονεῖται,
 ὥς καὶ τόνδε κατάκρας
 δειναὶ κυματοαγεῖς
 ἄται κλονέουσιν αἰεὶ ξυνοῦσαι,
 1240 αἰ μὲν ἀπ' αἰέλου δυσμᾶν, 1245

V. 1235. *τις* = *ἄκτᾰ* Dind.

ἀλλ' ἡμπερία ἔχει τι δεῖξαι τῶν νέων σφώτερον.

V. 1233. *κακά κακῶν*] Our poet has something similar in a fragment of the Scyriae in Stobaeus Tit. CXV. p. 591: *πάντ' ἐμύφρυε τῷ μακρῷ γήρῳ κακά*. This style of exaggeration, so common among the Greeks, is also adopted by Diocles in Suid. s. v. *κακά κακῶν*, with whose words Toup in Emen-datt. Suid. P. V. p. 102. Oxon. has compared those of an anonymous poet in Plutarch, Consolat. ad Apollon. p. 115. (Vol. VII. p. 351. Hutt.): *τοιὰς δὲ θνητοῖς κακὰ κακῶν ἀμφὶ τε κῆρος εἰλεῖνται*. REIS. See also on Oed. R. 459.

V. 1235. *πάντοθεν βόρειος* — *ἄκτᾰ*] When Reisig proposed to read *ποντόθεν*, comparing Hom. II. XVI, 394., »because any particular coast (?) is not troubled by tempests, because free from the waves,« he did not sufficiently remember the proper meaning of *ἄκτῃ*, which is more like a peninsula or promontory than a shore. For it is well observed by Niebuhr über die Geograph. des Herodot in Abhandlg. d. Berl. Acad. 1812—1813. p. 221: »Ein Land, welches weit in die See hinein tritt, und an Einer Seite nicht umflossen ist, nennt die Griechische Sprache *ἄκτῃς*, as Actium, *ἄκτῃ Ἀργολικῇ*, Attica itself, which was formerly called *Ἀκτική*. But even in this case there is some incorrectness; because *ἄκτῃ* is safe from the waves on that part at least where it joins

the mainland, and is not beaten *πάντοθεν* by the waves: we must therefore consider this as a poetical hyperbole. *Βόρειος ἄκτῃ* is that which runs into the sea towards the north, and is chiefly exposed to Boreas. Erf. compares Heliodor. II, 194. DOED. Besides *πάντοθεν* is almost necessary to the comparison, as is plain from vs. 1240 sqq. And the meaning here is *ab omni parte, qua tundi ἄκτῃ potest*. It is well known that the adverb *αἰεὶ* is used in a similar manner.

V. 1236. *κυματοπλήξ χειμερία κλονεῖται*] Rightly Brunck: is shaken by the waves and storm.

V. 1237 sqq. *ὥς καὶ τόνδε* etc.] The poet has spoken thus with a changed construction, when he should have said: *ὥς κλονεῖται αἵταις* etc. Cf. Matth. §. 311. For *κατάκρας* the editors compare Ant. 206: *ἡθελήσε μὲν πρὶ προῆσαι κατάκρας*. Eur Hipp. 1366: *κατάκρας δόλσας βλότον*, and the commentators on Homer II. XV, 557.

V. 1238 sq. *δειναὶ κυματοαγεῖς* — *ξυνοῦσαι*] Calamities are said like violent and wave-breaking tempests never to cease troubling the mind of Oedipus. *Αἰεὶ ξυνοῦσαι* is used in the same sense as the Homeric *συνεχὲς αἰεὶ*.

V. 1240 sqq. *αἰ μὲν* — *Πρὶν*] These words do not mean the times, at which these calamities fall upon Oedipus, but the places or four di-

αἱ δ' ἀνατέλλοντος,
αἱ δ' ἀνὰ μέσσαν ἀκτῖν'.
αἱ δὲ νυχτιᾶν ἀπὸ 'Ρίπαν.

ΑΝΤΙΓΟΝΗ.

Καὶ μὴν ὄδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος
1245 ἀνδρῶν γε μοῦνος, ᾧ πάτερ, δι' ὄμματος
ἄστακτὶ λελβῶν δάκρυον ᾧδ' ὁδοιπορεῖ.

1250

V. 1243. Hermann writes ἐννυχτιᾶν against MSS.

visions of heaven from which the winds arise. Omitting the metaphor, Oedipus is said in these words to be pressed by calamities on all sides. The words αἱ ἐξνοῦσαι shew that he is perpetually afflicted.

V. 1240 sq. αἱ μὲν ἀπ' ἀέλλου — ἀνατέλλοντος] Poetically expressed for αἱ μὲν ἀπὸ δύνοντος ἡλίου, αἱ δὲ ἀπὸ ἀνατέλλοντος.

V. 1242 sq. αἱ δ' ἀνὰ μέσσαν ἀκτῖνα] The words μέση ἀκτὶς denote mid day, or rather, the meridian part of the world, in which tempests (i. e. the calamities which attack Oedipus) are poetically said to dwell, when they should be represented as blowing from the meridian region.

V. 1243. Schol.: αἱ δὲ νυχτιᾶν ἀπὸ 'Ρίπαν' τὰ ἀπὸ τῶν ὁρῶν ᾗσιν τῶν προσαγορευομένων 'Ρίπων. τίνες δὲ οὕτω καλοῦσι 'Ρίπαια ὄρη. λέγει δὲ αὐτὰ ἐννύχια διὰ τὸ πρὸς τῇ δύσει κίεσθαι. μέμνηται δὲ καὶ Ἀλκμᾶν λέγων οὕτω 'Ρίπας ὄρος ἐνθρον ὄβλας νυκτὸς μελαίνας στέρνων. καὶ ἐν Ἠλιάσιν Ἀσχυλὸς 'Ρίπαι μὲν δὴ πατρός. — Νύχιος is not used only of night-time, but likewise of any dark and shadowy places. Schol. Apollon. Rhod. III, 846: νύχτα τὸν ἀφάτιστον τόπον φασί. — The Rhiphaean mountains are well known. But that these were at one time called 'Ρίπας is not so well known, so that the following passage of Aristotle deserves notice

even on that account alone, Meteorolog. I, 13: ὅπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας αἱ καλούμεναι 'Ρίπαι, περὶ ὧν τοῦ μεγέθους ἴσαν εἰσὶν οἱ λεγόμενοι λόγοι μυθώδεις. The fountains of the Tanais are placed in them by Lucan III, 273. Eustathius in Odys. p. 843: ὄρος 'Ρίπαι. MUSGR. By these mountains the poet therefore means the northern division of the heavens, and νύχιον is, as Elmsley well interprets: that which the rays of the sun do not reach.

V. 1244 sq. Reisch. well observes that Antigone does not immediately utter the name of Polynices, because hateful to Oedipus, but cautiously designates him by such terms as are calculated to excite commiseration. Hence she represents him as shedding a flood of tears, contrary to the habit of men. HERM.

V. 1245. ἀνδρῶν γε μοῦνος] These words must be particularly distinguished by the voice, as the poet doubtless intended, and as is plain from the particle γε. Antigone wished to remove all fear from the mind of her father, that he might not suffer from Polynices anything like what he had met with from Creon. But Hermann remarks that in this sense we should rather have expected ἀνδρῶν ἐρημος, and that even then ἀνδρῶν is scarcely correctly used for comrades or followers. He joins ἀνδρῶν γε μοῦνος ἄστακτὶ λελβῶν δάκρυον.

ΟΙΔΙΠΟΥΣ.

τίς οὗτος;

ΑΝΤΙΓΟΝΗ.

ὄνπερ καὶ πάλαι κατείχομεν
γνώμη, πάρεστι δεῦρο Πολυνείκης ὄδε.

ΠΟΛΥΝΑΙΚΗΣ.

- οἱμοι, τί δράσω; πότρεα τάμαντοῦ κακὰ
1250 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὀρώων 1255
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
ξὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον,
ἐσθῆτι σὺν τοιαῦδε, τῆς ὁ δυσφιλῆς
γέρων γέροντι συγκατάκηκεν πίνος,
1255 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
κόμη δι' αὔρας ἀκένιστος ᾄσσεται.
ἀδελφὰ δ', ὥς ἔοικε, τούτοισιν φορεῖ

V. 1252. ἐφεύρηκ' Dind.

V. 1247 sq. καὶ πάλαι κατείχομεν γνώμη] For καὶ πάλαι Neuius compares Ant. 289. Trach. 87. Phil. 966. 1218. Heindorf on Plat. Soph. 7. — The words ὄνπερ κατείχομεν γνώμη are spoken in this sense: whom we held in mind, i. e. whom we beheld in imagination.

V. 1249 sq. Schol.: παραφυλάττετε πάλιν τὴν τέχνην τῆς ῥητορείας αὐτοῦ, ὅτι οὐκ εὐθέως ἐπὶ τὴν ὑπόθεσιν ἑαυτοῦ ἀπαντᾷ, ἀλλὰ προκατασκευάζει τὰ ὅλα εἰς εὐνοίαν. Elmsley compares Eur. Phoen. 1320: οἱμοι, τί δράσω; πότερ' ἐμμαντόν ἢ πόλιν στένω δακρύσας; where see Valckenaer. Cf. also Philoct. 337 sq.

V. 1253 sq. τῆς ὁ δυσφιλῆς — πίνος] The unpleasant and ancient filth of which adheres to the old man. On the article used for a relative pronoun see at vs. 34 sq. On the perfect συγκατάκηκεν cf. Electr. 1101: Αἰγισθον ἐνθ' ὥκηκεν ἱστορῶ πάλαι, on πίνος below v. 1597: δυσπινεῖς στολές.

V. 1254. γέρων — πίνος] The ancient (long collected) filth;

as bread newly baked is called ἄρτος νεανίας in Aristoph. Lysistr. 1210. REIS. Similar passages are compared by Valcken. Phoen. p. 38. and Abresch on Aesch. I. p. 121. JACOBS.

V. 1255. κρατὶ δ' ὀμματοστερεῖ] Oedipus is styled by the same epithet in Eur. Phoen. 330: ὁ δ' ἐν δόμοισι πρέσβυς ὀμματοστερής, i. e. ὀμμάτων [ὀμματα] ἰσπερημένος. But ἡλαιοστερής must be understood actively. See at v. 309.

V. 1256. κόμη — ᾄσσεται] This is a description of a character represented with a few scattered grey hairs (σπαρτοπολίον), mentioned by Pollux Onom. IV, 19, 133., which was the proper attribute of unhappy old men. DOED.

V. 1257. Schol.: ἀδελφὰ κοινὰ δὲ τούτοις, ὥς ἔοικε, γίνεται. Cf. Ant. 192: καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω etc. and comm. on Greg. Corinth. ed. Schaefer. p. 569. — For the dative see Matth. §. 386. 5. Lastly, Elmsley well observes that φορεῖ for ἔχει is rarely used of taking food.

- τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
 ἀγὼ πανώλης ὅψ' ἄγαν ἐμμανθάνω.
- 1260 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
 ταῖς σαῖσιν ἥκειν· τὰμὰ μὴ ἕ' ἄλλων πύθῃ.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
 παρασταθήτω. τῶν γὰρ ἡμαρτημένων
- 1265 ἄκῃ μὲν ἔστι, προσφορά δ' οὐκ ἔστ' ἔτι. 1270
 τί σιγᾷς;
 φώνησον, ὦ πάτερ, τι· μὴ μ' ἀποστραφῆς.

V. 1261. I have edited τὰμὰ with Elmsley from the conjecture of Musgrave, approved by Porson *Advers.* p. 168. and in Kidd's *Opusc.* p. 217. MSS. τᾶλλα.

V. 1258. *θρεπτήρια*] This noun for the most part signifies the reward due to the nourishers (parents etc.) of life, but here the nourishment itself, food. BR. Cf. v. 341 (337).

V. 1260 sq. καὶ μαρτυρῶ — ἥκειν] The sense seems to be: and I bear witness that I am and have come hither the vilest of men on account of your sustenance, i. e. on account of the state of your life. He therefore lays upon himself the blame of his father's miserable state of living, and calls himself the vilest of men on that account. On the dative see Matth. §. 398. b.

V. 1261. τὰμὰ μὴ ἕ' ἄλλων πύθῃ] May you not hear my affairs from others, i. e. I will myself tell you. Cf. Electr. 1225: *μηκέτ' ἄλλοθεν πύθῃ*.

V. 1263. *Αἰδῶς*] Clemency, pity. Eur. *Heraclid.* 461: *πολλῆς γὰρ αἰδοῦς κατ'υχίς τις ἂν τύχοι*. See also *Herc.* f. 301. Alc. 986. Hom. II. XXIV, 44. But this sense is almost peculiar to the poets. MUSGRAVE. Compare particularly Reiske's Index to Demosth. s. v. *αἰδεῖσθαι*. ELMSEL. See above v. 238 (233). 247 (242).

V. 1264 sq. τῶν γὰρ ἡμαρτημένων — ἔτι] When I compare these words, in which, as well as in the whole commencement of his speech, Polynices studies so anxiously to acquire the good will of Oedipus, with the words in v. 1342 sq. (1337 sq.), there seems to me little doubt but that ἄκῃ τῶν ἡμ. must be referred to the fact of Polynices coming with a desire for his father's safety, to restore him to his own country, and honour him with victory, by which he thinks to redeem his whole former misconduct and neglect. Then in the words *προσφορά δ'* etc. he seems to meet any anxiety that Oedipus might feel, lest new evils were yet awaiting him at the hands of the son from whom he had already suffered (lest there should be an accession of evils), and hence he denies that any evils can be added to what Oedipus has already suffered. JACOBS. Schol.: *ἄκῃ ἐπανάληψις· ἀντὶ τοῦ ἀνακαλίσσασθαι αὐτὰ καὶ ἀναλύσαι*.

V. 1266 sqq. We must suppose that his father turns away his face in obstinate silence, and forcibly restrains the words which struggled to burst forth against his will. REIS.

- οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας
πέμψεις ἄνανδος, οὐδ' ἅ μὴν λείεις φράσας;
1270 ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὀμαίμονες, 1275
πειράσας' ἀλλ' ὑμεῖς γε κινῆσαι πατρός
τὸ δυσπρόσοιστον ἀπρὸς ἡγόροον στόμα·
ὡς μὴ μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως ἀφ' ἡ με, μὴδὲν ἀντειπὼν ἔπος.

ANTIGONE.

- 1275 λέγ', ὦ ταλαίπωρ', αὐτὸς ὢν χρεῖα πάρει. 1280
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

ΠΟΛΥΝΕΙΚΗΣ.

ἀλλ' ἔξεργῶ (καλῶς γὰρ ἐξηγεῖ σύ μοι)

V. 1268. ἀτιμάσας] See note on v. 49.

V. 1269. ἅ μὴν λείεις] I. e. ἣν μὴν μνηστῆρας. See on Oed. R. 259 sq.

V. 1270. ἐμαὶ δέ] On the adversative particle δέ in this passage see the notes of Elmsley and myself on Med. 940. HERM.

V. 1271. ἀλλ' ὑμεῖς γε] On the particle ἀλλά see at Philoct. 1023. and Matth. §. 613.

V. 1272. Schol.: τὸ δυσπρόσοιστον· τὸ δυσπρόσιλον. Dion. Hal. Antiquit. II. p. 71. l. 44. joins both ideas with a contrary meaning: εὐπρόσηγόρως ἅπασιν προσνεχθῆναι καὶ δμῆσαι. Again, libr. III, p. 191. l. 3: ἐπιεικέστατα πάσις προσνηχθῆ καὶ μετριώτατα. REIS. But by a poetical idiom the adjectives, which a prose writer would have referred to πατρός, are here joined with στόμα.

V. 1273 sq. ὡς μὴ μ' — ἀφ' ἡ με] The two following examples of the pronoun thus repeated are adduced by Reisig: Aristoph. Equitt. 781 sqq.: σὲ γὰρ ὡς Μηδοῖσι διεξέφισα — οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως. Xenoph. Oec. X, 4: οὐ γὰρ ἂν ἔγω-

γέ σε δυνάμην, εἰ τοιοῦτος εἴης, ἀσπασασθαί σε ἐκ τῆς ψυχῆς. — On προστάτην I have treated at v. 1172 (1166), on the genitive v. 634 (633).

V. 1275 sqq. Polynices vainly implores a remedy from his sisters: for in sins of a kind calculated to inflict the most cruel injury upon love and duty, it is difficult to obtain an intercessor with the aggrieved party. Hence Antigone bids him speak for himself. REIS. ὢν χρεῖα, propter cuius rei desiderium. Cf. Matth. §. 398. b.

V. 1276 sqq. τὰ πολλὰ γάρ τοι etc.] Τὰ πολλὰ ῥήματα are many words spoken by any person. For Antigone means this: explain the cause of your coming, for by a clear explanation it comes to pass that one says something either pleasing, or disagreeable, or piteous, by which the most obstinate silence on the part of another is broken, and a reply obtained. HERM.

V. 1277. ἢ δυσχεράναντ' etc.] Κατοικτίσαντα is here used in a transitive signification, causing' or exciting pity, as also δυσχεράναντα signifies causing or producing offence. BR.

- 1280 *πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος* 1285
ἀργόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἔμοι
λέξαι τ' ἀκοῦσαι τ' ἀσφαλεῖ ξὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὧ ξένοι, βουλήσομαι
- 1285 *καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἔμοι.* 1290
ἃ δ' ἦλθον, ἦδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρῴας ἐξελέλαμαι φυγᾶς,
τοῖς σοῖς πανάρχοις οὖνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκῶς ἠξίουν γεραίτερά.
- 1290 *ἀνθ' ὧν μ' Ἐτεοκλῆς, ὧν φύσει νεώτερος,* 1295
γῆς ἐξέωσεν, οὔτε νικῆσας λόγῳ,
οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργου μολών,
πόλιν δὲ πείσας· ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω·
- 1295 *ἔπειτα καπὸ μάντεων ταύτῃ κλύων.* 1300
ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,

V. 1292. Herm. from conj. οὐδ' ἔργου. And so Dind.

V. 1280 sq. *τὸν θεὸν* — *ἐν-θεν* etc.] The God, i. e. Neptune, from whose altar etc. On *ἀνέστησεν* see at v. 276 (272)., on the phrase *ἀνέστησεν μολεῖν* at Philoct. 60.

V. 1283. *λέξαι τ' ἀκοῦσαι τ'*] See my note on v. 184 sqq. On the words *ἀσφαλεῖ ξὺν ἐξόδῳ* cf. v. 1165 (1160).

V. 1284 sq. *βουλήσομαι* — *κυρεῖν ἔμοι*] I have noticed the future *βουλήσομαι* at Oed. R. 1048. On *κυρεῖν* in the sense of continue cf. *ἐπιτέλογχε* v. 1235 (1230). and Trach. 291. 440.

V. 1286. *ἃ δ' ἦλθον*] Cf. v. 1308 (1303). and Oed. R. 976 ed. m.: *τοῦτ' ἀφικόμεν.* with the note, Matth. §. 477. e. and Rost §. 104. not. 7 extr.

V. 1289. *γονῇ πεφυκῶς* — *γεραίτερά*] A singular expression, which must be referred to that kind on which I have treated at v. 1602 (1584). It is a mixture compounded of *γονῇ γεραίτερος*,

Hom. II. XXI, 439: *σὺ γὰρ γενεῇ-γε νεώτερος*, and *γονῇ προτέρῃ πεφυκῶς*. DOED. It is put for *φύσει ὧν γεραίτερος*.

V. 1292. *εἰς ἔλεγχον χειρὸς* — *μολών*] See note on v. 834 sq. (831 sq.).

V. 1294. *τὴν σὴν Ἐρινὺν* etc.] I have shewn to what these words refer in my note on v. 452 sqq. (448 sqq.).

V. 1295. *ἔπειτα* — *κλύων*] The point of the words is this: both I myself particularly (*ἐγὼ μάλιστα μὲν*) have judged thus, and the oracle has foretold. Cf. v. 1331 (1326). But instead of the usual construction: *ἐγὼ μάλιστα μὲν λέγω, ἔπειτα καὶ μάντις ἔλεγον*, the sentence is inverted after the Greek manner. REIS.

V. 1296 sqq. *ἐπεὶ γὰρ ἦλθον* etc.] The poet speaks after a manner frequent among the Greeks (on which I have treated at Oed. R. 222 sqq.), placing the causal enun-

- λαβὼν Ἄδραστον πενθερὸν ξυνωμότας
 ἔστη' ἔμαντ' ὅγῃς ὅσοι περ Ἀπίας
 1300 πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
 ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον
 1305 ξὺν τοῖςδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.

ciation before that for which a cause is assigned, so that Polynices means this: Wherefore I entreat thee in my own name and that of my companions—for I have joined some comrades, with whom I am prepared to attack Thebes—that thou wilt lay aside the anger with which thou art pursuing me, since Apollo has proclaimed by an oracle that that one of thy sons, whom thou favourest, shall be victor. Cf. v. 1521 sqq. ed. m. and Rost §. 134. 7. a. aa.

V. 1296. Ἀργος ἐς τὸ Ἀωριχόν] By the Doric Argos he means the Peloponnesians [see on v. 694.], distinguishing from them, ὕσσοι (Hom. Il. II, 681.) τὸ Πιλασγικόν Ἀργος ἔναον, Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί. HERM.

V. 1298. γῆς Ἀπίας] Peloponnesus bears the same name in Aesch. Suppl. 784. who relates that it was given by a physician named Apis, *ibid.* v. 268. So also Pausanias p. 123. Tzetzes in Lycophr. 176. Mention of this Apis is also made by Clemens Alex. p. 383. and Eustathius on Dionys. Perieg. 415. from Arrian. See also Strabo p. 371. D. It seems to be so called by Plutarch Vol. II, p. 303. A. on account of the abundance of pears (ἀπίων) there produced. Γῆ Ἀπία is used in another sense in v. 1685 (1665), where see note. MUSGR. Apis, as Pausan. II, 5, 5. relates on the authority of the Sicyonians, was a king of Peloponnesus, from whom the whole of that territory derived its name.

From what Aeschyl. Suppl. 270 sqq. relates concerning him, we learn that the word signifies τὸν ἥπιον, and that the fable refers to the introduction of a more humanized system of life in those places. It is at the same time evident that the lengthening of the first syllable in the adjective Ἀπίος by the tragedians, is more suitable to that derivation of the word, than the shortening of the same by the epic poets. HERM. Cf. Buttmann Lexilog. T. I. 19. p. 67 sqq.

V. 1300. τὸν ἐπτάλογχον στόλον] Λόγχη is certainly here used as one of the insignia of the leader, and is considered as the leader himself. So also in v. 1312 (1307): σὺν ἐπτά τάξεσιν, σὺν ἐπτά τε λόγχαῖς. For the Scholiast, with little accuracy, states that ἑκαστον σύστημα is called λόγχην; the falsity of which is shewn by the connected phrase σὺν ἐπτά τάξεσιν. But the same Polynices in Eur. Phoen. 445: διεῦρο μυρία ἄγων λόγχην certainly speaks of the arms of the troops by a common custom. REIS.

V. 1301. ἢ θάνοιμι πανδίκως] On πανδίκως, which signifies plane, radicitus, funditus, Doederlein compares Trach. 611: σωθῆναι — πανδίκως. *ibid.* 1247: πρᾶσσειν ἀνωγας οὖν με πανδίκως τὰδε; *ibid.* 294: χαίρειν πανδίκῳ γρενί. Eur. Rhes. 720: ὄλοιτο δ', ὄλοιτο πανδίκως. So δικαιῶς Aj. 547. Aesch. Spt. c. Th. 562.

V. 1302. τοὺς τὰδ' ἐκπράξαντας] I. e. τοὺς τούτων κακῶν καὶ πολέμων αἰτίους. Alc. 299: ταῦτα θεῶν τις ἐξέπραξε. JACOBS.

- εἰεν. τί δῆτα νῦν ἀφιγμένος κυρῶ,
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων
 1305 αὐτός τ' ἔμαντοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
 οὐ νῦν ξὺν ἐπτά τάξεσι, ξὺν ἐπτά τε
 λόγχαις τὸ Θήβης πεδῖον ἀμφιστάσι πᾶν·
 οἷος δορυσσοὺς Ἀμφιάρεως, τὰ πρῶτα μὲν
 δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 1310 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος, 1315
 Τυδεὺς· τρίτος δ' Ἐτεόκλος, Ἀργεῖος γεγῶς·
 τέταρτον Ἰππομέδοντ' ἀπέστειλεν πατήρ
 Ταλαός· ὁ πέμπτος δ' εὖχεται κατασκαφῇ
 Καπανεὺς τὸ Θήβης ἄστυ δηρώσειν πυρὶ·
 1315 ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320

V. 1303. κυρῶ; Dind.

V. 1303. εἰεν] The Greeks use this word on all occasions where they change the subject, and it is, exactly as the grammarians define it, *συγκατάθεσις μὲν τῶν εἰρημμένων, συναφὴ δὲ πρὸς τὰ μέλλοντα*, or as another one in Bekk. Lexic. Seguer. p. 243: *ταῦτα μὲν δὴ οὕτως· ἔστι γὰρ ἐπιῤῥῆμα ἀφοριστικόν· ἐπὶ γὰρ τοῖς ἤδη εἰρημμένοις ἐπιλεγόμενον ἀφορίζει αὐτά*. REIS. Cf. v. 476. El. 534. Phil. 1308. Aj. 101.

V. 1305. ἔμαντοῦ etc.] See Matth. §. 372.

V. 1307. τὸ Θήβης πεδῖον] On this word see my note at Philoct. 1407.

V. 1308—1320. A description of the seven chiefs is found not only in the cognominal play of Aeschylus and Eur. Phoen. 100—200. and Suppl. 858 sqq., but also in Diod. Sic. IV, 64 sq. and Apollod. III, 6. They are however somewhat different in their enumeration of the names. Aeschylus and Sophocles certainly agree, and they were followed by the Argives, according to Pausanias II, 20, 4. But Apollodorus mentions different opinions, and Euripides is not even consistent with himself. For in the Phoenissae he mentions Hippomedon, Tydeus, Parthenopaeus, Poly-

nices, Adrastus, Amphiarus, and Capaneus, in the Supplices Capaneus, Eteocles, Hippomedon, Parthenopaeus, Tydeus, Polynices, and also Adrastus, who alone survived. Diodorus and Apollodorus give the same names as Euripides does in the Phoenissae. REIS.

V. 1308 sq. τὰ πρῶτα μὲν δ. κρατύνων] Neuius compares Aj. 1300: *στρατοῦ τὰ πρῶτ' ἀριστεύσας*, with 435: *τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ*. Reisig well renders: chief in war and in the science of augury. Schaefer observes that *πρῶτα δ'* which follows, deserves notice on account of the omission of the article. Cf. Seidler on Eur. El. 429.

V. 1313 sq. κατασκαφῇ — ἄστυ δηρώσειν πυρὶ] The sense seems to be: that he will so ravage the city with fire, as to level it with the ground. See my note on Philoct. 1126 sq.

V. 1315. Schol.: *ἔνιοι οὐ τὸν Ἀταλάντης φασὶ Παρθενοπαῖον στρατεῦσαι, ἀλλὰ τὸν Ταλαῦ, ὃν ἔνιοι διὰ τοῦ κ. Καλαῶν προσαγορεύουσι, καθάπερ Ἀρίσταρχος ὁ Τεγεάτης καὶ Φιλοκλῆς Ἰστοροῦσι, συγγραφῶν δὲ Ἐκαταῖος ὁ Μιλήσιος*.

- ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δὲ σός, καὶ μὴ σός, ἀλλὰ τοῦ κακοῦ
 πότμου φυτευθεῖς, σός γέ τοι καλούμενος,
 1320 ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325
 οἷ δ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρωμένῳ
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 1325 ὅς μ' ἐξέωσε κάπεσ' ἔλησεν πάτρας. 1330
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσηθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων

V. 1318. Brunck has rashly written from conj. ἐγὼ δ' ὁ σός.

V. 1316. Schol.: ἐπώνυμος· παρὰ τὸ παρθένος οὕτω κληθεῖς. Hermann thinks that the sense of these words is: but sixth in number comes the Arcadian Parthenopeus, born from one long a virgin, whence his name, the faithful son of Atalanta. We should more accurately interpret this verse certainly thus: deriving his name from the mother who bore him after being long a virgin. For we must supply αὐτῆς, i. e. μητρὸς, after λοχευθεῖς. See Matth. §. 634. On the genitive after ἐπώνυμος see at v. 65., on the passive participle λοχευθεῖς, requiring the same case, at Phil. 3. So a little after in v. 1318 sq.: τοῦ κακοῦ πότμου φυτευθεῖς.

V. 1317. Ἀταλάντης γόνος] On Atalanta Neuius refers to Bachet de Mezir. on Ovid Heroid. T. I. p. 367. and Heyn. on Apollod. III, 9, 2.

V. 1318 sqq. ἐγὼ δὲ — στρατόν] He says: but I am their leader, who, since I am thy son, implore thee by these thy daughters and thine own soul, to assist our expedition. HERM.

V. 1321. ἀντὶ παίδων τῶνδε etc.] By these thy daughters etc. See Herm. on Vig. p. 855. and Matth. §. 572.

V. 1322. ἱκετεύομεν — ἐξαιτούμενοι] The same redundancy occurs in Oed. R. 41: ἱκετεύομεν σε πάντες οἷδε πρόστροποι, where see note.

V. 1323 sq. μῆνιν βαρεῖαν εἰκαθεῖν etc.] Reisig rightly interprets: that thou wilt relax thy heavy wrath against me, who am proceeding to revenge the injury offered me by my brother. Although I must confess that I do not recollect meeting with εἰκαθεῖν τί τινι elsewhere in this signification. Schol.: τῷδ' ἀνδρὶ· δεικτικῶς· καὶ ἔστι πυκνὸς ἐν τῷ τοιοῦτῳ Σοφοκλῆς.

V. 1325. ὅς μ' ἐξέωσε — πάτρας] The genitive refers to ἐξέωσε. A very similar example occurs in Ant. 537: καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

V. 1327. οἷς ἂν σὺ etc.] Brunck well interprets: the God has predicted that victory will be the lot of those whom thou shouldst approach.

V. 1328. πρὸς νῦν σε etc.]

- αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
 1330 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θῶπείοντες οἰκοῦμεν σύ τε
 καὶ γῶ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ὃ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 1335 ὦν, εἰ σὺ τῇμῃ ξυμπαραστήσῃ φρενί, 1340
 βραχεῖ ξὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμαυτὸν, κείνον ἐκβαλὼν βίᾳ.
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 1340 κομπεῖν· ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345

ΧΟΡΟΣ.

τὸν ἄνδρα τοῦ πέμψαντος οὐνεκ', Οἰδίπους,
 εἰπὼν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.

ΟΙΔΙΠΟΥΣ.

- ἀλλ' εἰ μὲν, ἄνδρες, τῆςδε δημοῦχος χθονὸς
 μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 1345 ὀησεύς, δικαίων, ὥστ' ἐμοῦ κλύειν λόγους, 1350
 οὐτ' ἂν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο·
 νῦν δ' ἀξιοθεῖς εἶσι, ἀκούσας γ' ἐμοῦ
 τοιαῦθ', ἃ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον.

V. 1346. οὐτ' ἂν Dind.

On the *δῆμονιοι* deities, who are gentilic, see Ruhnke. on Tim. p. 192. But the notion implied in that adjective is likewise referred to the fountains. Hence the Schol.: *παθητικὸν ἔστι τὸ πρὸς πατρῴων κορηῶν ὀρεοῦν· ὡς εἰ ἐρη, πρὸς τῶν ἐκδρεψάντων σὲ ὑδάτων.* HERM. For the collocation of the pronoun see on v. 250 (245).

V. 1331. *οἰκοῦμεν*] On the use of this and similar words see my note on v. 118.

V. 1332. *τὸν αὐτὸν δαίμον'* ἐξειληχότες] Having the same fate allotted. He refers to the fact of their having been both banished their country.

V. 1334. *κοινῇ* — *ἀβρύνεται*] Hesychius: *ἀβρύνεται· κοσμεῖται.* A Grammarian in Bek-

ker p. 322. adds: *θρύπτεται, καν-χᾶται.* Aeschyl. Ag. 1214: *ἀβρύνεται γὰρ πᾶς τις ἐν πράσσων πλέον.* ELMSL. But cf. Aj. 969: *πῶς δῆτα τοῦδ' ἐπεγγέλφην ἂν κατὰ;*

V. 1337. *στήσω σ' ἄγων*] Schaefer compares Hom. Il. II, 558: *στήσε δ' ἄγων.*

V. 1341. Schol.: *ἤρξατο πάλιν δ Χορὸς χρηστὸν τι συμβουλευεῖν.* The verb *ἐκπεμψαι* is rightly interpreted by Hermann: *dimitte hinc a te.*

V. 1345 *δικαίων, ὥστε κλύειν*] Examples of this use of *ὥστε* are collected by Matth. §. 531. note 2.

V. 1346. *ὀμφῆς τῆς ἐμῆς*] By *ὀμφῆν* he does not mean mere-

- ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 1350 ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπῆλασας,
 κᾶθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
 ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
 ταύτῳ βεβηκὼς τυγχάνεις κακῶν ἐμολ.
 1355 οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
 τὰδ', ἔωσπερ ἂν ζῶ σοῦ φονέως μεμνημένους.
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαιτῷ τὸν καθ' ἡμέραν βίον.

V. 1356. Brunck has rightly corrected *ἔωσπερ*. The MSS. have *ὥσπερ*, which is absurd. [Dind. retains it.] See note on Aj. 1090.

ly his voice, but implies a further prediction of the future. HERM.

V. 1349. Schol.: ὅς γ', ὦ κάκιστε· δαιμονίως τῇ ἀποστροφῇ χρῆται ἀπὸ τοῦ Χοροῦ ἐπὶ τὸν Πολυνείκην ὁ Οἰδίπους· παραγύλαξον δέ, πῶς οἱ αὐτοὶ τῶν λόγων γίνονται, τῶν μὲν θηλειῶν ἐγκώμιον, τοῦτου δὲ κατηγόρημα. On this change of speech see Pers. Hec. 1187. So v. 909 (904). But we must observe that Sophocles has followed a different account, as he assumes that Polynices was king of Thebes when Oedipus was expelled, while, from vs. 367 sqq. and other places in this play, he appears to have thought that Creon received the government immediately after the detection of Oedipus' guilt, and held it even at the time of his banishment.

V. 1350. ἃ νῦν — ἔχει] There was no reason for writing *οὕς νῦν*. The structure is far more bold and unusual in Eur. Bacch. 739: *εἰδες δ' ἂν ἢ πλεῖρόν ἢ διχθλον ἐμβασιν ῥιπτόμεν' ἄνω τε καὶ κάτω*. ELMSL.

V. 1351. *αὐτοῦ*] I. e. *σαυτοῦ*. See on v. 930 (927).

V. 1352. *κᾶθηκας ἀπολιν καὶ etc.*] Before *καὶ* — *φορεῖν* we ought to supply *ἐποίησας*, which is contained in *ἔθηκας*. Cf. Matth. §. 634. 3.

V. 1353 sq. *ἐν πόνῳ ταύτῳ*

βεβ. — *ἐμολ*] On *ταύτῳ ἐμολ* see Matth. §. 385. 1., on *βεβηκὼς* at v. 52.

V. 1356. *σοῦ φονέως*] That Polynices is called the *φονεύς* of Oedipus, must be understood, says Reisig, in the same manner, as what Seneca Phoen. 213. says of Oedipus: *quicquid potest auferre cuiquam mors, tibi hoc vita abstulit*, and life was certainly wrested from the father by the negligence of the son in not supporting and nourishing his old age. So in Oed. R. 534.

V. 1357. *μόχθῳ τῷδ' ἔθηκας ἔντροφον*] I. e., as Jacobs rightly interprets, *εἰς τόνδε τὸν μόχθον ἐβαλες, ἐν ᾧ νῦν τρέπομαι*, i. e. *εἰμὶ*. Cf. Aj. 622: *μάτηρ παλαιᾷ ἔντροφος αἰέτη*.

V. 1358. *ἐκ σέθεν δ' ἀλώμενος*] This is used in the same manner as the common phrase *γεύγειν ὑπὸ τινος*, which properly means to be driven to flight or to be banished by some one. So in v. 444: *φρυγὰς σφιν ἔξω πτωχὸς ἡλώμην ἐγώ*.

V. 1359. *ἄλλους — βίον*] Rhcs. 711: *βίον δ' ἐπαιτῶν εἶρη' ἀγῶρης τις λάτρε*. Compare the word *ἐπαίτης*. — *καθ' ἡμέραν*. See Philoct. 1089. Plat. Rep. VIII, p. 567. pr.: *ἵνα πένητες γιγνόμενοι πρὸς τῷ καθ' ἡμέραν ἀναγκάζωνται εἶναι*. NEULUS.

- 1360 εἰ δ' ἐξέφυσα τάςδε μὴ 'μαντῶ τροφούς 1365
 τὰς παῖδας, ἧτ' αὖν οὐκ ἂν ἦ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί.
 αἶδ' ἄνδρες, οὐ γυναικες, ἐς τὸ συμπονεῖν·
 ὑμεῖς δ' ἀπ' ἄλλου, κούκ ἐμοῦ, πεφύκατον.
- 1365 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370
 ὡς αὐτίκ', εἴπερ οἶδε κινεῖντα λόχοι
 πρὸς ἄστν Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
 κελυην ἐρείψεις· ἀλλὰ πρόσθεν αἵματι
 πεσεῖ μανθείς, χῶ ξύναιμος ἐξ ἴσου.
- 1370 τοιάσδ' ἄράς σφῶν πρόσθε τ' ἐξανῆκ' ἐγώ, 1375
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,

V. 1361. ἦ τ' αὖν Dind.

V. 1371. ἀνακαλοῦμαι Dind.

V. 1360. εἰ δ' ἐξέφυσα τάςδε μὴ 'μαντῶ] The structure of this passage deserves notice on account of the particle *μή* following the verb, so as to mean: *εἰ δὲ μὴ ἐξέφυσα* etc. Eur. Hec. 10 sq.: *ἴν', εἰ ποτ' Ἰλίου τίλῃ πέσοι, τοῖς ἑώσιν εἴη παισὶ μὴ σπάνις βίον*. Cf. 1515: *φράζε μή ποτ' ἀνθρώπων τινι*. and 594. Trachin. 383. Aristoph. Ran. 639. Demosthen. Lept. p. 50. W. *σκοπεῖτε μή* etc. Conject. p. 65. The negative is however rendered more forcible, and we should render, in Latin at least, thus: *quod si* has not *genuissem* *altrices mihi*. REIS. Add Philoct. 67: *εἰ δ' ἐργάσειε μὴ ταῦτα*. El. 992 sq.: *εἰ φρενῶν ἐτύγχαν' αὐτῇ μὴ κακῶν*. See also on Ant. 96 sq.

V. 1361. ἦ τ' αὖν οὐκ ἂν ἦ] The particle *ἦτοι* is placed in the apodosis in a similar manner by Eur. Hippol. 460: *ἦτάρ' ἂν ὅψέ γ' ἄνδρες ἐξεύρομεν ἂν, εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν*. So οὗτοι below v. 1351 (1346.) and τοὶ Electr. 582: *εἰ γὰρ κτενοῦμεν ἄλλον ἂντ' ἄλλον, σὺ τοι πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις*. Aj. 456: *εἰ δὲ τις θεῶν βλέπτοι, φύγοι τὰν χῶ κακὸς τὸν χρεῖσσονα*. Philoct. 836 ed. m.: *εἰ ταῦτόν τούτῳ γνώμαν ἴσχεις, μάλα τοι ἄπορα πικρνοῖσιν ἰδεῖν πάθῃ*. On the form *ἦ* see Matth. §. 216. 4.

Ibid. τὸ σὸν μέρος] Quantum in te est. Eur. Rhes. 405:

"Ἐλλῆσιν ἡμᾶς προὔπιες τὸ σὸν μέρος. Heracl. 678: *ἀλλ' ἐμ' ἐρήμους δεσπότας τοῦμὸν μέρος οὐκ ἂν θέλοιμι πολέμοισι συμβαλεῖν*. ELMSL. Add Ant. 1062. Oed. R. 1509. Trach. 1215.

V. 1365 sq. τοιγάρ σ' — ὡς αὐτίκ'] Properly: wherefore god does not yet look upon thee with that eye, with which he will shortly behold thee, i.e. wherefore god will shortly be avenged on thee. Musgrave compares Pind. Pyth. III, 151: *ἀγέταν τύραννον δέρεται ὁ μέγας πότμος*. Schaefer below v. 1536: *θεοὶ γὰρ εὖ μὲν, ὅψι δ' εἰσορῶσ', ὅταν τὰ θεὶ' ἀρεῖς τις εἰς τὸ μάλινεσθαι τραπῇ*. Jacobs quotes Diphilus or Euripides in Plutarch T. II. p. 1124. F.: *ἐστιν Ἀλκίης δρθαλμός, ὃς τὰ πάνθ' ὁρᾷ*. coll. Wyttenb. on Plut. de S. N. V. p. 18: *ἀθέστοις δὲ ἐν ἐπιβάλλει τὸν δρθαλμόν*. Heliod. T. I. p. 39: *δαιμόνιος ὁ τῆς Ἀλκίης δρθαλμός*. Id. T. II. p. 259. ed. Bip. coll. Dorville on Charit. p. 204. Toup on Suid. T. I. p. 88. Add Matthiae Misc. Philol. Vol. II. P. I. p. 9. and Eur. Hec. 488: *ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾷ*.

V. 1370. τοιάσδ' ἄράς — ἐγώ] On these former curses invoked by Oedipus see my note on Arg. p. 17 sq.

V. 1371. ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί] Cf. v.

- ἴν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν.
 καὶ μὴ ῥατιμάζητον, εἰ τυφλοῦ πατρὸς
 τοιῶδ' ἔφυτον. αἶδε γὰρ τὰδ' οὐκ ἔδρων.
 1375 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρῳ' ἀπόπτυστός τε κἀπάτῳ ἐμοῦ.
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
 1380 ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
 δόρει κρατῆσαι, μήτε νοστήσῃ χειρὶ
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χειρὶ
 θανεῖν, κτανεῖν θ' ὑφ' οὔπερ ἐξελήλασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου

V. 1374. ἐφύτην Dind.

1012 (1009). But by Ἀραί, which was merely appellative in the former verse, we must here understand the goddesses so called. For in this passage they are evidently different deities from the Furies, who are not invoked until v. 1391 (1386). The same thing occurs in El. 111 sq.: ὦ πότνι' Ἀραί σεμναί τε — Ἑρινύες. REIS.

V. 1373. καὶ μὴ ῥατιμάζητον — ἔφυτον] Hermann rightly explains: nor think it a trifle if ye are such and so impious sons of a wretched and blind sire. The last words, αἶδε γὰρ τὰδ' οὐκ ἔδρων, the same scholar observes, possess an admirable, nay sublime effect through their very simplicity, both shewing the excess of his grief on account of the wickedness of his sons, and declaring the affection which his daughters had merited.

V. 1375 sq. τοιγὰρ — κρατοῦσιν] Wherefore, he says, the Dirae obtain both your seat at the altar of Neptune and the throne at Thebes. HERM. For the accusative depending on κρατεῖν see Matth. §. 360. b. But there is great vigour in the use of the present tense.

V. 1376. ἡ παλαίφατος] Rightly Neuius: tanquam oraculis prodita.

V. 1377. Δίκη — νόμοις]

That Δίκη is considered the πάρεδρος of Jove is well known, and observed by the commentators on this passage. But instead of Jupiter he said Ζηνὸς ἀρχαίοις νόμοις, because the sense contained in the words is to this effect: since Justice preserves in safety the ancient laws of Jove. This has been already perceived by Brunck. HERM. Eur. Med. 764: ὦ Ζεῦ, Δίκη τε Ζηνός, Ἥλιον τε φῶς. Elmsley compares Ant. 797: τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς θεσμῶν. Add Hesiod Opp. and D. vs. 256 sqq. and Demosth. Aristogit. p. 772, 25 sqq.: τὴν ἀπαράτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγιωτάτας ἡμῖν τελετὰς κατὰδειξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον σφραῖσθαι μένεν πάντα τὰ τῶν ἀνθρώπων ἐφορεῖν.

V. 1379. τάσδε συλλαβὰν ἀράς] These curses accompanying you. Eurip. fr. Palam. IX, εἰς τοὶ δίκαιος μυρίων οὐκ ἐν δίκῳ κρατεῖ, τὸ θεῖον τὴν δίκην τε συλλαβῶν. It is different in Oed. R. 971: τὰ δ' οὐν παρόντα συλλαβῶν θεσπίσματα. JACOBS.

V. 1384 sq. τοιαῦτ' ἀρῶμαι — ἀποκίση] Reisig aptly renders: with these curses I invoke the hateful paternal darkness in Tartarus to drive thee from thy home, except

- 1385 στεινὸν πατρῶον ἔρεβος, ὧς σ' ἀποικίσῃ· 1390
καλῶ δὲ τὰςδε δαίμονας· καλῶ δ' Ἄρη.
τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στεῖχε, ἀξάγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι, τοῖς σαντοῦ θ' ἅμα
1390 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους 1395
τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟΡΟΣ.

Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἔθ' ὥς τάχος πάλιν.

ΠΟΛΥΝΕΙΚΗΣ.

- οἷμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
1395 οἷμοι δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος 1400

that, he should rather have concluded thus: to drag thee hence. But neither Reisig nor any other of the commentators have explained the true sense. I think that he means: I invoke the hateful darkness of Tartarus, which conceals my father Laius, to drag thee away hence. For as Laius was slain by the hand of his son, so he prays that the yet greater impiety of his own sons may be punished by their own hands. HERM. For ἀποικίσῃ Doederlein compares Trach. 954: αὔρα, ἥτις μ' ἀποικίσαιεν ἐκ τόπων.

V. 1386. τὰςδε δαίμονας] The Furies are evidently meant.—On Mars, who was thought the author of every calamity, and to whom every death was attributed, see at Oed. R. 185.

V. 1389. καὶ πᾶσι K. τοῖς σαντοῦ θ'] The particles καὶ — τέ answer to each other, as in Latin et — que. Cf. Oed. R. 347: ἴσθι γάρ δοκῶν ἐμοὶ καὶ ξυμφυτεύσαι τοῦργον εἰργάσθαι θ' etc. Ant. 334 sqq.: τοῦτο καὶ πολιοῦ πέραν πόντου χ. ν. χωρεῖ, — θεῶν τε etc. Eur. Bacch. 306 sqq.: ἐγ' αὐτὸν ὄψει καπνὶ Δελφρίσιν πέτραις πηδῶντα σὺν πεύκαισι — μέγαν τε ἀν' Ἑλλάδι etc. A copious expo-

sition of the Latin usage may be found in Hand's Tursellinus I. II. p. 527 sqq. Nevertheless we must not suppose that καὶ — τε are used in the same manner as καὶ — καί. But as the force of the particles τέ and καὶ is different, so it is self evident that there ought to be some distinction between the use of καὶ — καί and καὶ — τέ. Cf. Rost §. 134. not. 1. It is well known that the particles μέν and τέ are often associated by a similar anacoluthon.

V. 1392 sq. οὔτε ταῖς — ξυνήδομαί σοι.] Observe οὐ ξυνήδομαί σοι for συμπεσθῶ. As in Medea 136: οὐδὲ συνήδομαι, ὃ γύναι, ἀλγεσι δάματος. HERM. For the phrase ταῖς παρ. ὁδοῖς cf. Ant. 1213: ἄρα δυστυχιστάτην κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν;

V. 1394 sqq. Schol.: καὶ αὐτὴ δευτέρα ἴσθιν ὥσπερ δέησις καὶ παθητικωτάτη ἐν τῷ ἀπολοφύρεσθαι αὐτὸν τεχναζομένη πᾶν πιθανῶς. Before the noun κέλευθου we must understand τῆς ἐμῆς, which is only prefixed to the latter substantive. Cf. Matth. §. 441. n. 2.

V. 1395 sq. οἶον ἄρ' ὁδοῦ τέλος] This is briefly said for οἶον ἄρα τέλος ἴσθι τῆς ὁδοῦ, ἣν ἀπ' Ἀργους ὠρμήθημεν.

- "Αργους ἀφωρμήθημεν, ὦ τάλας ἐγώ,
 τοιοῦτον, οἶον οὐδὲ φωνῆσαι τι
 ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν,
 ἀλλ' ὄντ' ἀναυδον τῇδε συγκυρῆσαι τύχη.
 1400 ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
 τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἀρωμένον,
 μήτοι με πρὸς θεῶν σφῶ γ', ἐὰν αἱ τοῦδ' ἀραί
 πατρὸς τελῶνται, καὶ τις ὑμῖν ἐς δόμους
 νόστος γένηται, μή μ' ἀτιμήσατέ γε,
 1405 ἀλλ' ἐν τάφοισι θέσθε κἄν κτερίσμασιν. 1410
 καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
 τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα

V. 1397. *φωνῆσαι τι* was first restored by Brunck from Tyrwhitt's conj. The MSS. corruptly read *φωνῆσαι τινα*.

V. 1402. *σφῶ γ', ἐὰν αἱ* is from Elmsley's conj. MSS. partly *σφῶν γ' ἂν αἱ*, partly *σφῶν γ' ἂν αἱ*. Dind. *μή τοι κε*.

V. 1405. *καὶ κτερ*. Dind.

V. 1397. *τοιοῦτον, οἶον* etc.] This is one continued exclamation: *οἶον ἄρ' ὁδοῦ τέλος τοιοῦτον ἀφωρμήθημεν*. For *οἶος* is sometimes so used as to follow another predicate, when it becomes nearly the same in effect as when you say *ὥς* for *οἶος*. Aeschyl. Agam. 572: *χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον, οἶον παρέχ' ἀφερτον Ἰθάκα χιῶν*. HERM. *Ἀφωρμήθημεν* is to be understood of the whole expedition, not of Polynices' journey to Athens only. For the war was then commenced, and the armies had quitted their own territory; see vs. 1311 sq. (1306 sq.). DOED.

V. 1398. *οὐδ' ἀποστρέψαι πάλιν*] Sc. *τὸ τῆς ὁδοῦ τέλος*, i. e. nor can I avert the issue of that journey, i. e. the calamity which Oedipus foretold would threaten me from that expedition. So in 1473 (1462): *κοῦκέτ' ἔστ' ἀποστροφή*. That this is the true interpretation of these words is evident from the following verse, in which he asserts that an evil threatens him, which

is declared to be inevitable in the words *οἶον* — *πάλιν*.

V. 1399. *ἀλλ' ὄντ' ἀναυδόν* etc.] Supply *χρηί με*. See Matth. §. 634. 3. and on Oed. R. 797.

V. 1400. *ὦ τοῦδ' ὅμ. παῖδες, ἀλλ'* etc.] On *ἀλλὰ* placed after, see my note on Oed. R. 1469.

V. 1402 sqq. *μήτοι με — μή μ' ἀτιμ.*] On this repetition of the pronoun see the critical note on Oed. R. 1192.

V. 1405. *ἐν τάφοισι θέσθε*] The active occurs in Aj. 1110: *εἰς ταφάς ἐγὼ θήσω δικαίως*. and Aesch. Spl. c. Th. 1004. Sch.: *ποῦ σφε θήσομεν χθονός*; REIS. He says: bury me, and honour me with sepulchral rites. But he would not have said *ἐν κτερίσμασι θέσθε*, unless *ἐν τάφοισι θέσθε* had preceded.

V. 1406 sq. *ὃν κομίζετον τοῦδ' ἀνδρός* etc.] *Κομίζειν* is here joined with the genitive, because in this sense it differs but little from *τυγχάνειν*. So in Oed. R. 561. ed. m.: *πάντ' ἐμοῦ κομίζεται*. On the active put for the middle see at v. 6. Then *οἷς πονεῖ-*

ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.

ANTIGONH.

Πολύνεικες, ἱκετεύω σε πεισθῆναι τί μοι.

ΠΟΛΥΝΕΙΚΗΣ.

1410 ὦ φιλάτῃ, τὸ ποῖον, Ἀντιγόνη; λέγε.

1415

ANTIGONH.

στρέψαι στράτευμ' ἐς Ἄργος ὥς τάχιστα γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟΛΥΝΕΙΚΗΣ.

ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὐθις αὖ πάλιν
στράτευμ' ἄγοιμι ταῦτόν εἰς ἅπαξ τρέσας;

ANTIGONH.

1415 τί δ' αὐθις, ὦ παῖ, δεῖ σε θυμουσθαι; τί σοι 1420
πάτρην κατασκάψαντι κέρδος ἔρχεται;

ΠΟΛΥΝΕΙΚΗΣ.

αἰσχρὸν τὸ φεύγειν καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.

ANTIGONH.

ὄρῳ τὰ τοῦδ' οὖν ὥς ἐς ὀρθὸν ἐκφέρει

V. 1413. αὖ πάλιν Dind.

τον is put for τοῖς ὑμετέροισι πόνοισι.
Cf. Matth. §. 481. not. 2.

V. 1408. τῆς ἐμῆς ὑπουργί-
ας] I. e. on account of the
service rendered me. See on
v. 328.

V. 1413 sq. πῶς γὰρ — εἰς-
ἅπαξ τρέσας] This is commonly
rendered thus: for how should
I again lead the same army
against Thebes, if I once
fled? But Hermann has shewn
the impossibility of Polynices say-
ing this; and therefore joins πάλιν
with ἄγοιμι, and takes the adverb
εἰς ἅπαξ to signify uno nisu (auf
ein Mal or mit einem Male),
comparing Aesch. Prom. 749: χρεῖσ-
σον γὰρ εἰς ἅπαξ θανεῖν, ἢ τὰς ἀπά-
σας ἡμέρας πάσχειν κακῶς and other
similar places, and translates this pas-
sage thus: quomodo enim fu-

giens sic repente reducam
hunc eundem exercitum?

V. 1415 sq. τί δ' αὐθις etc.]
These words do not have a reference
to the future, but to the anger just
shewn by Polynices in refusing to
draw off the army. His sister was
led to believe him afflicted by
his father's curses, and softened
from his answer: ὦ φιλάτῃ, τὸ
ποῖον, Ἀντιγόνη; λέγε. But she per-
ceives that he again breaks out in
anger against his brother. So in
Eur. El. v. 1120. Clytaemnestra
replies to her daughter: ὄρῳ; ἂν
αὖ σὺ ζωπυρεῖς νέκην νέαν; HERM.

V. 1419 sq. ὄρῳ τὰ — μαν-
τεύμαθ'] Ἐκφέρει is ἐξέρχεται.
So ὁπότε τελεόμηνος ἐκφῆροι ἄρο-
τος, when a whole year had
passed, Trach. 824. Hom. Il. XXIII,
758: ὡκα δ' ἔπειτα ἔκφερ' Ὀδυσσεύς,
where ἔκφερ is equivalent to

1420 μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν
θροεῖ;

1425

ΠΟΛΥΝΕΙΚΗΣ.

χρήξει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.

ΑΝΤΙΓΟΝΗ.

οἶμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπεσθαι τάνδρὸς οἷ' ἐθέσπισεν;

ΠΟΛΥΝΕΙΚΗΣ.

οὐκ ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
1425 χρηστοῦ τὰ κρείσσω, μηδὲ τάνδε᾽ ἀλέγειν.

1430

ΑΝΤΙΓΟΝΗ.

οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;

ΠΟΛΥΝΕΙΚΗΣ.

καὶ μὴ μ' ἐπίσχησ γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακῇ

ἐξέδραμε. Aristides T. II. p. 2: οὐ τοῖς ἐπὶ τῆς ἀρχῆς ἐξενεγκοῦσι παραδίδοται τὸ σύμβολον, ἀλλὰ τοῖς παρελθοῦσι. Nor is it a rare circumstance for verbs compounded of φέρω to lose their transitive signification. So ὑπερφέρω is to go before in v. 1007. Oed. R. 381. The same remark applies also to ἀναφέρω, διαφέρω, προσφέρω, and συμφέρω. MUSGR. The sense is this: you see therefore how his prophecies rush on to the event or to fulfilment. For this verb denotes a degree of force; whence it is properly used of horses who resist the rein, and bear their rider or driver away at a full course. HERM. Ἐς ὁρδὸν ἐκφέρειν is very like Oed. R. 88: κατ' ὁρδὸν ἔξερχεσθαι.

V. 1420. Θάνατον ἐξ ἀμφοῖν] A mutual death. One would have expected: Θάνατον ἐξ ἀλλήλων.

V. 1421. χρήξει γάρ] If χρήξει is χρησμοφδεῖ, as the Scholiast asserts, and as Reisig admits without dispute, we must omit the iota subscript according to the opi-

nion of the grammarians, cf. Etym. M. v. χρήζω. But χρήζει, for he wishes this, is correct. For there is no occasion to repeat that Oedipus had foretold that his sons should perish, but it is much more violent and bitter to wish and desire that they should. HERM.

V. 1422. Schol.: τίς δὲ τολμήσει ἔπεσθαι κλύων τὰ τοῦδε τάνδρὸς; On the order of the words see at v. 1223.

V. 1424 sq. Schol.: καὶ ἐν ταῖς τέχναις ἐστὶ τοῦτο, ὅτι οὐ πάντα δεῖ ἀληθεύεσθαι, ἐὰν μὴ χρήσιμα ᾖ, ἀλλὰ δεῖ καὶ τι ψεύδεσθαι. The positive ἐνδεής is referred, with a comparative force, to the comparative κρείσσω, of which construction some examples are adduced by Elmsl. on Eur. Heracl. 171.

V. 1427 sqq. ἀλλ' ἐμοὶ μὲν — Ἐρυνύων] Highly Doederl.: I indeed will take pains to achieve this expedition against Thebes, although it is likely to fall out unsuccessfully on account of my father's curses. On ἔσται μέλουσα cf. v. 653:

- πρὸς τοῦδε πατρὶς τῶν τε τοῦδ' Ἑρινύων.
 1430 σφῶν δ' εὖ διδοίη Ζεὺς, τὰδ' εἰ τελεῖτέ μοι 1435
 θανόντ'. ἐπεὶ οὐ μοι ζῶντί γ' αὐθις ἔξετον.
 μέθεσθε δ' ἥδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὐθις.

ΑΝΤΙΓΟΝΗ.

ὦ τάλαιν' ἐγώ.

ΠΟΛΥΝΕΙΚΗΣ.

μήτοι μ' ὀδύρου.

ΑΝΤΙΓΟΝΗ.

καὶ τίς ἄν σ' ὀρμώμενον

- 1435 ἐς προὔπτον Ἄιδην οὐ καταστένοι, κάσι; 1440

ΠΟΛΥΝΕΙΚΗΣ.

εἰ χρῆ, θανοῦμαι.

ΑΝΤΙΓΟΝΗ.

μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟΛΥΝΕΙΚΗΣ.

μὴ πεῖθ' ἂ μὴ δεῖ.

ΑΝΤΙΓΟΝΗ.

δυστάλαινά τ' ἐγώ,

V. 1430. I had formerly conjectured εὖ διδοίη, which I have now unhesitatingly received with Dindorf. For the MSS. reading εὐδοίη is a solecism.

V. 1434. μὴ τοι μ' Dind.

ἀλλὰ τοῖςδ' ἔσται μέλον. and Matth. §. 559.

V. 1430. σφῶν δ' εὖ διδοίη Ζεὺς] So v. 642: ὦ Ζεῦ, διδοίης τοῖσι τοιοῦτοῖσιν εὖ.

Ibid. τὰδ' εἰ τελεῖτέ μοι θανόντ'] Since τὰδε must refer to what Polynices had asked in v. 1405., Hermann seems to have rightly conjectured, that a verse has been lost, and that the whole ran somewhat to this effect: τὰδ' εἰ τελεῖτέ μοι, τιμῆς με πρὸς σφῶν τῆς προσήκουσας τυχεῖν θανόντα. Hermann also observes that τελεῖν is to be understood after ἔξετον.

V. 1432. Schol.: μέθεσθε δ' ἥδη καὶ ἐκ τούτου δήλον, ὅτι ἐν

τῇ παρακλήσει ἅμα τοὺς λόγους λέγουσι τούτους εἶχετο αὐτοῦ ἡ ἀδελφή.

V. 1433. βλέποντ'] Alive. See note on Aj. 935.

V. 1435. ἐς προὔπτον Ἄιδην] Hesychius: προὔπτον· πρόσθιον, φανερόν. Eurip. Hippol. 1366: προὔπτον ἐς ἔθαν στείχω κατὰ γὰρ. Cf. Blomf. gloss. Spt. c. Th. 848. BOTH.

V. 1436. μὴ σύ γ'] Be unwilling to do this. Other examples of this phrase are adduced by Matth. §. 465. 2.

V. 1437. μὴ πεῖθ' ἂ μὴ δεῖ] On πείθειν τινα τι see Matth. §. 421. Rost §. 104. not. 11.

εἴ σου στερηθῶ.

ΠΟΛΥΝΕΙΚΗΣ.

ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χᾶτέρα. σφῶ δ' οὖν ἐγὼ
1440 θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν. 1445
ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.

ΧΟΡΟΣ.

(στροφῇ α'.)

νέα τάδε νεόθεν ἤλθε μοι
νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει. 1450

V. 1438. Brunck ἤν σου, against the MSS.

V. 1439. σφῶ I have written with Elmsley for σφῶν.

V. 1440. Brunck, Hermann and others have restored κακὸν from the MSS. Tricl. Dind. μὴ ποτ'.

V. 1438. εἴ σου στερηθῶ] On the conjunctive after εἴ see at v. 1226 (1221). and Rost §. 121. not. 10.

V. 1438 sq. ταῦτα δ' — χᾶτέρα] I. e. these matters are placed in the power of fortune, as to whether they turn out in this manner or otherwise. On ἐν see at v. 247 (242). On χᾶτέρα put for ἐτέρως see L. Bos. p. 333.

V. 1440. ἀντῆσαι κακῶν] A common construction; see on Eur. Troad. 214. and Herodot. II, 119. MUSGR. Add Matth. §. 328. 5.

V. 1441. ἀνάξια γὰρ πᾶσιν ἔστε] On πᾶσιν, omnium judicio, see my note on Oed. R. 40.

V. 1442 sqq. νέα τάδε — κιγχάνει] I understand this passage thus: these new and heavy troubles fall upon me through the blind old man; unless perchance the fates are now overtaking him. For these strange convulsions shew either that punishment threatens us through the direful hospitality rendered to an accursed guest, or else that his death, which he has long

since predicted, is at hand. Terror seizes the Chorus from the rising tempest, the lightnings of which are seen, the thunders heard, at the beginning of this strophe. They fear therefore that these things portend the wrath of the Gods (either from some other reason, or because Oedipus had exhibited such implacability towards his son), though they were at the same time mindful that the impending death of the old man might be also now manifested from above. Nor was the poet troubled by the fact of Oedipus having foretold his death in v. 95. before the Chorus had entered, and who could not therefore have heard the prediction. Νεόθεν is added to the adjective νέα after the Homeric manner; II. VII, 97: ἡ μὲν δὴ λῶβη τίςδε γ' ἔσσεται ἀνρόθεν αἰνῶς. Ibid. 39: οἰόθεν οἶος. [Add Matth. §. 636. not.] DOED.

V. 1444. εἴ τι μοῖρα μὴ κιγχάνει] Sc. αὐτόν, not, as Elmsley supposes, ἡμᾶς. Reisig aptly compares Stob. Flor. p. 199: ἐν δ' οἴκῳ μοῖρα κίχεν θανάτου, although he has preferred the rivulet to the fountain itself, viz. Hom. II. XXII,

1445 μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
 ὀρᾷ, ὀρᾷ ταῦτ' αἰὲ χρόνος, ἐπεὶ μὲν ἔτερα,
 τὰ δὲ παρ' ἡμᾶρ αὐθις αὖξων ἄνω.
 ἔκτυπεν αἰθ' ἦρ, ὦ Ζεῦ.

1455

V. 1446. ὀρᾷ πάντ' αἰὲ Dind.

303: νῦν αὐτὲ με μοῖρα κίχάνει.
 DOED.

V. 1445. μάτην γὰρ — φράσαι] For nothing happens by the decree of the Gods or by divine means without being of some moment. Sorigthly Doederlein. With μάτην supply ὄν. See at v. 83.

V. 1446. ὀρᾷ — χρόνος] Time sees, sees always these things, a poetical expression for: it is understood in time, or it appears sooner or later what these portents signify. Cf. v. 1215 (1210). and vs. 617 sqq. (616 sqq.). and Oed. R. 1213. Musgrave compares Pind. Olymp. II. epod. 1, 29: τῶν δὲ πεπραγμένων ἐν δίκᾳ τε καὶ παρὰ δίκαν ἀποίητον οὐδ' ἂν χρόνος, ὁ πάντων πατήρ, δύνατο θέμεν ἔργων τέλος. Elmsley Eur. Heracl. 898: πολλὰ γὰρ τίττει μοῖρα τελεσιδωτέρ', αἰὼν τε Κρόνου παῖς. — Dindorf, however, well observes: it is scarcely clear what is implied by ταῦτα; for nothing has preceded, to which it can aptly refer, and I therefore think that we should read: ὀρᾷ, ὀρᾷ πάντ' αἰὲ χρόνος. So Oed. R. 1213: ἐφευρέ σ' ἄκονθ' ὁ πάνθ' ὀρῶν χρόνος, and in a fragm. of Hipponous in Clem. Alex. Strom. IV. p. 742: ὁ πάνθ' ὀρῶν καὶ πάντ' ἄκονθων πάντ' ἀναπτύσσει χρόνος, and in many other passages in the poets. So of Jove, in nearly the same words Ant. 184: Ζεὺς ὁ πάνθ' ὀρῶν αἰὲ.

V. 1446 sq. ἐπεὶ μὲν ἔτερα, — αὖξων ἄνω] The point of these words is obscure, and the words themselves seem scarcely free from corruption. But I think it is certain that ἔτερα and τὰδε are mutually opposed, and that with that very pronoun ἔτερα we must,

with Doederlein, supply some verb, the idea of which is implied in the following αὖξων ἄνω. Now since the words τὰ δὲ παρ' ἡμᾶρ αὐθις αὖξων ἄνω are spoken in this sense: raising other things to a better state on the next day, i. e. bringing prosperity again on the next day, it is quite plain that the sense of the words ἔτερα μὲν ought to be: bringing forth adverse affairs now or to-day. On the word νῦν or σήμερον, suppressed in the former part of the sentence, see at Oed. R. 447., on the collocation of the particle μέν, at v. 430. of the same play; on the phrase παρ' ἡμᾶρ Matth. §. 588. c. I know not what to say concerning the particle ἐπεὶ. What Hermann means by interpreting it postquam, I certainly cannot tell. In fact, unless the poet wrote something else which has been corrupted into ἐπεὶ, which is perhaps likely, I think we must take this particle in the same sense as ὥς is sometimes joined with participles, as Sophocles has perhaps used it contrary to custom.

V. 1448. Schol.: ἔκτυπεν αἰθ' ἦρ· τὸ συνεκτικώτατον τοῦ δράματος ἐν τούτῳ, καθάπερ προείπεν ὁ Οἰδίπους (v. 95).· σημεῖα δ' ἤξεῖν τῶν δὲ μοι παρηγγύα, ἢ σεῖσμον ἢ βροντὴν τιν' ἢ Αἰὸς σέλας. Μεταξὺ οὖν τῶν τοῦ Χοροῦ λόγων γίνεται τοῦτο, ἐφ' ᾧ ὁ Χορὸς ἀναβοᾷ, ὅπερ ἦν σύμβολον τοῦ τὸν Οἰδίποδα τεθνάναι. ὅπερ γνωρίσας ὁ Οἰδίπους ἀξιοῖ τὴν Θησέα ἐν τάχει παραγενέσθαι. — The Homeric form ἐκτύπησε does not elsewhere occur in Attic poetry. The common form ἐκτύπησε is found in v. 1606. ELMSL.

ΟΙΔΙΠΟΥΣ.

ὦ τέκνα, τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
1450 τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

ΑΝΤΙΓΟΝΗ.

πάτερ, τί δ' ἐστὶ τὰξίωμ', ἐφ' ᾧ καλεῖς;

ΟΙΔΙΠΟΥΣ.

Διὸς περωτὸς ἦδε μ' αὐτὶν' ἄξεται 1460
βροντὴ πρὸς Ἄιδην. ἀλλὰ πέμψαθ' ὥς τάχος.

ΧΟΡΟΣ.

(ἀντιστροφῇ α'.)

ἴδε μάλα μέγας ἐρείπεται
1455 κτύπος ἄφατος ὃδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465
ἔπτηξα θυμόν. οὐρανία γὰρ ἀστραπή φλέγει πάλιν.
τί μὲν ἀφήσει τέλος; δέδια δ' οὐ γὰρ ἄλιον

V. 1455. Herm. conj. ὃδε γε διόβολος.

V. 1457. Οὐρανία violates the metre. Hence Hermann has written οὐράνια, in order that it may stand in the place of an adverb; on which usage Seidler has treated at Eur. Troad, 1306. Dindorf reads οὐρα-
νία. I am led to suppose that Sophocles wrote something different, from the Scholiast's gloss: οὐρανία· ἀντὶ τοῦ ταχέα.

V. 1449 sq. πῶς ἄν — πόροι] For πόροι cf. πορευσάτω v. 1476. in the same sense; for πῶς ἄν, utinam, Matth. §. 513. 1. — Εἰ τις ἔντοπος, i. e. εἴ τις ἐν τούτῳ τῷ τόπῳ ἐστίν. Cf. Philoct. 212: οὐκ ἔξεσθρος, ἀλλ' ἔντοπος ἀνὴρ.
V. 1451. Schol.: τὰξίωμα· τὸ βούλημα.

V. 1452 sq. περωτὸς — βρον-
τῇ] On the form of the adjective see Matth. §. 118. n. 1.

V. 1454. ἴδε — ἐρείπεται] For ἴδε one would have expected some verb of hearing. But see note on Philoct. 187. Then as ἐρείπω signifies dejicio, so ἐρείπομαι may signify cadere. Cf. Virg. Ge. 1, 487: non alias caelo ceciderunt plura sereno fulgura.

V. 1455. κτύπος — διόβο-
λος] Eustath. p. 692, 53. (571, 24.): σημείωσαι δέ, ὅτι ἐκ τοῦ

Ζεὺς σμερδαλέα κυπέων λαβὼν δ Σοφοκλῆς ἐφη τὸ μέγας κτύπος, ἄφατος, διόβολος. ἐν οἷς δη-
λοῖ ἐκεῖνος καὶ ὅτι βέλη Διὸς οὐ μόνον κεραυνοὶ καὶ τὰ τοιαῦτα, ἀλλὰ καὶ βρονταί· ὅμως καὶ τοὺς ῥαγδαίους νετούς, καὶ μάλιστα τοὺς χειμερίους, τοιοῦτω λόγῳ δ ὅς ο μ-
βρα βέλη (Ant. 358.) λέγει. BR. On ὃδε signifying now see at Philoct. 771.

V. 1455 sq. Schol.: ἐς δ' ἄ-
κραν· ἄκραν φόβαν κρατὸς. See on v. 1624 sq. (1606 sq.).

V. 1458. τί μὲν — τέλος] The Chorus, anxious concerning the event foreboded by the lightning, asks what end it will issue, i. e. what end it portends [or what event it will have]. HEATH.

V. 1458 sq. οὐ γὰρ — ἐνυφο-
ρᾶς] Schol.: τοῦτο φησιν· οὐ μάλιστα γίνεται τὸ κατὰ τὴν διοση-

ἀφορμᾷ ποτ', οὐδ' ἄνευ ξυμπορᾶς. 1470
1460 ὦ μέγας αἰθέρ, ὦ Ζεῦ.

ΟΙΔΙΠΟΥΣ.

ὦ παῖδες, ἦκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίον τελευτή, κούκ' ἐστ' ἀποστροφή.

ΑΝΤΙΓΟΝΗ.

πῶς οἴσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙΔΙΠΟΥΣ.

καλῶς κάτοιδ'. ἀλλ' ὥς τάχιστα μοι μολῶν 1475
1465 ἄνακτα χώρας τῆςδ' εἰς πορευσάτω.

ΧΟΡΟΣ.

(στροφή β.)

ἔα, ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται
διαπρύσιος ὄτοβος.

Ἰλαος, ὦ δαίμων, Ἰλαος, εἴ τι γὰρ 1480
ματέρει τυγχάνεις ἀφεγγὲς φέρων.

1470 ἐναισίον δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδῶν

V. 1462. κοῦκ' ἔτ' Dind.

μεῖαν, ἀλλ' ἐπὶ τινι μεγάλῃ συμφορᾷ· νῦν δὲ συμφορὰν ᾔησι τὸ μέσον ὃν τῆς συντυχίας· οἷον, ἐπὶ τινι γίνεταί ἡ διόσσημεία.— ἄλιν· μάταιον.

V. 1461. Schol.: τῷδ' ἐπ' ἀνδρὶ· ἀντὶ τοῦ ἰμοῖ. On ἐπὶ see Matth. §. 586. δ'.

V. 1462. κοῦκ' — ἀποστροφή] Nor can death be now repelled or averted. Cf. v. 1403 (1398).

V. 1463. Schol.: τῷ· τινι τεκμηρίῳ. συμβαλὼν· νοήσας, στοχασάμενος.

V. 1466. ἰδοὺ μάλ' αὖθις] Neuius compares El. 1410: ἰδοὺ μάλ' αὖθροῖ τις. v. 1416: ὦ μοι μάλ' αὖθις. Herm. on Vig. p. 782. Blomf. on Aesch. Ag. 1316. Add Trach. 1206: οἴμοι μάλ' αὖθις and Aj. 870: ἰδοὺ, δοῦπον αὖ κλύω τινά, compared with my remarks on Philoct. 187. For ἀμφίσταται Doederlein compares Phil. 1263: ἵσταται θόρυβος. Eur. Iph. T. 1272: τίς — ἵστησιν βοήν; Heracl. 656.

V. 1468 sq. Schol.: Ἰλαος, ὦ δαίμων· εὐσεβέστατα ὁ Χορὸς εὐχεται πρὸς τὸν θεόν, εἰ ἐπὶ τινι χαλεπῷ ταῦτα πράττει, Ἰλαὸν αὐτὸν γενέσθαι· ὅρα οὖν, οὐκ ἔστι συμφορὰ ἐπὶ τῆς μέσης ἐννοίας κείται. — Ἰλαος· λέπει τοῦ ἔσο. — γὰρ ματέρει· τῇ Ἀττικῇ. See v. 708 (705). Musgrave compares Aesch. Sept. c. Th. 16: τέκνοισ τε γῇ τε μητρὶ.

V. 1469. ἀφεγγὲς] I understand darkness, the companion of tempests, which the Chorus prays may not be the harbinger of evil omens. DOED.

V. 1470. ἐναισίον δὲ συντύχοιμι] I. e. ἐναισίος δὲ εἴη ἄνθρωπος, οὗ or ᾧ συντύχων. It is evident that Oedipus is meant, and ἄλαστος is opposed to ἐναισίος. For the Chorus says: may the guest, whom I have received, prove pious, but if he be not so, may I receive no thankless return of my kindness, because I have associated with him. Sophocles has

ἀκερδῇ χάριν μετάσχοιμί πως.

Ζεῦ ἄνα, σοὶ φωνῶ.

1485

ΟΙΔΙΠΟΥΣ.

ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμψύχου, τέκνα,
κιχήσεται μου καὶ κατορθοῦντος φρένα;

ΑΝΤΙΓΟΝΗ.

1475 τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦσαι φρενί;

ΟΙΔΙΠΟΥΣ.

ἀνθ' ὧν ἔπασχον εὖ τελεσφόρον χάριν
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην.

1490

ΧΟΡΟΣ.

(ἀντιστροφῇ β').

ἰώ, ἰώ παῖ, βᾶθι, βᾶθ', εἴτ' ἄκραν

V. 1475. I have written ἐμφῦσαι from Hermann's conjecture. MSS. ἐμφῦναι.

V. 1478. Both the metre and the sense serve to shew that this verse is corrupt. But I have left the common reading, as I am uncertain about the correction. Dind. βᾶθ', ***** = εἴτ' ἄκραν ἔ. γυῖλον = ἐναλίῳ II. θεῶ τυγχάνεις = βουθ'.

joined the verb συντυχεῖν with a genitive by the same construction as I have shewn that ἐντυχεῖν takes the same case, at Philoct. 1301. So also συντυχεῖν occurs with a genitive in Philoct. 318 sq. ed. m.

V. 1471. ἀκερδῇ χάριν μετ'. This is the ἄχαρις χάρις in Aesch. Prom. 547., which form of speech is frequent in the tragedians, and has been well illustrated by Lambinus on Hor. Od. I, 34. p. 100. Therefore this is πόνος, οὐ χάρις, as the Chorus says above v. 232 (227). REIS. On μετέχειν joined with an accusative see Matth. §. 325. note 2. Rost §. 108. note 6. Doederlein thinks that μετέχειν τινός is to be, μετέχειν τι to become a partner in anything.

V. 1473 sq. ἄρ' ἔτ' — φρένα;] Will he find me yet breathing, and in my senses? On κιχάνειν with a double genitive see at v. 446; on the phrase κατορθοῦν φρένα at v. 1606 sq.

V. 1475. τί δ' ἂν — φρενί] Schol.: τί τὸ πιστὸν θέλεις ἐμβαλεῖν τῇ φρενὶ ἐκείνου, τῇ τοῦ Θεσέως δηλονότι, ἀντὶ τοῦ, τί βούλει πιθανὸν ἀνακοινώσασθαι τῷ Θεσεί;

V. 1476. τελεσφόρον χάριν] This seems to be opposed to the phrase ἀκερδῇ χάριν just before, so that it must signify an useful kindness or return.

V. 1477. δοῦναί σφιν] I. e. αὐτῶ, as the Schol. has already observed. Matthiae notes examples from Aesch. Pers. 759. Pindar Pyth. IX, 206. and Homer h. in Pan. 19. Τυγχάνων here signifies ὅτε ἐτύγχανον ὧν ἐβουλόμην. Cf. Matth. §. 553. not.

V. 1478. ἰώ, ἰώ παῖ — ἰχοῦ] The sense seems to be: O son, whether thou be elsewhere, come, come, or whether thou art sacrificing an offering of bulls on the highest field to Neptune, the God of the sea, come hither. On Ποσειδάωντα θεῶ

ἐπιγύαλον ἐναλίω

- 1480 Ποσειδαονίω θεῷ τυγχάνεις
 βούθυτον ἐστὶαν ἀγλίζων, ἰκοῦ. 1495
 ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
 δικαίαν χάριν παρασχεῖν παθῶν.
 σπεῦσον, αἴσος, ὦναξ.

ΘΗΣΕΥΣ.

- 1485 Τίς αὖ παρ' ὑμῶν κοινὸς ἡχεῖται κτύπος, 1500
 σαφῆς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
 μή τις Διὸς κεραυνός, ἥ τις ὀμβρία
 χάλαξ' ἐπιρράξασα; πάντα γὰρ θεοῦ
 τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

ΟΙΔΙΠΟΥΣ.

- 1490 ἄναξ, ποθοῦντι προὔφάνης, καὶ σοι θεῶν 1505
 τύχην τις ἐσθλὴν τῆςδ' ἔθηκε τῆς ὁδοῦ.

V. 1491. Brunck τῆςδ' ἔθηκε, Hermann ἔκε τῆςδε, codd. θῆκε τῆςδε.

Elmsl compares ὁ Βακχεῖος θεός in Oed. R. 1105, although that admits of a different explanation. In fact there is no reason why we should consider this an unusual form of speech, especially as the grammarians acknowledge it, placing the mark γ. HERM. On the phrase βούθυτον ἐστὶαν cf. Lobeck Aj. p. 230. ed. sec.

V. 1482 sq. ὁ γὰρ ξένος — παθῶν] The words ὁ ξένος ἐπαξιοῖ σε παρασχεῖν χάριν seem to contain a solecism. The customary manner of speaking would have demanded: παρασχεῖν σοι καὶ πόλισματι καὶ φίλοις χάριν. After ἐπαξιοῖ we must place a comma: ἐπαξιοῖ σε καὶ πόλισμα καὶ φίλους, ὥστε παθῶν παρασχεῖν δικαίαν χάριν. BR. Compare my remarks on Philoct. 62. ed. sec. On χάριν παρασχεῖν see v. 1183.

V. 1485. Schol.: κοινός. ὑμῶν τε καὶ Οἰδίποδος. This is explained by the poet himself in the following verse.

V. 1487 sq. μή τις — ἐπιρράξασα] The sense is neither

ἐπιρράξεν nor ἐπιρράξασα τυγχάνει, nor is there any occasion for the mark of a broken-off construction, which Reiskig has placed. We must mentally supply: hunc clamorem excitavit, or something similar, as if: τί αὖ παρ' ὑμῶν κοινὸν ἡγεῖται κτύπος; had preceded. We have a nominative without a verb also in v. 1514 sq. ELM. Cf. Matth. §. 556. not. 1. For the interrogative μή cf. Herm. on Vig. p. 789. and Matth. §. 608. 5. a. not. 3.

V. 1489. τοιαῦτα χειμάζοντος] He says this on account of the violence of the lightning and thunder which he had himself witnessed. HERM. On the phrase τοιαῦτα χειμάζειν, signifying τοιοῦτο χεῖμα χειμάζειν, I have treated at Oed. R. 259 sq.

V. 1490 sq. καὶ σοι θεῶν — ὁδοῦ] On the genitive cf. Oed. R. 1444 ed. m.: καὶ σε τῆςδε τῆς ὁδοῦ δαίμων ἀμείνον ἢ μὲ φρονήσας τύχοι. with my note.

V. 1492. Schol.: νέορτον ἀντὶ τοῦ νέον.

ΘΗΣΕΥΣ.

τί δ' ἔστιν, ὦ παῖ Λαῖου, νέορτον αὖ;

ΟΙΔΙΠΟΥΣ.

ῥοπή βίου μοι. καὶ σ' ἄπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.

ΘΗΣΕΥΣ.

1495 ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίω;

1510

ΟΙΔΙΠΟΥΣ.

αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδὲν σῆμα τῶν προκειμένων.

ΘΗΣΕΥΣ.

πῶς εἶπας, ὦ γεραίε, δηλοῦσθαι τάδε;

ΟΙΔΙΠΟΥΣ.

1500 αἱ πολλὰ βρονταὶ διατελεῖς, τὰ πολλὰ τε
στράψαντα χειρὸς τῆς ἀνικήτου βέλη.

1515

ΘΗΣΕΥΣ.

πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὄρω,
κού ψευδόφημα. ἥ τί χροῖ ποιεῖν λέγε.

ΟΙΔΙΠΟΥΣ.

ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοὶ

V. 1497. I have written σῆμα τῶν for σημάτων with Dindorf.

V. 1493. ῥοπή βίου μοι.] The inclination of life verging to an end, as it is well explained by Jacobs Anthol. T. IX, p. 343. Cf. Trach. 82. Eustath. p. 1266, 40. (1366, 31.): ἐκ τῶν Ὀμηρικῶν ταλάντων λαβὼν Σοφοκλῆς ἔφη τὸ βίου ῥοπή· καὶ (Oed. R. 961.) σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή. HELL.

V. 1493 sq. καὶ σ' — θανεῖν] I. e. καὶ θέλω μὴ ψεύσας σε καὶ πόλιν τήνδε τούτων, ἄπερ ξυνήνεσα, θανεῖν, or in other words: καὶ θέλω τελέσας σοὶ καὶ πόλιν τήνδε ταῦτα, ἃ ἐπισχόμεν, θανεῖν.

V. 1495. ἐν τῷ δὲ — τεκμηρίω] I. e. τί δὲ τὸ τεκμηρίον ἔχεις τοῦ μόρου; For κεῖσθαι Doederlein compares El. 240.

1040. Aj. 407. Add Eur. Iph. Ant. 1343: οὐκ ἐν ἀβρότῃ κεῖσαι πρὸς τὰ νῦν πεπιτωκότα.

V. 1497. προκειμένων] Hermann rightly explains προκειμένων decrees, statutes.

V. 1499. αἱ πολλὰ βρονταὶ διατελεῖς] αἱ πολλὰ βρονταὶ is nearly the same as αἱ πολλαὶ βρονταί, but it was intended to signify in the first instance: αἱ πολλὰ γινόμεναι βρονταί. We must understand it in a different manner, where it is added to an adjective as in Ant. 1046: γοὶ πολλὰ δεινοί, and in other places collected by Valcken. on Eur. Phoen. 624. REIS. He means frequent and continued lightnings.

V. 1503 sq. ἃ σοὶ — πόλεις]

- γῆρας ἄλυπα σῆ τε κείσεται πόλει.
 1505 χῶρον μὲν αὐτὸς ἀντίκ' ἐξηγήσομαι 1520
 ἄδικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
 τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
 μήθ' οὐ κέκευθε, μήτ' ἐν οἷς κείται τόποις.
 ὧς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὄδε
 1510 δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῇ. 1525
 ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ

V. 1504. I have received σῆ τε from the scholia. The MSS. read τῆδε, badly. [And so Dind.] See my Comment. de scholiorum in Soph. Tragg. auctoritate p. 13 sq.

The words γῆρας ἄλυπα are rightly interpreted by Brunck: ὑπὸ γῆρας μὴ λυπηθισόμενα, which never feel old age, which grow old at no time. Cf. El. 1002: ἄλυπος αἵτης. Schaefer Melett. critt. p. 137. and Matth. §. 345.

V. 1507. τοῦτον δέ] The place where I shall be buried. This, however, rather signifies the dead body of Oedipus, than his burial-place.

V. 1508. μήθ' οὐ — τόποις] Reisig has shewn that there is no tautology in this verse, as Elmsley supposed. For the site of the tomb itself, and the place in which that site is, are different. And with regard to the other objection of Elmsley, that this passage can scarcely be reconciled with v. 1641 (1623.), from which last it appears that not only Theseus, but likewise his attendants, and also the daughters of Oedipus, had come to the place with Oedipus, this seems to me equally groundless. For Oedipus is said to have led them with him a certain distance; but to have then desired them to leave him alone with Theseus; when turning about to the spot, they perceive him nowhere, but Theseus standing alone. Although therefore they can tell where they saw him for the last time, they cannot point out the

spot where he was swallowed by the yawning earth. HERM.

V. 1509 sq. ὧς σοι — ἀεὶ τιθῇ] The order of the words is: ὧς σοι πρὸ πολλῶν ἀσπίδων δορός τ' ἐπακτοῦ ὄδε ἀλκὴν γειτόνων ἀεὶ τιθῇ (see on v. 1223 ed. m.) and Brunck has rightly interpreted: that he may ever be a guard for thee against thy neighbours in place of many shields and many subsidies of hired soldiers. Γέτονες are the Thebans, clearly named in v. 1534 (1519). On the genitive depending upon ἀλκὴν see Matth. §. 354. γ. But Doederlein well observes: ἀσπίδες seem to me to mean legionary soldiers, in opposition δορί ἐπακτῶ to allies or hired soldiers, as in Trach. 259: στρατὸν λαβὼν ἐπακτὸν ἐρχεται πόλιν τὴν Εὐρυτέλειαν.

V. 1511. ἃ δ' ἐξάγιστα etc.] I do not think that we can possibly approve of the opinion of the Schol. and others, that ἐξάγιστα means valde sancta; but this word, as well as μηδὲ κινεῖται, must be referred to λόγῳ: which it is pollution and unlawful to mention. For as he had in mind an idea of speaking, he did not say ἃ δ' ἐξάγιστα λέγειν, as he should, but λόγῳ, accommodating that idea to the words μηδὲ κινεῖται. HERM. Cf. Doederlein de brachyl. p. 11.

- αὐτὸς μαθήσει, κείσ' ὅταν μόλῃς μόνος·
 ὡς οὐτ' ἂν ἄστων τῶνδ' ἂν ἐξείποιμί τῳ,
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὁμῳς.
- 1515 ἀλλ' αὐτὸς αἰεὶ σῶζε, χῶτ'αν εἰς τέλος 1530
 τοῦ ξῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
 σήμαιν'· ὁ δ' αἰεὶ τῷ πύοντι δεικνύτω.
 χούτῳς ἀδῆον τήνδ' ἐνοικήσεις πόλιν
 Σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαὶ πόλεις,
- 1520 κἄν εὖ τις οἰκῇ, ῥαδίως καθύβρισαν. 1535
 θεοὶ γὰρ εὖ μὲν, ὁψὲ δ' εἰσορῶσ', ὅταν
 τὰ θεῖ' ἀφελς τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὃ μὴ σύ, τέκνον Αἰγέως, βούλον παθεῖν.
 τὰ μὲν τοιαῦτ' οὖν εἰδότε' ἐκδιδάσκομεν.

V. 1515. ἐς τέλος Dind.

V. 1522. ἐς τὸ Dind.

V. 1514. στέργων ὁμῳς] On ὁμῳς joined with a participle see at v. 666 (665).

V. 1515. σῶζε] Keep in remembrance. See my note on Oed. R. 313.

V. 1516. τῷ προφερτάτῳ] This must not be understood of valour, but of nobility, dignity, and authority; as κάρτερος and φέρτερος are opposed to each other in Hom. II. I, 280: εἰ δὲ σὺ καρτερὸς ἔσσι, θεὰ δὲ σε γέλνατο μήτηρ, ἀλλ' ὄγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνίσσει. Ibid. XIX, 217: κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ ἔγχει, i. e. stronger and nobler. In this passage therefore the heir to the kingdom is meant. DOED. Nay, he who is styled the most noble is the eldest son. Cf. Niobae fragm. 399. in Dind. p. 49: ἡ γὰρ φίλῃ γῶ τῶνδε τοῦ προφερτέρου.

V. 1517. ὁ δ' αἰεὶ] On the use of the particle αἰεὶ see at Philoct. 131. and Valck. on Herod. IV, 162.

V. 1518 sq. ἀδῆον — Σπαρτῶν ἀπ' ἀνδρῶν] Hesychius: ἀδῆον· ἀπόρρητον, ἀπολέμητον. On the preposition ἀπὸ cf. Matth. §. 573. and, as aptly quoted by Doederlein, Eur. Bacch. 89:

κρυπτὸν ἀπ' Ἦρας. Then Σπαρτῶν is the same as Θηβαίων. Cf. Apollodor. III, 4, 1. Eur. Herc. f. 4: ὅς ταςδε Θήβας ἔσχεν, ἐνθ' ὃ γηγενῆς Σπαρτῶν στάχυν ἐβλάσταν.

V. 1519 sq. αἱ δὲ μυρίαὶ πόλεις — καθύβρισαν] The sense is: most cities, even if any one rule them well, are prone to rashness. This is said of the Athenians, lest if perchance things, that ought to be hidden, be not concealed, rash men will abuse the secrets of state to the destruction of the city. HERM. On the aorist καθύβρισαν see Matth. §. 502. 3. Rost §. 116. not. 4.

V. 1521 sqq. θεοὶ γὰρ εὖ μὲν — βούλον παθεῖν] Here also (see at v. 1296 sqq.) the causal enunciation is placed before that, for which a reason is assigned, so that Oedipus says this: be unwilling therefore to cause that the people, imbued by thee with those secrets, bring destruction upon the city and thyself; for the Gods, though late, avenge themselves upon those, who despise and profane things sacred and divine. On the use of the verb εἰσορᾶν see at v.

- 1525 *χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρόν,* 1540
στείχωμεν ἤδη, μηδ' ἔτ' ἐντρεπώμεθα.
ὦ παῖδες, ὦδ' ἔπεσθ'· ἐγὼ γὰρ ἡγεμῶν
σφῶν αὖ πέφασμαι καινός, ὥσπερ σφῶ πατρί.
χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἑατέ με
- 1530 *αὐτόν τὸν ἱερόν τύμβον ἐξευρεῖν, ἵνα* 1545
μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
τῇδ', ὦδε, τῇδε βᾶτε. τῇδε γὰρ μ' ἄγει
Ἑρμῆς ὁ πομπὸς ἧ τε νερετέρα θεός.
ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν·
- 1535 *νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας.* 1550
ἤδη γὰρ ἔρπω τὸν τελευταῖον βίον
κρύψων παρ' Αἰδην· ἀλλὰ, φίλτατε ξένων,

1370 (1365)., on *ἄφεις* v. 914 (911).

V. 1525 sq. *χῶρον δ'—στεί-*
χωμεν] On the phrase *χῶρον*
στείχιν see at v. 642. Then *τοῦκ*
θεοῦ παρόν is the sign now
 shewn me by the God. Cf. v.
 256 (252). and v. 1694 (1677).

V. 1526. *μηδ' ἔτ' ἐντρεπώ-*
μεθα] Since *ἐντρεπιδι* properly
 means to turn one's self,
 it contains an idea of standing
 still, which comes to the same
 thing as *μῆλιν*. Schol.: *ἀντὶ τοῦ*
ἐπιστρεφώμεθα. "Ὁμηρος· ἐντρο-
παλίζόμενος. So we say in
 common discourse: *wir wollen*
uns nicht umsehen. HERM.

V. 1527 sq. Schol.: *ἐγὼ γὰρ*
ἡγεμῶν· ἐγὼ γὰρ ἡγεμῶν ὑμῖν
πέσθηνα, ὥσπερ ὑμῖς τῷ πατρί.

V. 1529. *καὶ μὴ ψαύετ'*] And
 touch me not for the pur-
 pose of leading me. Cf. v.
 173 (170).

V. 1532. *τῇδ'—τῇδε γάρ*] These words are spoken at intervals, and gradually: *τῇδ'—ὦδε—τῇδε βᾶτε· τῇδε γὰρ* etc., in an elevation of speech perfectly admirable. The magnificence of the whole passage is praised by Longinus C. XV. §. 7. REIS.

V. 1533. *Ἑρμῆς ὁ πομπός*] I. e. ὁ ψυχοπομπός, well known

from Hor. Od. I. 10. and the commentators. REIS. Then *νερετέρα θεός* is Proserpine.

V. 1534 sq. *ὦ φῶς—δέμας*] Dying persons were wont to bid farewell to the light of the sun. Cf. Aj. 856 sq. But Oedipus, as a blind man, rightly addresses the sun as *φῶς ἀφεγγές*, and speaks of it as something he had possessed before his blindness. Hence he says: *τοῦμόν δέμας ἄπτεται*, i. e. *ἐγὼ ἀπτομαί σου ἐσχάτως*.—On *πρόσθε πού* cf. v. 580: *οὐχὶ τῷ παρόντι πού*.

V. 1536 sq. *τὸν τελ.—παρ' Αἰδην*] An unusual expression, meaning: about to hide his life in Orcus, so as to conclude it. Of the prolepsis I have made mention at v. 1083 ed. m.: *τὸν εὐαγρον τελειῶσαι λόγον*. For the phrase *κρύπτειν τι παρὰ τόπον* τινὰ cf. v. 113: *καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψων κατ' ἄλσος*. Lastly, for the phrase *τὸν βίον κρύπτειν παρ' Αἰδην* see Eur. Alc. 363: *καὶ μ' οὐθ' ὁ Πλούτωνος κύων, οὐθ' ὁ—Χάρων ἐσχον (ἄν), πρὶν εἰς φῶς σὸν καταστήσαι βίον*, and Bacch. 1336 sq.: *σὲ δ' Ἀρης Ἀρμονίαν τε ῥύσεται, μακάρων τ' ἐς ἀλαν σὸν καθιδρύσει βίον*.

- αὐτός τε χώρα θ' ἦδε πρόσπολοι τε σοὶ
 εὐδαίμονες γένοισθε, καὶ εὐπραξία
 1540 μέμνησθέ μου θανόντος εὐτυχεῖς αἶ. 1555

ΧΟΡΟΣ.

(στροφή.)

- Εἰ θέμις ἐστὶ μοι τὰν ἀφανῆ θεὸν
 καὶ σὲ λιταῖς σεβίζειν,
 ἐννυχίαν ἄναξ,
 Αἰδωνεῦ, Αἰδωνεῦ, μή μοι μήτ'
 1545 ἐπιπόνῳ, μήτ' ἐπὶ βαρναχεῖ
 ξένον κατανύσαι 1560

V. 1544. I have written *μή μοι* from Hermann's conj. MSS. *λίσσωμαι*. Dindorf reads: *Αἰδ. Αἰδωνεῦ, λίσσωμαι, = ἐπιπόνῳ μήτ'.*

V. 1546. I have written *κατανύσαι*. MSS. corruptly, *ἐκτανύσαι*, Brunck and Dind. *ἐξανύσαι*, Hermann *ἐκκατανύσαι*.

V. 1538. Schol.: *πρόσπολοι* τὲ σοὶ οἱ Ἀθηναῖοι. Reisch thinks that the servants of Theseus are meant. But Neuius rightly compares the Homeric word *θεράπων*.

V. 1539. *καὶ π' εὐπραξίῃ*] Properly, in happiness and on account of it. Vauvilliers aptly compares Aristoph. Eq. 406: *πῖνε, πῖν' ἐπὶ συμφοραῖς*, to which Elmsley adds v. 655. of the same play. HERM.

V. 1541 sq. *εἰ θέμις — σεβίζειν*] Musgrave asks why he solicits pardon when about to pray to the Gods of the shades; and then suggests that it is because Pluto is wont to receive tears and lamentations, not prayers, comparing Oed. R. 30. Eur. Alc. 431. Suppl. 76. Iph. T. 184. and Aesch. fr. ex Stobaei sermon. CXVII. Electra indeed strives with her prayers to exasperate Orcus and Proserpine to revenge the death of her father in Electra 110: *ὦ δῶμ' Αἰδον καὶ Περσεφόνης*, but the Chorus here wishes to appease them. And the way to the ears of these Gods by prayer seemed difficult to the ancients on account of the excessive severity and moroseness of these deities. But prayers for the purpose of appeasing them are also men-

tioned in Antig. 1199 sq., speaking of the burial of Polymices: *αἰτήσαντες ἐνοδῖαν θεὸν Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν*. REIS. Schol.: *τὰν ἀφανῆ θεόν· τὴν Περσεφόνην φησίν*. For the phrase *λιταῖς σεβίζειν* cf. v. 1007 (1004): *τιμαῖς σεβίζειν*.

V. 1543. Schol.: *ἐννυχίων· τῶν ἐν νυκτὶ αἰεὶ καὶ σκότῳ διατριβόντων· τῶν τεθνηκότων*. Musgrave compares Oed. R. 178: *ἀκτὰν πρὸς ἑσπέρου θεοῦ*. Trach. 501: *τὸν ἐννυχον Αἰδαν*. Doederlein Hom. II. XX, 61: *ἐξδδείσαν δ' ὑπένερθεν ἀνάξιν ἐνέρων Αἰδωνεύς*.

V. 1544. The infinitive which follows depends upon *λιταῖς σε σεβίζω*, understood.

V. 1545 sqq. *ἐπιπόνῳ — Στύγιον δόμον*] The purport is: that our guest may not come by a miserable and grievous death to the infernal fields of the dead, in which all are hidden, and to the habitation of Pluto. On the particle *μήτε*, which must also be referred to *ἐπιπόνῳ*, see my note on Philoct. 754. That the word *βαρναχεῖ* must be formed from *βαρὺ* and *ἄχος*, is rightly determined by Doederlein.

V. 1546. *κατανύσαι*] *Ὀ ἀνύ-*

- μόρῳ τὰν παγκευθῇ κάτω
 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 πολλῶν γὰρ ἂν καὶ μάταν πημάτων ἰκνουμένων 1565
 1550 πάλιν σφε δαίμων δίκαιος αὔξοι.

(ἀντιστροφῇ.)

- ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου
 θηρός, ὃν ἐν πύλαισι
 φασὶ πολυξένοισι 1570
 εὐνᾶσθαι, κνυξᾶσθαι τ' ἐξ ἄντρων
 1555 ἀδάματον φύλακα παρ' Αἴδα
 λόγος αἰὲν ἔχει.
 ὅν, ὦ Γᾶς καὶ Ταρτάρου,
 κατεύχομαι ἐν καθαρῷ βῆναι 1575
 ὁρμωμένῳ νεοτέρῃ τῷ ξένῳ νεκρῶν πλάκας.

V. 1549. forms two verses in Dind.

V. 1550. I have restored σφε from Reiske's conj. MSS. σε.

V. 1553. I have received πολυξένοισι with Hermann for πολυξέστοις, from Musgrave's conj. Dind. retains πολυξέστοις.

V. 1554. κνυξᾶσθαι Dind. V. 1559. forms two lines in Dind.

εἰν and κατανύειν often used thus without ὁδόν, to signify pervenire, the editors compare Aj. 607: *ἔτι μέ ποτ' ἀνέσσειν τὸν ἀπὸ τροπον αἰδῆλον* Αἰδαν. Ant. 805: *τὸν παγκοῖταν δ' ὁρῶ θάλαμον τήνδ'* Αντιγόνην ἀνύτουσαν. Trach. 657: *πρὶν τάνδε πρὸς πόλιν ἀνύσειε*. El. 1451: *θῆλῃς γὰρ προξένου (viz. δόμον) κατήνυσαν*.

V. 1547. *τὰν παγκευθῇ*] Adjectives of this kind are often joined to Pluto's name. Aj. 1193: *τὸν πολύκοινον* Αἰδαν. El. 138: *ἐξ Αἴδα παγκοῖτου λήμνας*. Ant. 804: *τὸν παγκοῖταν θάλαμον*. ibid. 810: *ὁ παγκοῖτας* Αἰδας.

V. 1548. *καὶ Στύγιον δόμον*] l. e. as in El. 110: *δῶμ' Αἰδὸν καὶ Περσεφόνης*.

V. 1549 sq. *πολλῶν — αὔξοι*] The particle ἂν is separated from the verb αὔξοι in a manner rather unusual. *Μάταν* is rightly explained by Musgrave: *nullo suo merito*.

V. 1551 sq. *ὦ χθόνιαι θεαί* [etc.] The chorus invoke the Furies and Cerberus, beseeching the latter not to detain the soul of the departed

at the threshold of Dis, the former to be propitious, and not to punish the deeds which he had committed without evil intention. HERM.

V. 1553. *πολυξένοισι*] Musgrave aptly quotes Aesch. Suppl. 163: *τὸν πολυξενώτατον Ζῆνα τῶν κεκηηχότων*. *εὐνᾶσθαι* signifies *exubare*.

V. 1556. Schol.: *λόγος αἰὲν ἀνέχει*. ἀντὶ τοῦ φασίν. On the form of speech I have treated at v. 347.

V. 1557 — 1560. *ὅν — αἰένου — πνον*] He does not style Cerberus Γᾶς παῖδα καὶ Ταρτάρου, but Death, and, in order to explain the otherwise doubtful expression, he adds *σέ τοι κικλήσκω τὸν αἰένου πνον*. The sense of the words is therefore: whom, o daughter of Earth and Tartarus, I beseech to give way to the new guest who approaches the plains of the dead: thee therefore I invoke, who sleepest eternally (Herm. quae — sopis). HERM.

V. 1558. *ἐν καθαρῷ βῆναι*] He signifies that Cerberus ought to

1560 σέ τοι κυλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

"Ανδρες πολῖται, ξυντομωτάτως μὲν ἂν

τύχοιμι λέξας Οἰδίπουν ὀλωλότα·

1580

ἃ δ' ἦν τὰ πραχθέντ', οὐθ' ὁ μῦθος ἐν βραχεὶ
φράσαι πάρεστιν, οὔτε τὰρ γ' ὅς' ἦν ἐκεῖ.

ΧΟΡΟΣ.

1565 ὦλωλε γὰρ δύστηνος;

ΑΓΓΕΛΟΣ.

ὥς λελοιπότα

καῖνον τὸν αἰεὶ βίοτον ἐξεπίστασο.

ΧΟΡΟΣ.

πῶς; ἄρα θεία κάπῳ τάλας τύχη;

1585

V. 1560. αἰένυπνον is from the Scholia. Most MSS. αἰὲν αὔπνον. See my Comm. de scholiorum in Soph. tragg. auctoritate p. 7.

V. 1564. τὰρ γ' Dind.

retire out of the way, so that it be left free for the new comer, that he be not terrified by the sight and barking of the dog. HERM. Reising compares Hom. Il. VIII, 491. X, 119.

V. 1560. τὸν αἰένυπνον] Schol.: τουτέστι τὸν διαπαντὸς κοιμώμενον. φησὶ δὲ τὸν Θάνατον, ὥς περ δαίμονά τινα ὄντα· πρὸς πάντας γὰρ σχεδὸν τοὺς ὑποχθόνιους τὴν παρὰ κλῆσιν ἐποιήσαντο, τὸν Πλούτωνα, τὴν Περσιφόνην, τὸν Κέρβερον, καὶ νῦν πρὸς τὸν Θάνατον αὐτόν. Death is also invoked in Aj. 854. Phil. 797. He seems to be styled αἰένυπνος, because the dead sleep eternally.

V. 1561. Schol.: ξυντομωτάτως· ἀντὶ τοῦ συντόμως. Ἔστι δὲ ὁ ἀγγέλος εἰς τὼν ἀκολουθησάντων Θησεῖ θεραπόντων· καὶ ἀφίεται ἐνια ἀπαγγέλλων τῶν πραχθέντων ἐπὶ τῆς ἐρημίας· οὐ γὰρ πάντα δυνατόν ἦν θεάσασθαι. On the superlative see Matth. §. 262. — For the phrase τύχοιμ' ἂν λέξας see at Philoct. 220 sq. On the participle ὀλωλότα depending upon the verb λέξας Matth. §. 555. n. 2. Rost §. 129. not. 5.

V. 1563 sq. ἃ δ' ἦν — ἦν ἐκεῖ] This is expressed in rather an unusual manner, but in this sense: but the things, which happened before he departed from life, and during his departure, were not few or trifling, but such as can not be comprised in a brief narrative.

V. 1565. ὦλωλε γὰρ δύστηνος] See my note on Philoct. 331.

V. 1565 sq. Schol.: τὸν αἰεὶ βίοτον· τὴν ζωὴν· εἰώθασι γὰρ τὸ αἰεὶ καὶ ἐν' ὀλίγον χρόνον τάσσειν. Ὅμηρος (Il. XIII, 517.)· ἔχων πότον ἐμμενὲς αἰεὶ. [εἰς τὸ αὐτό.] τὸ μακρὸν γῆρας. An absurd interpretation. Sophocles appears to me to have meant to say nothing more than that Oedipus had quitted life for ever; although I do not deny that this sense is not easily elicited from so unusual a method of expressing it. On ὥς see Matth. §. 569. 5.

V. 1567. ἄρα — τύχη] Sc. ὦλωλεν. But θεία τύχη is mortis genus divinitus missum Cf. on Philoct. 191. Ἄπονος, free from pains. Cf. above v. 1561. (1545).

ΑΓΓΕΛΟΣ.

- τοῦτ' ἐστὶν ἤδη ἀποθανύμεναι πρέπον.
ὥς μὲν γὰρ ἐνθ' ἐνδ' εἶρε, καὶ σύ που παρῶν
1570 ἔξοισθ', ὕφηγητῆρος οὐδενὸς φίλων,
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
ἐπεὶ δ' ἀφῖκτο τὸν καταρῥάκτην ὁδὸν 1590
χαλκοῖς βάρθοισι γῆθεν ἐρῶνιζόμενον,
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,
1575 κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
Περσίου τε κεῖται πίστ' αἰεὶ ξυνθήματα.
ἀφ' οὗ μέσος στάς τοῦ τε Θορικίου πέτρου, 1595

V. 1577. ἀφ' οὗ μέσος was first restored by Brunck from conj. MSS. ἐφ' οὗ μέσου which C. F. Hermann defends, Quaest. Oed. p. 77.

V. 1569 sq. Schol.: ὡς μὲν γὰρ ἐνθ' ἐνδ' ὑπέρβατον· ὡς μὲν γὰρ ἐνθ' ἐνδ' εἶρε, ὕφηγητῆρος οὐδενὸς φίλων, ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος, καὶ σύ παρῶν οἶδας. For the genitives absolute ὕφ. οὐδ. see Oed. R. 1260. and Matth. §. 563. not.

V. 1571. Schol.: ἐξηγούμενος· προηγούμενος. So v. 1520 (1505). and v. 98: ἐξηγάγε.

V. 1572 sq. τὸν καταρῥάκτην ὁδόν — ἐρῶνιζόμενον] For the sense of these words see my note on Argum. §. 5. p. 24 sq. For καταρῥάκτης used as an adjective Reisig compares Eur. Suppl. 292. Herm.: ἰκέταν — ἡλέμον. Bacch. 113: νάρθηκας ὑβριστάς. 148: χοροὺς — πλανάτας. Lastly, with the words γῆθεν ἐρῶνιζόμενον Doederlein aptly compares Hom. Od. XIII, 162: ὅς μιν (navem) λαὸν ἔθηκε καὶ ἐρῶνιζεν ἐνερθε.

V. 1575 sq. Schol.: κοίλου πέλας κρατῆρος· τοῦ μυχοῦ· τὰ γὰρ κοῖλα οὕτως ἐκκλίνουν ἐκ μεταφορᾶς· ὅθεν καὶ τὰ ἐν τῇ Αἴτῃ κοιλώματα κρατῆρες καλοῦνται. λέγει δέ, δι' οὗ καταβῆναι φασὶ τὴν Κόρην ἀρπαγίσαν. Περσίου τε φησὶ κεῖται ξυνθήματα, ὅλον ὑπομήματα τῆς πίστεως, ἧς ἔθεντο πρὸς ἀλλήλους πρὸ τῆς εἰς Αἶδον καταβάσεως· ἀμάρτυρον δέ, εἰ διὰ

τούτου τοῦ τόπου κατῆλθον· πιθανῶς δὲ ὁ Σοφοκλῆς πρὸς χάριν τῆς Ἀττικῆς φησὶν ἐνταῦθα τὴν εἰς Αἶδον κατέβασιν Οἰδίποδος γενέσθαι. — Of this crater, at which Pirithous and Theseus protested a perpetual friendship, Pausanias doubtless speaks, I, 18, 5. asserting that not far from the temple of Sarapis is χωρὶον — ἐνθα Πειρίθουν καὶ Θησέα συνθεμένους ἐς Λακεδαιμόνα καὶ ὕστερον ἐς Θεσπρωτοὺς σταλῆναι λέγουσιν etc. and §. 7: ἐνταῦθα ὅσον ἐς πῆχυν τὸ ἔδαφος διεστήκε, καὶ λέγουσι μετὰ τὴν ἐπομβροίαν τὴν ἐπὶ Λευκαλίωνος συμβᾶσαν ὑπορῆναι ταύτῃ τὸ ὕδωρ, and that the Athenians cast into this water a wheaten cake kneaded up with honey. But these two friends are celebrated in the Homeric verse Odys. XI, 650., which is quoted by Pausanias X, 29, 4. and they both descended to Orcus together, on which subject there are various reports. Cf. Heyn. Obs. on Apollod. p. 177 sq. REIS.

V. 1577 sq. ἀφ' οὗ μέσος — τὰ φων] Oedipus is represented as having stood between the hollow cave, the Thorician rock, the wild pear tree, and the stone monument. For Hermann rightly observes, that a man

- κοίλης τ' ἀχέρδου καπὸ λαίνου τάφου,
καθέξεται· εἰτ' ἔλυσε δυσπινεῖς στολάς.
1580 καπεῖτ' αὔσας παῖδας ἠνώγει ὄντων
ὕδατων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
τῷ δ' εὐχλόου Δημητρος εἰς ἐπόψιον .1600
πάγον μολούσα τάσδ' ἐπιστολάς πατρὶ
ταχεὶ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν
1585 ἐσθῆτι τ' ἐξήσκησαν, ἣ νομίζεται.

V. 1582. προσόψιον Dind.

is aptly said to be μέσος ἀπὸ τῶν τόπων, when he is so in the middle, as to be at some distance from those places of which the spot on which he stands forms the middle.

V. 1577. Schol.: τοῦ τε Θορικίου πέτρῳ· ταῦτα γινώσκοντο τοῖς ἰγχωρίοις. Θόρικος δὲ δῆμος τῆς Ἀκαμαντίδος φυλῆς. Hermann rightly denies that we can possibly suppose that the Thorician rock belonged to the Thoric canton in the tribe Acamantis, which was situated near Sunium. For Hymettus came between that canton and that of Colonus.

V. 1578 κοίλης τ' ἀχέρδου etc.] This ἀχέρδος, the wild pear, seems to have been an ancient tree, either yet standing at the time of Sophocles' writing this play, or celebrated by report. And since there was a canton styled Ἀχέρδοος, it is not impossible but that it derived its name from some such tree which was rendered memorable by some event. HERM. Schol.: κοίλης δὲ ἀχέρδου, τῆς τὸν πυθμένα ἰχθυόσης ὑπόκεινον, σπηῖντα. To whom the sepulchre called λαῖνον τάφον belonged, we know not.

V. 1579. εἰτ' ἔλυσε δυσπινεῖς στολάς] He puts off his sordid and tattered garments, and shortly after puts on others, because about to offer sacred rites to the Gods, v. 1603 (1585) For this was customary with the ancients, as may be satisfactorily learnt from the similar conduct of Alcestis in Eurip. vs. 157 sq. where I have adduced further authorities. MUSGR.

V. 1581. λουτρὰ καὶ χοάς

ποθεν] Λουτρὰ for washing the body before burial. See Eur. Hec. 611. — χοάς to appease the dead. See Eur. Iph. T. 160 sq. MUSGR.

V. 1582. Schol.: τῷ δ' εὐχλόου Δημητρος· εὐχλόου Δημητρος ἱερὸν ἴσται πρὸς τῇ ἀκροπόλει· καὶ Κῦπολις Μαιρικᾶ· ἀλλ' ἐὺ θὺ πόλεως εἰμι· θύσαι γάρ με δεῖ κρινὸν χλόῃ Δημητρι. Ἐνθα δηλοῦται, ὅτι καὶ πρὸς θήλειαν τῇ θεῷ ταύτῃ θύεται. (οὕτω δὲ τιμᾶται ἐκ τῆς τῶν κήπων χλόης) θύουσι τε Θασσηλιῶνος ἔκτε. Cf. also Pausan. I, 22, 3. But it is plain that we must not assume that the daughters of Oedipus had retired to that temple of Ceres, which stood near the Athenian citadel. I have therefore little doubt but that there was, in the days of Sophocles, some other temple to the same deity near Colonus also. For we certainly cannot accede to Hermann's interpretation, who thinks that πάγον ἐπόψιον εὐχλόου Δήμ. is used actively in this sense: collem eum, ex quo illud in urbe Cereris χλόης fanum conspicitur. — On τῷ for τὰ see at v. 1676 (1658).

V. 1583 sq. Schol.: ἐπιστολάς· ἐντολάς, πράξεις. Cf. Stanley on Aesch. Prom. 4. But τάσδ' ἐπιστ. πατρὶ ἐπόρευσαν is used nearly in this sense: res mandatas patri adduxerunt.

V. 1584. ταχεῖ — ξὺν χρόνῳ] A similar expression to the one above v. 1215 (1210): αἱ μακροὶ ἡμέραι. Cf. also Trach. 395: σὺν χρόνῳ βραδεῖ μολεῖν.

V. 1585. Schol.: ἣ νομίζεται.

- ἐπεὶ δὲ παντὸς εἶχε δρωῶτος ἡδονήν,
 κούκ ἦν ἔτ' ἀργὸν οὐδὲν ὦν ἐφίετο, 1605
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένου
 ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
 1590 πατρὸς πεδουῖσαι κλαῖον, οὐδ' ἀνέσαν
 στέρνων ἀραγμούς, οὐδὲ παμμήκεις γόους.
 ὁ δ' ὥς ἀκούει φθόγγον ἐξαίφνης πικρόν, 1610
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τιῆδ' ἐν ἡμέρᾳ πατήρ,
 1595 ὅλωλε γὰρ δὴ πάντα τὰμά, κούκ ἔτι
 τὴν δυσπόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν,
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον 1615

ὡς νομίζεται ἐπὶ τοῖς νεκροῖς. For ἐξήσκησαν Neuius compares El. 452. 1217. Wesseling on Herod. II, 130. Blomf. on Aesch. Pers. gloss. 187.

V. 1586. παντὸς εἶχε δρωῶτος] *Πάν δρωῶν* is the same as *πᾶσα ὑπέρειταις*. See on Trach. 195. HERM. See note on v. 1220 (1215).

V. 1587. κούκ ἦν ἔτ' ἀργόν] *Ἀργόν*, infectum. Theognis 597. Brunck: ἀλλὰ τὰ μὲν προῖβηκεν ἀμήχανόν ἐστι γενέσθαι ἀργά. SCHAEF.

V. 1588. Schol.: Ζεὺς χθόνιος· πάνν σεμνῶς τὸ χθόνιος. Οἶον μύκημα ἐγένετο, καὶ ἐσεῖσθη ἡ γῆ, προδηλοῦντος τοῦ θεοῦ τὸν καιρὸν, ἐν ᾧ ἔδει ἀποτάττεσθαι τὸν Οἰδίποδα. On subterranean lightning see the passages quoted on Eur. Hipp. 1216. Pluto is called black Jupiter by Seneca Herc. Oct. 1703. Hesiod Op. et D. 465: εὐχέσθαι δὲ Διὶ χθόνιῳ, where see Graevius. MUSGR. Cf. C. Fr. Hermann Quaest. Oedipod. p. 80 and note. In this narrative of the messenger, we have, besides κτύπησε, the following examples of the omission of the augment: καθέεζτο 1597. πόρουσαν 1602. ῥίγησαν 1607. κλαῖον 1608. θάωξεν 1624. See Matth. §. 160. not.

V. 1589. ῥίγησαν] He might have written *ἐφρίξαν* or rather *ἐ-*

δισαν, ὡς ἤκουσαν. But the poet Ὀμηρικῶ ζήλω preferred ῥίγησαν, a verb not found often in Attic. The Homeric *ἐρύω*, I am terrified, is wrongly confounded with the common *ἐρίω*, I am cold, by the grammarians. The aorist of the latter is *ἐρύρωσα*, whence *ἐνερύρωσα* in Aristoph. Plut. 847. ELMSEL.

V. 1590. Schol.: οὐδ' ἀνέσαν· οὐδ' ἀνέπανον.

V. 1591. οὐδὲ παμμήκεις γόους] We must understand groans uttered with a loud voice. Cf. v. 489 (485): *μηδὲ μηκύνων βοήν*.

V. 1592. ὡς ἀκούει — ἐξαίφνης] Brunck renders: ut — derepente audiit; rightly, if he wished to copy the Grecism, after the manner of Plautus. For *ἐξαίφνης*, if we regard the sense, must pertain to the words *πτύξας εἶπεν*; and must be more closely joined, so as to signify simulac, as *ἐπεὶ τάχιστα*, on which see Blomf. Aesch. Prom. gloss. 207. Herm. on Vig. 852. DOED.

V. 1593. Schol.: πτύξας· περιπλέξας.

V. 1595 sq. κούκ ἔτι — τροφήν] Schol.: τροφήν· γηροκομίαν. Cf. Electr. 1144: οἶμοι τάλανα τῆς ἐμῆς πάλαι τροφῆς ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ πόνῳ γλυκεῖ παρέσχον.

V. 1597 sq. ἐν γὰρ μόνον etc.] On the phrase *ἐν μόνον* see

- τα πάντα λύει ταῦτ' ἔπος μοχθήματα.
 τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
 1600 ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητῶμεναι
 τὸ λοιπὸν ἤδη τοῦ βίου διάξετον.
 τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
 λύγδην ἔκλαιον πάντες. ὥς δὲ πρὸς τέλος
 γόων ἀφίκοντ', οὐδ' ἔτ' ὠρώρει βοή,
 1605 ἦν μὲν σιωπή· φθέγμα δ' ἐξαίφνης τινὸς
 θάῤῥεν αὐτόν, ὥστε πάντας ὀρθίας
 στήσαι φόβῳ δέσαντας ἐξαίφνης τρίχας.
 1625 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὔτος, οὔτος, Οἰδίπους, τί μέλλομεν

V. 1601. τὸ λοιπὸν — τοῦ βίου I have restored with Schaefer from Suidas. Most MSS. τὸν λοιπὸν — βίον, the rest τὸ λοιπὸν — βίον. Brunck τὸν λοιπὸν — βίον ἐν, Hermann τὸ λοιπὸν — τὸν βίον. And so Dind.

Schaefer Melet. crit. p. 19., on τὰ πάντα μοχθήματα at Philoct. 46.

V. 1599. τὸ γὰρ φιλεῖν etc.] Schol.: οὐδεὶς πλέον μου ὑμᾶς ἐφίλησεν. Cf. Trachin. 462: οὐδ' ἂν εἰ κάρ' ἔντακείη τῷ φιλεῖν.

V. 1601. τὸ λοιπὸν — τοῦ βίου] Cf. Oed. R. 1125: τὰ πλεῖστα τοῦ βίου. 1487: τὰ λοιπὰ τοῦ βίου.

V. 1602 sq. τοιαῦτ' — λύγδην ἔκλαιον πάντες] Such words all lamented with frequent sobs, embracing each other in turn. By which words he means: such were the words of Oedipus, which all, mutually embracing, lamented with tears. Schol.: πάντες· ἀντὶ τοῦ ἀμοῦ· κατ' ἐπιφράσειαν δὲ πάντες ἔφη, ἐνὸς μὲν ὄντος τοῦ ἄρσενος, τοῦ Οἰδίποδος, δύο δὲ τῶν θηλειῶν· ὅμοιον τῷ Μοῦσαι καλαὶ χἀπολλων, οἷς ἔγω σπένδω, which is a verse of Callimachus fr. Benti. LXXXIII.

V. 1606. Schol.: θάῤῥεν· ἐκάλεσεν, ἐβόησεν.

V. 1606 sq. ὥστε πάντας — τρίχας] Construe ὥστε πάντας δεῖσαι καὶ ῥόβῳ τρίχας ὀρθίας στήσαι. So v. 1464 (1455): ἐς δ'

ἄκραν δεῖμ' ὑπῆλθε κρατὸς γόβαν. And Virg. Aen. IV, 280: arrectaeque horrore comae et vox faucibus haesit. Hence it is called ὀρθόθρις γόβος by Aeschylus Choeph. 20. Doederlein rightly observes: «ιστάναι τρίχας is said of one whose hair stands erect against his will, as Socrates dying τὰ ὄμματα ἔστησε Plat. Phaedon. p. 118. A. Eur. Hel. 632 γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα. Dorvill on Charit. p. 475. We may also compare φῶσαι φρένας 804 (801), κατορθοῦν φρένα 1487 (1474), and Hom. II. IV, 99, who speaks of one slain πυρὸς ἐπιβάντ' ἀλεγεινῆς.» — There cannot be any difficulty about the order of the words. See note on v. 1223.

V. 1608. καλεῖ γὰρ αὐτόν] Eur. Alc. 262: νεκύων δὲ πορθμῆς — μ' ἦδη καλεῖ. To such passages the dying Socrates would seem to allude in Plato Phaed. p. 155. A.: ἐμὲ δὲ νῦν ἡδη καλεῖ, φράτῃ ἂν ἀνὴρ τραγικός, ἡ Εἰμαρμένη. DOED. For the phrase πολλὰ πολλαχῇ see Elmsl. on Eur. Heracl. 919.

V. 1609. ὦ οὔτος etc.] Cf. Aj.

- 1610 χωρεῖν; πάλαι δὴ τὰ πό σου βραδύνεται.
 ὁ δ' ὥς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
 αὐτῶ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
 κάπει προσῆλθεν, εἶπεν· ὦ φίλον κάρα,
 δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
 1615 (ὕμεῖς τε, παῖδες, τῶδε) καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκῶν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονῶν εὖ ξυμφέρωντ' αὐταῖς ἀεὶ. 1635
 ὁ δ', ὥς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τὰδ' ὄρκιος δράσειν ξένῳ.
 1620 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
 ψαύσας ἀμανραῖς χερσὶν ὧν παίδων λέγει.

V. 1615. Dind. omits the luncs.

89: ὦ οὗτος, Αἴας, δευτέρῳ σε προσκαλῶ.

V. 1610. πάλαι δὴ τὰ πό σου etc.] On the frequent union of the particle δὴ with the adverb πάλαι see Elmsl. Eur. Med. 1086. On τὰ πό σου, quod ad te attinet, Doederlein compares El. 1464: καὶ δὴ τελεῖται τὰ π' ἐμοῦ. coll. 1070. Trach. 479. Elmsl. on Eur. Herac. 1054: τὰ γὰρ ἐξ ἡμῶν καθαρῶς ἵσταται βασιλεύειν, Troad. 74: ἐτοίμ' ἢ βούλει τὰ π' ἐμοῦ. Add Matth. §. 572.

V. 1612. Schol.: οἱ· ἀντὶ τοῦ πρὸς αὐτόν. See on v. 70.

V. 1614. δός μοι — τέκνοις] For the phrase πίστιν χερὸς δοῦναι see Philoct. 796. ed. m. Ἀρχαίαν πίστιν is explained by Hermann: quae firma maneat, olim antiqua futura, comparing Aesch. Ag. 587: θεοῖς λάθρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν ἀρχαῖον γένος.

V. 1615. ὕμεῖς τε — τῶδε] That these words are spoken διὰ μέσον is evident from the imperatives δός and καταίνεσον, which refer to the same person. So Eurip. Troad. 1016: ὦ θυγάτηρ, ἔλθ', (οἱ δ' ἐμοὶ παῖδες γάμους ἄλλους γαμοῦσι, σὲ δ' ἐπὶ ναῦς Ἀχαιῶν πέμψω ξυνηκλήψασα) καὶ

παῦσον μάχης Ἑλλήνας ἡμῖς τ'. A better example occurs in the same poet's Herc. F. 624: ἀλλὰ θάρσος ἴσχετε, καὶ νάματ' ὅσων μηκέτ' ἐξανίετε, (σύ τ', ὦ γύναι, μοι ξύλλογον ψυχῆς λάβε, τρόμου τε παύσαι) καὶ μέτεσθ' ἐμῶν πέπλων. ELMSL.

V. 1616 sq. τελεῖν δ' — ἀεὶ] Cf. v. 1773 sq. (1754 sq.): δράσω — πᾶνθ' ὅσ' ἂν μέλλω πράσσειν πρὸς φορὰ θ' οὐκ ἐν etc. We must therefore mentally join φρονῶν εὖ with τελεῖν, and again understand τελεῖν after ὅσ' ἂν μέλλης. REIS.

V. 1618. οὐκ οἴκτου μέτα] Heath has rightly observed that οἴκτος does not here signify pity, but lamentation, which is unworthy a noble and generous man. So also Aeschylus, adduced by Musgrave, speaking of the seven leaders binding themselves by an oath on their setting out against Thebes, v. 51: οἴκτος οὐτὶς ἦν διὰ στόμα.

V. 1620. ὅπως] As, i. e. after. See on Oed. R. 1217.

V. 1621. ἀμανραῖς χερσὶν] Doederl. compares Lycophr. Cass. 1104: τυφλαῖς ματεῖν χερσὶ προσωτοῦς ἁράς. See on v. 1015. The verb ψαύειν means to embrace, as Oed. R. 1467. On ὧν see Matth. §. 149. n. 1.

- ὦ παῖδε, τλάσα χρὴ τὸ γενναῖον φρενὶ 1640
 χωρεῖν τόπων ἐκ τῶνδε, μῆδ' ἄ μὴ θέμις
 λεύσσειν δικαιοῦν, μῆδὲ φωνούντων κλύειν.
 1625 ἀλλ' ἔρπεθ' ὥς τάχιστα· πλὴν ὁ κύριος -
 Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
 ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
 στένοντες ὠμαρτοῦμεν. ὥς δ' ἀπήλθομεν,
 1630 χρόνῳ βραχεὶ στραφέντες ἐξαπείδομεν
 τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 ἄνακτα δ' αὐτὸν ὁμμάτων ἐπίσκιον 1650
 χεῖρ' ἀντέχοντα κρατός, ὥς δεινοῦ τινος
 φόβου φανέντος, οὐδ' ἀνασχετοῦ βλέπειν.
 1635 ἔπειτα μέντοι βαιόν, οὐδὲ σὺν χρόνῳ
 ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. 1655
 μόρῳ δ' ὁποῖα κείνος ὦλετ', οὐδ' ἂν εἰς
 θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.

V. 1622. I have written with Dindorf τλάσα for τλάσας.

V. 1622. τλάσα χρὴ τὸ γενναῖον φρενί] Most commentators contend that τὸ γενναῖον is put for γενναῖως. This mode of speaking is certainly Greek, but not used by the tragedians. Why not: id quod generosum est animo subeunt. So Eurip. Alc. 627: ἔργον τλάσα γενναῖον τόδε. HERM.

V. 1624. Schol.: δικαιοῦν· δίκαιον νομίζειν.

V. 1625. πλὴν ὁ κύριος] Ὁ κύριος is not put for a king, as Schaefer supposes, but signifies the person to whom these matters belong, in which his presence is necessary. HERM.

V. 1627. εἰσηκούσαμεν] Rightly Brunck: we have heard. Not so Musgrave: we have obeyed, in which sense Reischig truly denies that εἰσακούειν can be used.

V. 1628. Schol.: ἀστακτί· πολυστακτί, πολυδακρύτως. See on v. 1251 (1246).

V. 1630. Schol.: ἐξαπείδομεν· ἴδιον αὐτοῦ τὸ πολλάκις κεχρησθαι προθέσει· παραφυλακτέον δέ, πῶς καὶ τὰ ἄρρητα ὑπ' ὅψιν ἦγαγεν ὁ ἄγγελος, ἐκ τῶν σχημάτων μηνύων. Elmsley observes that ἐξαπείδον does not occur elsewhere.

V. 1632 sqq. Schol.: ἄνακτα δ' αὐτόν· τὸν δὲ Θησεῖα εἶδομεν κατὰ τοῦ κρατός ἔχοντα χεῖρα ἐπίσκιον ὁμμάτων· ὁ ἔστι, τῇ χειρὶ σκέποντα τοὺς ὀφθαλμούς πρὸς τὸ μὴ θεωρῆσαι τὸ δεινὸν τοῦ πάθους, ἢ τὸ σχῆμα τῶν θαυμαζόντων ἐνδεικνύμενον. On the genitive ὁμμάτων depending upon ἐπίσκιον cf. Matth. §. 344. But Reischig well observes: this is a speaking image of that horrid object; the sight of which was unbearable even to that hero, who neither feared the dangers of land or sea, nor even dreaded the monsters of hell.

V. 1635. Schol.: βαιόν· ἀντι τοῦ μετ' ὀλίγον, οὐ μετὰ πολὺ.

- 1640 οὐ γὰρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἐξέπραξεν, οὔτε ποντία
θύελλα κινήθεισα τῷ τότε ἐν χρόνῳ. 1660
ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νεοτέρων
εὐνοῦν διαστὰν γῆς ἀλάμπειτον βάθρον.
- 1645 ἀνὴρ γὰρ οὐ στενακτός οὐδὲ σὺν νόσοις
ἀλγεινὸς ἐξεπέμπετ', ἀλλ', εἴ τις βροτῶν,
θανυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

ΧΟΡΟΣ.

ποῦ δ' αἶ τε παῖδες χοῖ προπέμπαντες φίλων;

ΑΓΓΕΛΟΣ.

- 1650 αἶδ' οὐχ ἑκάς. γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

(στροφῇ α')

ΑΝΤΙΓΟΝΗ.

αἰαῖ, ἔστιν, ἔστι νῶν δὴ 1670

V. 1644. I have restored ἀλάμπειτον from the Scholia instead of ἀλύπητον. See my Comm. de scholiorum in Soph. tragg. auctoritate p. 7.

V. 1641. Schol.: ἐξέπραξεν· ἀνέλεν, confecit. With the following οὔτε ποντία θύελλα etc. Doederlein compares Hom. II. VI, 345: ὡς μ' ὄρεϊν' ἤματι τῷ, ὅτε με πρῶτον τίχε μήτηρ, οἷχεσθαι προσέφρουσα κακῇ ἀνέμοιο θύελλα εἰς ὄρος ἢ εἰς χῆμα πολυγλοισβοιο θαλάσσης.

V. 1643. τις ἐκ θεῶν πομπός] Some guide sent from the Gods. (Cf. v. 1548 (1533)).

V. 1643 sq. Schol.: ἢ τὸ νεοτέρων· ἢ τὸ νεοτέρων γῆς πῆδον εὐνοῦν διαστὰν. ὅ ἐστι, χάσμα ἀπὸ τῶν εὐνοῦν ἐγένετο. By the words τὸ νεοτέρων γῆς βάθρον is meant that descent to the shades, of which the poet speaks vs. 1599 sqq. (1572 sqq.). On the addition of γῆς see at v. 669 (668).

V. 1645. στενακτός] Used actively; ἀλγεινός in the following verse is rightly rendered by Reising: suffering pain. Then σὺν

νόσοις ἐξεπέμπετο signifies he died affected with disease. Cf. Oed. R. 17. with my note. Schol.: ἐξεπέμπετο· ἐξέπνευσεν.

V. 1646. Schol.: ἀλλ' εἰ τις· ὡς οὐδεὶς ἄλλος. Cf. Matth. §. 617. c.

V. 1648. οὐκ ἂν παρείμην] I. e. I will not try to bring over to my side. He is so conscious of having spoken the truth. But on this use of the verb παρῆσθαι see Ruhnken on Tim. Lex. p. 207. and Reisig h. l. p. CCIV.

V. 1649. Schol.: χοῖ προπέμπαντες φίλων· ἀπὸ τοῦ ὁ ἠγεύς.

V. 1650 sq. Schol.: αἱ θνητὲς ἐν μέρει αὐτοῦ ἀπολοσθῶνται, ἐρ' οἷς τε νῦν σὺν τῷ πατρὶ ἐπαθόν, καὶ ἄπερ ἐκδέχεται αὐτὰς· καὶ ἐστὶ τὰ ἐφεξῆς τοῦ δράματος οὐκ εὐκαταφρόνητα.

V. 1652 sqq. ἐστὶν — στενά-

- οὐ τὸ μὲν, ἄλλο δὲ μὴ πατρὸς ἔμφυτον
 ἄλαστον αἷμα δυσμόροιον στενάξιν,
 1655 ὥτινι τὸν πολὺν
 ἄλλοτε μὲν πόνον ἔμπεδον εἵχομεν,
 ἐν·πυμάτῳ δ' ἀλόγιστα παροίσομεν
 1675 ἰδόντε καὶ παθούσα.

ΧΟΡΟΣ.

τί δ' ἔστιν;

ΑΝΤΙΓΟΝΗ.

1660 ἔστιν μὲν εἰκάσαι, φίλοι.

V. 1660. MSS. οὐκ ἔστιν. I have omitted the negative with Hermann.

[εἰν] Antigone says: we may not, may not groan for the accursed blood of our father begotten in us in one matter but not in another (i. e. in all things). For *ἔμφυτον ἄλαστον αἷμα* she means the unhappy blood, from which they were sprung; to which origin they owe the perpetual troubles with which they have struggled throughout his life, and the incredible ones they now suffer [nay, are about to suffer], on his death. HERM. The editors compare Phocylides ap. Gaisford, T. I. p. 444: καὶ τόδε Φωκυλίδει. Λέριοι κακοί· οὐχ ὁ μὲν, ὅς δ' οὐ· παντες πλὴν Προκλήους· καὶ Προκλῆς Λέριος.

V. 1655 sqq. Schol.: ἄλλοτε μὲν πόνον· πρότερον μὲν τινα ἐπάσσομεν ἐπὶ τῷ πατρί· τὸ δὲ πύματον τοῦτο καὶ ἔσχατον, τὸ κατὰ τὴν ἀφάνειαν αὐτοῦ, οὕτω παρόδοξόν ἐστιν, ὥς μηδὲ λόγον εὐρεῖσθαι ἐπ' αὐτοῖς δυνατόν εἶναι. ἀλόγιστα παροίσομεν· ἀδήγητα κακὰ βαστάσομεν. The sense of this passage appears to me to be this: for whom (i. e. for whose sake; on the dative see at vs. 504 sq.) we have undergone that great toil which it behoved us to suffer, but now shall we suffer countless

evils besides those which we have seen and felt. By which words Antigone means that she, after suffering innumerable woes during the life of her father, now receives additional and innumerable ills from his death. But this passage seems to have been in the mind of Synesius Ep. IV. p. 160. A. ed. Pet.: ὦν τὴν μὲν ἔχοντες ἀπελίσπομεν, τὴν δὲ εὐρεῖν οὐ δυνάμεθα, ἰδόντες τε καὶ παθόντες, ἃ μηδὲ δυνάμει ἠλπίσαμεν.

V. 1658. Schol.: ἰδόντες καὶ παθούσα· πολλὰ γὰρ τῷ σχήματι χρῆται, ἀντὶ τῶν θηλυκῶν τὰ ἰδόνεικά τιθεῖς. Καὶ ἐν Ἡλίπτῳ (979)· ὦ τοῖσιν ἐχθροῖς εὐβεβηκόσιν ποτὲ ψυχῆς ἀφειδήσαντε προὔστητ' ἐν γόνον. Καὶ πάλιν· ὄρα, κακῶς πάσχοντε μὴ μέλιω κακὰ κτησώμεθα. Καὶ Ὀμηρος (Il. V, 778)· τῷ δὲ βάτην τρηρῶσι πελεῖάσιν ἰθμαθ' ὁμοῖαι. Καὶ Ἡσίοδος (Op. et D. 197)· καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυοδείης, λευκοῖσιν φαρέεσσι καλυψαμένῳ χροῖα καλόν, ἀθανάτων μετὰ φθλὸν ἴσαν προλιπόντ' ἀνθρώπους Αἰδῶς καὶ Νέμεσις. [εἰς τὸ αὐτό.] ἀντὶ τοῦ, ἰδοῦσαι καὶ παθούσαι. Cf. Matth. §. 436. 1.

ΧΟΡΟΣ.

βέβηκεν;

ΑΝΤΙΓΟΝΗ.

ὡς μάλιστα ἂν εἰ πόθῳ λάβοις.

τί γάρ, ὅτῳ μὴτ' Ἄρης

μῆτε πόντος ἀντέκυρσεν,

ἄσκοποι δὲ πλάκες ἔμαρψαν

1665 ἐν ἀφανεῖ τιμὴ μόρῳ φερόμεναι.

τάλαινα, νῶν δ' ὀλεθρία

νῦξ ἐπ' ὄμμασιν βέβηκε.

πῶς γάρ ἢ τιν' ἀπίαν γᾶν

ἢ πόντιον κλύδων' ἀλώμεναι βίου

1670 δύσοιστον ἔξομεν τροφάν;

1680

1685

V. 1665. *φερόμεναι* is the conj. of Martin. MSS. *φαινόμεναι*, against the metre. Dind. *φερόμενον*.

V. 1667. *βέβακε* Dind.

V. 1661. *βέβηκεν*;] Obiit? Cf. Philoct. 494: *ὃν δὴ παλαιῖ ἂν ἐξ ὄτον διδοικ' ἐγὼ μὴ μοι βεβήκη*.

Ibid. *ὡς μάλιστα ἂν* — *λάβοις*] The construction is: *ὡς μάλιστα ἂν* (*βαίης* viz., or *λάβοις*), *εἰ πόθῳ λάβοις*: he has perished in the manner you would best receive death, if you receive it when wished for. HERM. Cf. Trach. 135. ed. m.

V. 1662. *μὴτ' Ἄρης*] Why Mars is here mentioned will be plain from my note on v. 1391 (1386). — On *τί γάρ* see Matth. §. 488, 9.

V. 1663. *μῆτε πόντος ἀντέκυρσεν*] This answers to the words in vs. 1659 sq.: *οὔτε ποντία θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ*.

V. 1664 sq. *ἄσκοποι* — *φερόμεναι*] Hermann on Trach. 245. seems rightly to explain *ἄσκοπος* that which is not seen. Doederlein thinks it rather means in which nothing is beheld, *ἀφειγής*. Then *ἐν ἀφανεῖ μόρῳ* is used as the Latin ablative of instrument. See on Philoct. 60. Lastly, for the middle form *φερόμεναι*, Hermann compares El. 475: *εἰσιν ἂ πρόμαντις δάκα, δάκαια φερόμενα χερσὶν κρᾶτη*.

V. 1666. *τάλαινα, νῶν δ' etc.*] Antigone turns to Ismene on saying these words, the rest was addressed to the Chorus. Cf. v. 1715 (1699). 1734 (1716).

V. 1666 sq. *νῶν δ' ὀλεθρία* — *βέβηκε*] So Euripides introduces Alcestis speaking thus v. 270: *μείθετέ με, μείθετέ ἡδὴ, κλένατ', οὐ σθένω ποσὶν· πλησίον Ἄιδας, σκοτία δ' ἐπ' ὅσσοισι νῦξ ἐφ' ἔρπει*. See on *βέβηκεν* at v. 52.

V. 1668 sq. Schol.: *πῶς γάρ ἢ τιν' ἀπίαν γᾶν· ποῦ γῆς πλανηθεῖσαι τροφῆς τύχοιμεν; ἀπίαν δὲ γᾶν, τὴν μακρὰν καὶ ἀπωθεν οὖσαν*. — *ἀπίαν γᾶν*, a distant land. Hom. Od. VII, 25: *τηλόθεν ἐξ ἀπείης γαίης*, which is thus interpreted by Hesychius: *ἐξ ἀπείης γαίης. ἄλλοτριᾶς, ἢ ξένης, ἢ μακρὰν οὖσης*. So also Strabo p. 371. D. On the other meaning of the word see at v. 1303 (1298). MUSGR. For *ἀλᾶσθαι* joined with the accusative cf. Theocr. XIII, 66: *ἀλῶμενος* — *ῶρεα* and my note on Philoct. 144 sq. Rost §. 104, 3. a.

V. 1670. Schol.: *δύσοιστον*. But this adjective is here added by a similar redun-

(στροφὴ β').

ΙΣΜΗΝΗ.

οὐ κάτοιδα. κατὰ με φόνος
 Ἀϊδας ἔλοι πατρὶ ξυνθανεῖν γεραιῶ 1690
 1675 τάλαιναν· ὥς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.

ΧΟΡΟΣ.

ὦ διδύμα τέκνων ἀρίστα,
 τὸ φέρον ἐκ θεοῦ καλῶς
 μῆδ' ἄγαν φλέγεσθον· οὗτοι κατάμεμπι' ἔβητον. 1695

V. 1672. The words *ξυνθανεῖν γεραιῶ* are so languid, that I have little doubt that they are the work of an interpreter. Dindorf is of my opinion, and omits them accordingly.

V. 1677. I have, with Elmsley, omitted the word *φέρειν* *χρη*, added in the MSS. after *καλῶς*. Brunck changes the order and writes *χρη φέρειν*.

V. 1678. I have written with Burton *μῆδ' ἄγαν φλ.* instead of the MSS. reading *μῆδ' ἄγαν οὕτω φλ.* Dind. *οὐ τοι*.

dancy to that above v. 259 (255):
μάτην θεούσης.

V. 1671 sq. *κατὰ με — ἔλοι*] I. e. *καθέλοι με*. So v. 1693, ed. m. *ἀνά — στένει* for *ἀναστένει*. See Matth. §. 594. On the lengthening of the first syllable in *Ἀϊδας* see Porson on Eur. Hec. 1010.

V. 1676. *ὦ διδύμα τέκνων ἀρίστα*] This is used after the manner of the Homeric *τῆλε τέκνον*.

V. 1677 sq. *τὸ φέρον ἐκ θεοῦ — φλέγεσθον*] *Τὸ φέρον* is chance, fortune or fate. Brunck aptly compares Palladae Epigr. Anall. II. p. 482: *εἰ τὸ φέρον σε φέροι, φέρε καὶ φέρον*, and Terence's *quod fors feret feremus aequo animo*. Cf. Passow sub v. *φέρω* n. 10. The adverb *καλῶς* must be joined with *τὸ φέρον*, so as to be *τὸ ἐκ θεοῦ καλῶς πεμφθέν*, or *τὸν καλὸν θεοῦ πότμον*. On the preposition *ἐξ*, which might have been omitted, see at v. 256 (252). So above v. 1540 (1525): *τοῦκ θεοῦ παρὸν* was used. Nor is there anything objectionable in *φλέγεσθον* being

joined with the accusative *τὸ φέρον*. For it signifies to be inflamed, to be affected with a great mental disturbance, here to be afflicted with great grief, so that it scarcely differs in meaning from the verb *ἄχθεσθαι*, which, with other such verbs, is frequently joined with the accusative by the poets. See Matth. §. 414. 12. Rost §. 104. not. 3. We may aptly compare the Latin use of the verb *accendi*, which is used in the same sense, though with a different construction. So the enraged Dido is styled *accensa* in Virgil. Aen. IV, 364. The sense is therefore: be unwilling to bear too bitterly the useful destiny of God.

V. 1678. *οὗτοι κατάμεμπι' ἔβητον*] Rightly Schol.: *οὐκ ἐν τοιούτοις ἐστέ, ὥστε καταμέμψασθαι. ἦτοι ὡς ἂν ἐπικουφίζοντος αὐταῖς τὴν συμφορὰν τοῦ βασιλέως, ἢ οἷον, οὐκ ἐν χεῖρονι νῦν ὑμῖν ἔσται τὰ παύγματα*. Elmsley compares El. 979: *εἰ βεβηκόσιν*. See also my note on Oed. R. 856.

(ἀντιστροφή α΄.)

ΑΝΤΙΓΟΝΗ.

- 1680 πόθος καὶ κακῶν ἄρ' ἦν τις.
καὶ γὰρ ὁ μηδαμὰ δὴ τὸ φίλον, φίλον,
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
ὦ πάτερ, ὦ φίλος,
ὦ τὸν αἰὲ κατὰ γὰς σκότον εἰμένος·
1685 οὐδὲ γὰρ ὦν ἀφίλητος ἐμοὶ ποτε
καὶ τὰδε μὴ κυρήσῃς.

1700

ΧΟΡΟΣ.

ἔπραξεν;

ΑΝΤΙΓΟΝΗ.

ἔπραξεν οἶον ἤθελεν.

ΧΟΡΟΣ.

τὸ ποῖον;

1705

V. 1685. γὰρ ὦν is from Herm. conj. MSS. γέγων. Elmsley thinks that we should write θανῶν or πεσῶν or something similar.

V. 1680 sqq. Schol.: πόθος καὶ κακῶν· οἱ μὲν περὶ τὸν Χορὸν παραμυθεῖσθαι πειρῶνται αὐτάς· αὐτὰ δὲ οὐδὲν ἤτιον ἐπὶ τὰ λανθάνων χωροῦσι καὶ ὀλοφύρονται καὶ φασίν· ἦν ἄρα τις καὶ κακῶν πόθος, ὡς ἡμεῖς, ἐν κακοῖς ὄντος τοῦ πατρὸς καὶ μὴ ὀρώμεντος, ἐστέργομεν αὐτόν, καὶ νῦν μὴ παρόντα ποθοῦμεν· ὡς ὅτε ἐν χεροῖν κατεῖχον τὸν Οἰδίποδα, περιστέλλον καὶ ἐθεράπευον. καὶ γὰρ ὁ μηδαμὰ· καὶ γὰρ δυστυχούντα τὸν πατέρα ἐποθοῦμεν θεραπεύειν, καὶ νῦν μὴ παρόντα ποθοῦμεν. Antigone seems to say: there was even some desire of evils; for what was in itself far from being a pleasant thing, was pleasant, when indeed I held him in my arms, i. e. the toils which I endured in aiding my father, though otherwise far from pleasant, were pleasant to me. For the sentiment cf. v. 508: τοῖς τεκοῦσι γὰρ οὐδ' εἰ πονεῖ τις δεῖ πόνου μνήμην ἔχειν. — On τὸν put for τοῦτον see Matth. §. 286.

V. 1684. ὦ τὸν αἰὲ — εἰμένος] We must join τὸν αἰὲ κατὰ γὰς σκότον, so that τὸν αἰὲ σκότον, as Doederlein rightly observes, is nearly the same as τὸν αἰανὴ σκότον, on which word I have treated at Aj. 653. On εἰμένος see Matth. §. 233. p. 575. Doederlein observes that the phrase γαῖαν ἐφρίνυσθαι has been restored to Chaeremon by Ruhken. Ep. crit. p. 119.

V. 1685 sq. οὐδ' ἔγωγε γὰρ — μὴ κυρήσῃς] For never shall you not be loved by myself and this (Ismene). Nothing more is contained in these words than an explanation of the words ὦ πάτερ, ὦ φίλος. On οὐ μὴ κυρήσῃς see at v. 403 (404).

V. 1687. ἐπραξεν οἶον ἤθελεν] Brunck compares Aj. 967: ὦν γὰρ ἡράσθη τυχεῖν, ἐκτίσασθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.

V. 1688. Schol.: ἄς ἐχρηζε· ἔφ' ἣς ἤθελε ξένους γῆς ἀπέθανε.

ΑΝΤΙΓΟΝΗ.

ἄς ἐχρηξε γὰς ἐπὶ ξένας

1690 ἔθανε· κοίταν δ' ἔχει

νέροθεν εὐσκήαστον αἶέν,

οὐδὲ πένθος ἔλιπ' ἄκλαντον.

ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν

στένει διακρῦον, οὐδ' ἔχω,

1710

1695 πῶς με χρὴ τὸ σὸν τάλαιναν

ἀφανίσαι τοσόδ' ἄχος. ἰὼ

μὴ γὰς ἐπὶ ξένας θανεῖν ἐχρηξες, ἀλλ'

ἐρημος ἔθανες ὥδέ μοι.

(ἀντιστροφὴ β').

ΙΣΜΗΝΗ.

ὦ τάλαινα, τίς ἄρα με πότμος

1715

V. 1693. ἀνὰ is Hermann's conj. for ἀεί.

V. 1696. For ἰὼ, the corruptness of which is evident from the metre alone, Hermann has written τῷ. After ἄχος Dindorf places asterisks, to shew that a line has been lost.

V. 1692. πένθος — ἀκλαν-
τον] That lamentation which lacks
weeping, is none. But in the hap-
piness of the dead the grief and
lamentations of their friends form
a part, according to the opinion of
Solon, touched upon by Cicero
de Senectute XX, 73: μηδὲ μοι
ἀκλαντος θάνατος μόλοι, ἀλλὰ φι-
λοισι καλλείποιμι θανῶν ἀλγεα καὶ
στοναχάς. REIS.

V. 1693 sq. ἀνὰ γὰρ — στέ-
νει διακρῦον] Heller refers,
for other examples of such ex-
pressions, to Schwenck on Aesch.
Spt. c. Th. 528. On the tmesis ἀνὰ
— στένει see at v. 1671.

V. 1695 sq. τὸ σὸν — το-
σόδ' ἄχος] On the phrase τὸ
σὸν ἄχος I have spoken in the
note on v. 328.

V. 1696 sqq. Schol.: τὸ ἐξῆς·
μὴ ἐχρηξες, ἀντὶ τοῦ μὴ ὠφέλεις.
ἀλλ' ἐρημος· ἐρημος δέ. [εἰς τὸ
αὐτό.] Μεμωμένος τῶν συγγε-
νῶν. I know not what to say of
this passage. Schaefer has al-
ready observed the extreme rarity

of the verb χρῆζειν in the sense
assigned to it by the Scholiast, and
it seems equally so to Doeder-
lein and myself. Nor are the fol-
lowing words, ἀλλ' ἐρημος ἔθανες
ὥδέ μοι at all suitable to this in-
terpretation. Dindorf observes:
This whole passage, ἰὼ μὴ γὰς ἐπὶ
ξένας θανεῖν ἐχρηξες seems in what
way soever it be written, to pro-
duce so absurd a meaning, that I
have no doubt but that it is a mere
supplement to fill up the lacuna,
formed from the words of Antigone
above v. 1705: ἄς ἐχρηξε γὰς ἐπὶ
ξένας ἔθανε. What was the sense
of Sophocles' own words, may easily
be conjectured from the opposed
sentence, ἀλλ' ἐρημος ἔθανες ὥδέ
μοι. But the opinion of the Scho-
liast, that μὴ ἐχρηξες is put ἀντὶ
τοῦ μὴ ὠφέλεις, is the more absurd,
because ἐχρηξε occurs in the same
connection in its own proper and
usual signification.

V. 1699. τίς ἄρα με πότμος]
Cf. Antig. 1296: τίς ἄρα, τίς με
πότμος ἐτι περιμένει;

1700

ἐπαμμένει σέ τ', ὦ φίλα, πατρός ὧδ' ἐρήμας;

ΧΟΡΟΣ.

ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν

1720

τὸ τέλος, ὦ φίλαι, βίου,

1705 λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.

(στροφὴ γ')

ΑΝΤΙΓΟΝΗ.

πάλιν, φίλα, συνθῶμεν.

ΙΣΜΗΝΗ.

ὥς τί ῥέξομεν;

1725

ΑΝΤΙΓΟΝΗ.

ἡμερος ἔχει με

ΙΣΜΗΝΗ.

τίς;

ΑΝΤΙΓΟΝΗ.

τὰν χθόνιον ἐστὶαν ἰδεῖν

ΙΣΜΗΝΗ.

1710 τίνος;

ΑΝΤΙΓΟΝΗ.

πατρός, τάλαιν' ἐγώ.

V. 1700. I have, with Reisch, erased the words αὐθις ὧδ' ἐρη-
μος, ἀπορος, evidently taken from v. 1735 (1717), to supply the loss of
the genuine verse.

V. 1701. ἐπαμμένει is Hermann's conj. MSS. ἐπιμένει.

V. 1707—1731. I have treated of this strophe in my Advers. in
Soph. Phil. p. 67 sqq., where I have proposed a distinction of the verses
and persons which has been followed by all the subsequent editors.

V. 1707. Brunck from some MSS. ῥέξομεν.

V. 1703 sq. ἔλυσεν τὸ τέλος
— βίου] Cf. Oed. R. 1529: πρὶν
ἂν τέρμα τοῦ βίου περάσῃ. Trach.
79: ὡς ἡ τελευτὴν τοῦ βίου μέλλει
τελεῖν. Schol.: ἐπεὶ ὁ Οἰδίπους εὐ-
δαιμόνως ἀπέθανεν, μὴ λῆαν θρη-
νεῖτε.

V. 1705. Schol.: δυσάλωτος·
δύσληπτος, ἀλλ' εὐάλωτος. On the
genitive see Matth. §. 345.

V. 1707. Schol.: ὡς τί ῥέξο-
μεν· κατὰ κῶλον ἀλλήλαις διαλέ-

γονται πάντων παθητικῶς· καὶ μὴ
τινι ἀπίθανον δόξῃ καὶ ἀνοιχονό-
μητον τὸ ἐπιθυμῆναι τὴν Ἀντιγόνην
ὀπίσω ἀπέναι ἐπὶ τὸν τοῦ πατρὸς
τάφον, μὴ ἐπισταμένην τὰ κατ'
αὐτὸν ὅπως ἀπέθανεν. ἀλλὰ τὸ
ἡθὺς ἐστὶ τὸ παθητικόν, καὶ ὁ μά-
λιστα πράττουσιν αἱ γυναῖκες ἐν
τοῖς τοιοῦτοις συμπτώμασιν, αἰεὶ
ἐπιγοιτᾶν θέλουσαι τοῖς τῶν θά-
νόντων τάφοις.

V. 1709. τὰν χθόνιον ἐστὶ-

ΙΣΜΗΝΗ.

Θέμις δὲ πῶς τάδ' ἐστὶ; μῶν
οὐχ ὀρεῖς;

ΑΝΤΙΓΟΝΗ.

τί τόδ' ἐπέπληξας;

1730

ΙΣΜΗΝΗ.

καὶ τόδ', ὥς

ΑΝΤΙΓΟΝΗ.

τί τόδε μάλ' αὐθις;

ΙΣΜΗΝΗ.

ἄταφος ἔπιτνε, δόξα τε παντός.

ΑΝΤΙΓΟΝΗ.

1715 ἄγε με, καὶ τότ' ἐπενάριξον.

ΙΣΜΗΝΗ.

αἰαῖ, δυστάλαινα, ποῖ δῆτ'
αὐθις ὦδ' ἔρημος, ἄπορος
αἰῶνα τλάμων' ἔξω;

1735

α γ] Afterwards in v. 1763 (1744): *Θήκην ἱερὰν*, and before plainly *τύμβον* v. 1756 (1737). For the sepulchre is styled an altar built in the ground.

V. 1711 — 1714. *Θέμις δὲ — παντός*] Ismene says this: but how is this lawful? Do you not see this? viz. that it is not right. To which Antigone replies: why do you make this objection? For the very word *ἐπέπληξας* shews that she does not ask what her sister means, but exclaims with grief on being put in mind of that, which shews the impossibility of what she desires. Then Ismene further adds: and this fact, that he perished unburied, and without anybody present. Antigone interrupts this, asking what else she is going to add to her former admonition. For the more moderate disposition of Ismene leads her to strive to restrain her sister from attempting to behold

her father's sepulchre for two reasons, firstly, because it is unlawful to approach the place; secondly, because no tomb marks his place of burial, and the very place is unknown to all. We may therefore explain the words of Ismene thus: *μῶν οὐ τοῦτο, τὸ μὴ Θέμις εἶναι, ὀρεῖς; καὶ τόδε, ὥς ἄταφος ἔπιτνε, δόξα τε παντός*; HERM.

V. 1715. *ἐπενάριξον*] Viz. *τῷ πατρὶ*, or *τῷ πατρὸς τύμβῳ*. So Ismene in v. 1689 (1672): *κατὰ με φόνιος Ἀΐδας ἔλοι πατρὶ ξυνθανεῖν γεραῖῳ*. The compound *ἐπιναρίζω* does not, as far as I remember, occur elsewhere. But *ἐπισφάζω* occurs six times in Euripides in nearly the same sense. So also in Or. 561. and Aeschyl. Ag. 1513. *ἐπιθύω*. ELMSL. On *καὶ τότε*, at which Hermann hesitates, see at Philoct. 1255.

V. 1716 sqq. *ποῖ δῆτ' — αἰ-ῶνα τλ. ἔξω*] On the particle *ποῖ* see my note on v. 223.

(ἀντιστροφή γ')

ΧΟΡΟΣ.

φίλοι, τρέσσετε μηδέν.

ΑΝΤΙΓΟΝΗ.

ἀλλὰ ποῖ φύγω;

ΧΟΡΟΣ.

1720 καὶ πάρος ἀπέφυγε

ΑΝΤΙΓΟΝΗ.

τί;

ΧΟΡΟΣ.

τὰ σφῶν τὸ μὴ πίτνειν κακῶς.

1740

ΑΝΤΙΓΟΝΗ.

φρονῶ

ΧΟΡΟΣ.

τί δῆθ' ὑπερνοεῖς;

ΑΝΤΙΓΟΝΗ.

ὅπως μολούμεθ' ἐς δόμους,

οὐκ ἔχω.

ΧΟΡΟΣ.

μηδέ γε μάτενε.

ΑΝΤΙΓΟΝΗ.

1725 μόγος ἔχει.

ΧΟΡΟΣ.

καὶ πάρος ἐπεῖχε.

V. 1725. ἐπεῖχε is my own conj. Cf. Advers p. 72 sq.

V. 1720 sq. καὶ πάρος — κακῶς] These words are spoken to this effect: CH. even before has it escaped — ANT. what? CH. your own state (has escaped) from an unhappy downfall. The Chorus bids the daughters of Oedipus remember that they were just before saved from Creon. HERM.

V. 1722. φρονῶ] I consider, sc. how I may be able to return to my country. But Antigone is in-

terrupted by the Chorus, who at the same time asks what is the subject of her thoughts, and blames her for being more anxious concerning the future than is right. For this is the drift of the words τί δῆθ' ὑπερνοεῖς; Neuius compares El. 178: ὑπεράχθεο. Ant. 128: ὑπεριχθαίρει. Trach. 281: ὑπερχλιδῶντες. and Zeune on Vig. p. 668.

V. 1725. μόγος ἔχει] Viz.

ΑΝΤΙΓΟΝΗ.

τοτὲ μὲν ἄπορα, τοτὲ δ' ὕπερθευ.

1745

ΧΟΡΟΣ.

μέγ' ἄρα πέλαγος ἐλάχeton τι.

ΑΝΤΙΓΟΝΗ.

αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ;

1730 ἐλπιδων γὰρ ἐς τίν' ἔτι με

δαίμων τὰ νῦν γ' ἐλαύνει;

1750

ΘΗΣΕΥΣ.

παύετε θρηῆνον, παῖδες. ἐν οἷς γὰρ

χάρις ἢ χθονία ξύν' ἀπόκειται,

πενθεῖν οὐ χρεῖ· νέμεσις γάρ.

ΑΝΤΙΓΟΝΗ.

1735 ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗΣΕΥΣ.

τίνος, ὦ παῖδες, χρείας ἀνύσαι;

1755

V. 1726. I have written *ἄπορα* from conjecture. MSS. *πέρα*, contrary to the sense and metre.

V. 1729. Another verse is added before this in the MSS.: *AN. ναί, ναί. XO. ξύμψημι κατός.* But this is rightly condemned by Dindorf as the work of an interpreter.

V. 1730. *ἐς τίν' ἔτι με* is Hermann's conj. MSS. and Dind. *ἐς τί με.* Brunck *ἐς τίν' ἡμᾶς.*

V. 1731. *τανῦν* Dind.

V. 1732. *θρηῆνων* Dind.

V. 1733. *ξύν' ἀπόκειται* is from Reisig's conj. MSS. *ξυναπόκειται.*

ἡμᾶς. So also before *ἐπέχε* we must supply *ὑμᾶς.* On *ἐπέχειν* in the sense of urging see Musgrave on Eur. Bacch. 1129. But when used in this sense it takes both a dative and an accusative.

V. 1727. *μέγ' ἄρα πέλαγος*] What this is, will be clear from my note on v. 663 (662).

V. 1732 sqq. *ἐν οἷς γὰρ — νέμεσις γάρ*] Schol.: *τῇ μὲν ἐρμηνείᾳ ἐπιστήσαι ἄξιον· τὸ δὲ τῆς διανοίας σαφές· φησὶ γὰρ ὁ Χορός· μὴ θρηνηῖτε, ὦ παῖδες· νέμεσις γάρ ἐστι τοῦτον θρηνεῖν, ὃ τὰ τῆς τελευταίας κατὰ χάριν ἀπέβη· οὐ χρεῖ οὖν τοὺς πενθεῖν,*

οἷς κεχαρισμένον ἐστὶ τὸ ἀποθάνειν. For the adverb *ξυνὰ* Reisig compares Ant. 546: *μὴ μοι θάνης σὺ κοινά.* Add Aj. 578.

V. 1736. *τίνος — χρείας ἀνύσαι*] The genitive *τίνος χρείας* depends upon the idea contained in the preceding words *προσπίτνομέν σοι*, so that the full sense is *τίνος χρείας τυχεῖν μου χρεῖζετε, ὥστε ἀνύσαι*; Reisig aptly compares Oed. R. 1435: *καὶ τοῦ με χρείας ὥδε λιπαρεῖς τυχεῖν*; For the rest of the construction see Porson on Eur. Med. 1396. with Schaefer's note. Cf. also vs. 1497 sq. (1482 sq.) of this play.

ΑΝΤΙΓΟΝΗ.

τύμβον θέλομεν προσιδεῖν αὐταί
πατρὸς ἡμετέρου.

ΘΗΣΕΥΣ.

ἀλλ' οὐ θεμιτον.

ΑΝΤΙΓΟΝΗ.

1740 πῶς εἶπας, ἄναξ, κοῖραν' Ἀθηνῶν;

ΘΗΣΕΥΣ.

ὦ παῖδες, ἀπεῖπεν ἔμοι κείνος 1760
μήτε πελάζειν ἐς τοὺςδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
θήκην ἱεράν, ἣν κείνος ἔχει.

1745 καὶ ταῦτά μ' ἔφη πρᾶσσοντα καλῶς 1765
χώραν ἔξειεν αἰὲν ἄλυπον.
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν,
χὼ πάντ' αἴων Διὸς Ὅρκος.

ΑΝΤΙΓΟΝΗ.

ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνω,

1750 ταῦτ' ἂν ἀπαρκοῖ. Θήβας δ' ἡμᾶς

V. 1737 sq. Brunck and most of the other recent editors have placed and written these verses thus: τύμβον θέλομεν | προσιδεῖν αὐταί πατρὸς ἡμετέρου. | ΘΗ. ἀλλ' οὐ θεμιτὸν κεῖσ' ἐστὶ μολεῖν. But the MSS. ἀλλ' οὐ θεμιτὸν κεῖσε μολεῖν. I have erased the words κεῖσε μολεῖν from a capital conjecture of Bothe. There is nothing objectionable in the hiatus. Cf. nt v. 137 sq.

V. 1745. Hermann writes κακῶν from conj. referring it to ἄλυπον.

V. 1742 sqq. μήτε πελάζειν — θήκην ἱεράν] The construction is: μηδένα θνητῶν μήτε πελάζειν ἐς τοὺςδε τόπους μήτε ἐπιφωνεῖν θήκην ἱεράν. That the Manes of the departed were generally invoked near the tombs appears from Aesch. Choeph. 4. 106. Pers. 649 sqq. Eur. Helen. 970. Virg. Aen. III, 68. MUSGR. Hermann therefore rightly explains ἐπιφωνεῖν, ἐπιφωνοῦντα προσεπιπύειν.

V. 1748. Διὸς Ὅρκος] The minister of Jupiter Ὀρκίος, and, according to Hesiod in Theogn. 804., the son of Eris: Ὀρκον — τὸν

Ἐρις τέκε πῆμ' ἐπιόρχοις, with which Ruhnken in Epist. crit. I. p. 90. compares Menander Rhetor and Herod. VI, 86. §. 3. Wesscl. REIS.

V. 1749 sq. Schol.: εἰ ἀρέσκει τοῦτ' αὐτὰ τὸ μὴ λεχθῆναι ἡμῖν, καὶ ἡμῖν ἀρκεῖ τὸ μὴ ἀκούσαι. Rightly Brunck: if these things please him, it is meet that we acquiesce therein. For the poetical phrase τάδε κατὰ νοῦν ἔχει ἐκείνω cf. Herodot. VI, 130: οὐ γὰρ οὐκ ἐστὶ μῆτις πέρι παρθένου βουλευόντα πᾶσι κατὰ νόον ποιεῖν.

τὰς ὀγνύγους πέμψον, ἔάν πως
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις.

1770

ΘΗΣΕΥΣ.

δράσω καὶ τάδε, καὶ πάνθ' ὅσσ' ἂν
1755 μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, ὅς νέον ἔρῃει,
πρὸς χάριν, οὐ δεῖ μ' ἀποκᾶμνεν.

1775

ΧΟΡΟΣ.

ἀλλ' ἀποπαύετε, μηδ' ἐπιπλείω
θρηῆνον ἐγείρετε.
1760 πάντως γὰρ ἔχει τάδε κῦρος.

V. 1754. I have restored ὅσσ' ἂν from my own conjecture. Cf. Philoct. 509. MSS. ὅσ' ἂν. Dind. ὅπόσ' ἂν.

V. 1757. Vulg. πρὸς χάριν. οὐ γὰρ δεῖ etc. which Hermann first corrected.

V. 1758. μηδ' is Elmsley's emendation for μήτ'. Then from La. and T. ἐπιπλείω is restored instead of ἐπὶ πλείω, which Dind. retains.

V. 1751. τὰς ὀγνύγους] Ancient. See Stanley on Aesch. Spt. c. Th. 327. and the commentators on Hesychius v. ὀγνύγια. MUSGR. See on Philoct. 141.

V. 1751 sq. ἔάν πως διακωλύσωμεν etc.] Eustath. p. 799, 3 (716, 30.): Σοφοκλῆς δὲ τὸ εἶπον εἰς τὸ ἔάν που [nay rather ἔάν πως] μεταλαβὼν, καὶ ὁμοίαν ἔννοιαν φράζει τὸ [Trach. 584] φίλτεροις ἔάν που [ἔάν πως] τήνδ' ὑπερβαλόμεθα, μεμνηχάνηται τοῦργον, ἤγουν ἐμνηχανησάμεθα τὸδε, ὅπως τὸδε τι ἀνύσωμεν. Reisig compares Aristoph. Vesp. 399: ταῖσιν φυλλάσαι παῖς, ἣν πως πρύμναν ἀνακρούσεται πληγῆς ταῖς εἰρεσιώναις. Plato Alcibiad. I. §. 38: μηδὲ τοῦτο ἡμῖν ἀβήτητον ἔστω, ἔάν πως αἰσθῇ, οὐ εἰ. On the signification of the participle ἰόντα see at v. 618 (617).

V. 1753. Schol.: τοῖσιν ὁμαίμοις. Ἐτεοκλείη καὶ Πολυνείκει.

V. 1754 sqq. καὶ πάνθ' ὅσσ' ἂν — ἀποκᾶμνεν] The poet

commenced the structure in such a manner, that καὶ πάντα ought to have been made to depend upon the verb δράσω, but, as has often been observed elsewhere, he reiterates the apodosis, construing καὶ πάντα οὐ δεῖ μ' ἀποκᾶμνεν, viz. δρᾶν, which is contained in δράσω. HERM.

V. 1755. Schol.: πρόσφορα ἀντὶ τοῦ χρήσιμα. We have ξυμφέροντα above in v. 1635 (1617), which is more frequent in prose writers, although they do not object to the other expression. Among the barbarians it is exactly: zutraglich. REIS.

V. 1760. πάντως — κῦρος] These things (as being promised by Theseus) are completely ratified and confirmed. MUSGR. He would have said τάδε κύριά ἐστιν in the same sense. Aesch. Suppl. 396: ὡς οὐκ ἔχονσι κῦρος οὐδὲν ἀμυγί σοῦ. Κῦρος does not occur elsewhere in the tragedians. ELMSL.

EXCURSUS ON V. 925.

I have left *ξῖνον* unaltered, which has been changed by Brunck, Elmsley, and Hermann into *ξένον* on the very insufficient authority of the Vatican MSS. It is worth while to take this opportunity of making a few observations against those critics, who, like Elmsley, consider that the tragedians never make use of Ionic forms of dialect except when compelled by the metre. And, in the first place it seems in itself very unlikely that the tragedians, who were so famous for their exquisite skill in producing metrical combinations, and equally particular in forming these verses, the authors moreover of so many rules for correct versification, and so careful in observing them, it is unlikely, I say, that these poets would have admitted the licence of Ionic forms merely for the sake of the metre. And this becomes the more incredible in proportion as the instances, which might have been most easily avoided, increase in number. Thus, for instance, *ξένος*, which occurs in numberless places, might be easily adapted to the metre in almost all. Besides, we find that one of the tragic poets has sometimes made use of certain Ionic forms, which the rest have as studiously avoided. Thus Sophocles frequently uses *μοῦνος*, in trimeter Iambics, anapaestic systems, and choral odes, which is avoided by Euripides, and, as far as I remember, by Aeschylus also. Meinecke Quaest. Men. sp. pr. p. 32. is certainly wrong in asserting that *μοῦνον* occurs in Aeschyl. Pers. 810. We must therefore suppose either that Sophocles was not so well gifted with the facility of versemaking as to be unable to avoid that form, disapproved by Aeschylus and Euripides, or was so negligent as to use without dis-

crimination sometimes the common, sometimes the Ionic from. Now since this is at variance with everything like probability, we must suppose that the tragedians had some sufficient reason to induce them to prefer Ionic forms to common, even where they were equally suitable to the metre. And if any one will be at the pains of examining all the places where Sophocles has adapted the forms *μοῦνος* and *ξεῖνος* (for these alone shall be the object of present consideration), he will easily perceive that they were never used, except when pronounced with some feeling. So *μοῦνος* in the following places: Aj. 1276. Electr. 531. Oed. R. 304. 1418. Antig. 308. 508. 705. Oed. Col. 991. 1250. Trach. 277. 1209. For we see that Sophocles has studiously abstained from the Ionic form in all such mere formulae as *οὐ μόνον, ἀλλὰ καί*. The same thing holds good with respect to *ξεῖνος*, which form is never used in a trimeter by Sophocles, except in the vocative. The passages are these: Electr. 675 1119. Oed. Col. 33. 47. 856. 1094. 1119. the exceptions this passage and v. 1014. Br. both of which may perhaps be open to suspicions. But there is a sufficient reason in both instances. And in the present passage the very collocation of the words clearly shews that this word is to be distinguished from the rest by a more distinct pronunciation. And it is equally evident from the point of the sentence, in which Theseus says that he would not have perpetrated such deeds as Creon had done, in his country without the authority of the king, not even if he had possessed ample reason, and this because he was mindful how a stranger ought to conduct himself among the citizens. So also in v. 1014:

ὁ ξεῖνος, ὠναξ, χρηστός, αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξια δ' ἀμυνθεῖν.

In which place there is no occasion for me to observe how clear is the antithesis between *ὁ ξεῖνος* and *αἱ συμφοραὶ*, as the whole strength of the passage rests therein. But Sophocles would not have used the Ionic in such a passage as v. 903:

ὥς μὴ παρέλθωσ' αἱ πόραι, γέλωσ δ' ἐγὼ
ξένῳ γένωμαι τῷδε χειρωθεὶς βίῳ.

A sufficient reason may also be alledged for the preference of the Ionic form to the common in such passages. For it must necessarily happen

that the voice of the speaker would, in resting a little longer upon these words for the sake of giving emphasis, fall into the Ionic forms even against his will. For it is well known that *ε* and *ι*, *ο* and *υ* are so cognate, that when *ε* and *ο* are pronounced, *ι* and *υ* are heard at the same time. But it is easily seen that these forms are mostly placed in a part of the trimeter requiring a trochee, in order that the syllable, which was to be distinguished by a stronger accent, might also fall under the ictus.

THE
M E T R E S,
WHICH
SOPHOCLES SEEMS TO HAVE USED IN
THIS PLAY.

THE
M E T R E S,
WHICH
SOPHOCLES APPEARS TO HAVE USED IN THIS PLAY.

Vs. 1—116. trim. iambb.

Vs. 117—136.

∪∪ iamb.

∪∪∠∪∪∠ dochm. with double anacr. (Cf. Seidl. d. V. D.
p. 104. Herm. E. D. M. p. 253.)

∠∪∪—∪∪∠∪— two dactyls and a cret.

120 ∪∠∠∪∠, —∪∪∠∪∠ dimet. dochm.

—∠∠—∪∠ antispast. and iamb.

id.

124 ∪∠∠∪∠, —∪∪∠∪∠ as v. 120.

125 ∠∠, ∠∪∪—; ∪∠ glycon.

∠∪, ∠∪∪—, ∪∠ id.

id.

∠∪∪—, ∪∠ choriamb. and iamb. (Elem. p. 559. Ep. p. 196.)

∠∪∪—∪—∪— dactyl. and troch. (logaoed.)

130 ∪∠, ∠∪∪—, ∪∠ glycon.

∠∪, ∠∪∪—, ∪∠ id.

∪∠, ∠∪∪—, ∪∠ glycon. hyperc.

○○[∠]— penthem. iamb. with a double anacr.
dimet. anap.

136 monom. anap.

dim. anap. catal.

Vs. 137—146. and 167—172. two anapaestic systems, consisting of
dimeters with one monometer interposed.

Vs. 173—183.

—[∠]—○○, —[∠]○○— dim. anapaest.

—[∠]—, ○○[∠]— dim. anap. cat.

175 —[∠]○○—, ○[∠]— glyconic (as also vs. 508. 511. 512. 513. Ant.
777. 778. 836. ed. m.).

176 sq. —[∠]○○—, ○[∠], [∠][∠], [∠]○○—, ○[∠] glyconic and glycon.

178 sq. [∠][∠], [∠]○○—, ○[∠], [∠][∠], [∠]○○—, ○[∠] two glycons.

180 [∠][∠], [∠]○○—, ○[∠] glycon.

id.

id.

(On this see Herm. El. p. 546).

[∠]○○—○— dactyl and troch. (logaoed.).

Vs. 184—187. an anapaestic system, consisting of dimeters, with
one monometer placed before.

Vs. 203—249.

[∠]○○— cretic.

○○[∠]—, ○[∠] glycon.

205 [∠]○○—, [∠]— dim. troch. cat.

[∠][∠], [∠]○○—, ○[∠] glycon. hyperc.

—[∠]○○—○— logaoedic with anacr.

○○[∠]—, ○○[∠]— dim. ionic. a minor.

id.

210 ○○[∠]—, ○○[∠]— dim. ion. a min. cat.

id.

[∠]○○—○○—, ○○○[∠] trimet. dact. catal. and paeon.

○○[∠]—, ○○[∠]— dim. anap. cat.

as v. 212.

215 as v. 213.

as v. 212.

as v. 213.

as v. 212.

as v. 213.

220 — — — —, — — — — dim. anap.
 — — — —, — — — — dim. ana. cat.

as v. 220.

as v. 221.

Vs. 224—231. a dactylic system, which, although I have divided it in such a manner that it seems composed of six tetrameters, one dimeter, and a dim. iamb. catalectic, yet I wish to observe that those trimeters are not to be considered as complete verses, but as all forming one verse as it were, or a dactylic period.

The anapaestic system pronounced by Antigone, vs. 236—249, is somewhat different. For it consists of ten dactylic tetrameters, one dim. iamb. hypercat. and two verses, viz. 237. and 244., of this metre:

— — — —, — — — —.

Vs. 232—235.

— — — — cretic.

— — — —, — — — — glyconic.

doubtful.

doubtful.

235 — — — —, — — — —, — — — — glycon. hyperc.

Vss. 250—505. trim. iamb.

Vs. 506—519.

506 — — — —, — — — —, — — — — } tetram. chori. hyperc. with a base.
 — — — —, — — — — }

— — — —, — — — — as v. 175. (Cf. Herm. El. p. 532. Epit. 192.)

— — — — amphibrach.

510 — — — —, — — — —, — — — — like v. 175.

— — — —, — — — — } as v. 175.
 — — — —, — — — — }

— — — —, — — — — dim. chori. hyp. with anacr.

515 — — — —, — — — —, — — — — as v. 510.

— — — — troch.

— — — — monom. iamb. hyperc.

— — — — troch.

— — — —, — — — —, — — — — like v. 510, except that this ends with an anapaest.

Vs. 534—540.

— — — —, — — — — dim. iamb.

535 id.

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ iamb., dochm., dim. iamb.

 $\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ dim. iamb.

trim. iamb.

 $\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}$ tetram. dact.
540 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ trim. iamb. cat.

Vs. 548—666. trimeter iambb.

Vs. 667—679.

667 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ } glycon and phalacc. hendec., on
 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}$ } which see Herm. El. p. 562.

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ glycon.
670 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ id.
 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ } glycon and glycon cat. or pherecrat.
 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ }

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ } two glycons.
 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ }
675 $\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}$ tetram. dact.
 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ dim. iamb. cat.

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ } as vs. 667 sq.
 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}$ }

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ glycon. hyperc.

Vs. 693—704.

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ trim. chori. with a base.

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ } tetram. chori. hyperc.
695 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}$ }

 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}$ two penth. iamb.

 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ dim. iamb.

 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ as v. 696.

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ dim. chori. hyperc. with a base.
700 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ as v. 696.
 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}$ } tetram. chori. with a base and iambic.
 $\overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ }

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}$ glycon.

 $\overline{\cup}\overline{\cup}, \overline{\cup}\overline{\cup}\overline{\cup}\overline{\cup}$ glyc. cat. or pherecrat.

Vs. 717—828 trim. iambb.

Vs. 830—840.

830 $\overline{\cup}\overline{\cup}\overline{\cup}$ monom. iamb.

$\cup \perp \perp \cup \perp, \cup \perp \perp \cup \perp$ dim. dochm.

u u u - u - doehm.

 $\overline{\cup} \perp \perp \cup \perp, \cup \cup \cup \perp \cup \perp$ dim. dochm.

834—837 trimeter iambb.

838 $\cup \perp \perp \cup \perp$, $\cup \perp \perp \cup \perp$ dim. dochm.

 $uuu\perp u\perp, uu\perp u\perp$ id.

$\cup \frac{\perp}{\perp} \cup \frac{\perp}{\perp}$ dochm.

Vs. 841—872. trim. iambb.

Vs. 884 — 887. trochaic tetram. catal.

Vs. 888—1040. trim. iambb.

Vs. 1041 — 1054.

-, $\frac{1}{2} \cup \cup -$, $\cup \frac{1}{2}$ glycon.

$$-, \frac{\cdot}{\cup} \cup \cup -, \cup \frac{\cdot}{\cup} \text{ id.}$$
$$-, \quad \perp \cup \cup -, \quad \cup \perp \text{ id.}$$

— $\frac{1}{2}$ —, — $\frac{1}{2}$ — dim. iamb.

1045—, $\frac{1}{2}$ — glycon. catal.

— $\overline{\text{L}}$ —, $\overline{\text{L}}$ —, — $\overline{\text{L}}$ — dip. iamb., chor., dip. iamb.

— $\overset{\cdot}{\cup}$ —, — $\overset{\cdot}{\cup}$ — dim. iamb.

$\frac{1}{2}\cup\frac{1}{2}-, \frac{1}{2}\cup\frac{1}{2}-, \frac{1}{2}\cup\frac{1}{2}\cup-, \frac{1}{2}\cup\cup$ tetram. epit. catal.

1050 doubtful metre.

$\overset{\cdot}{\cup}\cup-$, $-\overset{\cdot}{\cup}-$ chori. and dipod. iamb.

—, $\frac{1}{2} \cup \cup$ — as v. 1054.

— $\frac{1}{2}$ $\frac{1}{2}$ ∪ $\frac{1}{2}$, — $\frac{1}{2}$ ∪— dochm. and dip. iamb.

$\frac{1}{2} \cup \cup - -$ adonius.

Vs. 1069 — 1079.

— /, ∪ / / — iamb. and antispast.

1070- $\frac{\text{—}}{\text{—}}$ $\frac{\text{—}}{\text{—}}$ —, $\cup \frac{\text{—}}{\text{—}}$ antisp. and iamb.

— /, ∪ / / — iamb. and antispast.

$\overline{\cup}\text{—}\overline{\cup}\text{—}, -\text{—}\overline{\cup}\text{—}, \overline{\cup}\text{—}\overline{\cup}\text{—}, -\text{—}\overline{\cup}\text{—}$ tetram. iamb.

υ'υ-, 'υυ-- dipod. iamb. and adonius.

1075 $\frac{1}{2} \cup \frac{1}{2} -$, $\frac{1}{2} \cup \frac{1}{2} -$

$\frac{1}{2} \cup \frac{1}{2} - , \frac{1}{2} \cup \frac{1}{2} - , \frac{1}{2} \cup - \cup$ } pentam. epitr.

$\bar{1} \cup \cup - \cup \cup -$, $-\bar{1} \cup -$, $\cup \bar{1} -$ penthem. dact. and dim. iamb. cat.

υ'υ', υ'υ-υ antisp. and penth. iamb.

Vs. 1091 — 1205. trim. iambb.

Vs. 1206 — 1219.

$$\left. \begin{array}{l} \frac{1}{2} \frac{1}{2}, \frac{1}{2} \cup \cup -, \cup \frac{1}{2} \\ \frac{1}{2} \frac{1}{2}, \frac{1}{2} \cup \cup -, \cup \frac{1}{2} \end{array} \right\} \text{two glycons.}$$

$\frac{1}{2}\frac{1}{2}, \frac{1}{2}\cup\cup-, \cup\frac{1}{2}$ } two glycons.

- $\begin{array}{l} \text{— —, — — —, — —} \\ \text{— — — — — — —} \end{array} \left. \vphantom{\begin{array}{l} \text{— —, — — —, — —} \\ \text{— — — — — — —} \end{array}} \right\} \text{glycon and logaoedic.}$
- 1210 $\begin{array}{l} \text{— —, — — —, — — glycon.} \\ \text{— —, — — —, — — id.} \\ \text{— —, — — —, — —} \\ \text{— —, — — —, — —} \end{array} \left. \vphantom{\begin{array}{l} \text{— —, — — —, — —} \\ \text{— —, — — —, — —} \\ \text{— —, — — —, — —} \\ \text{— —, — — —, — —} \end{array}} \right\} \text{two glycons.}$
- $\text{— — —, — — — dim. iamb.}$
- 1215 $\text{— — —, — — — — — dim. troch.}$
 $\text{— — — — — mon. troch.}$
 $\text{— — — — —, — — — — — dim. troch.}$
 $\text{— — — — —, — — — — — id.}$
 $\text{— — — — — dim. troch. brachyc. (ithyphall).}$

Vs. 1234—1243.

- $\text{— — —, — — — — — antisp. and dim. iamb. brachyc.}$
- 1235 $\text{— — —, — — —, — — dim. troch. brachyc.}$
 $\text{— — —, — — — — — epitr. and logaoed.}$
 $\text{— —, — — — — pherecrat.}$
 — —, — — — — id.
 $\text{—, — — — — — — — logaoed. with anacr.}$
- 1240 $\text{— — — — — — — — — — hephthem. dact.}$
 $\text{— — —, — — chori. and troch.}$
 $\text{— — —, — — — chori. and moloss.}$
 $\text{— — —, — — — — — dipod. iamb. and antisp.}$
- Vs. 1244—1441. trim. iambb.

Vs. 1442—1448.

- $\text{— — —, — — — — — — — proceleusm. and dochm.}$
 $\text{— — — — — — —, — — — — — — — dim. dochm.}$
 $\text{— — —, — — — — — — — cretic and dochm.}$
- 1445 $\text{— — —, — — —, — — —, — — — — — tetram. iamb. iamb.,}$
 dochm.
 $\text{— — —, — — — — —, — — — — — 4th paeon procel.}$
 $\text{— — — — —, — — — — — dim. dochm.}$
 $\text{— — —, — — — — — iamb. and antisp.}$
- Vs. 1449—1453. trimeter iambs.

Vs. 1466—1472.

- $\text{— — —, — — — — —, — — — — — iamb. and dim. dochm.}$

$$-\cup\cup\perp\cup\perp, \cup\perp\perp\cup\odot \text{ id.}$$

— ∪ ∪ — ∪ dohm.

Vs. 1541—1550.

- ∪ ∪ ⊥ ⊥ dochm.

1—, 1—, 1— three molossi.

$\cup \perp \cup \cup -$ dochm.

$\cup \text{ } ^{\perp} - , - \text{ } ^{\perp} \text{ } ^{\perp} \cup \text{ } ^{\perp}$ brach. and dochm.

$$v \perp vv, -v \perp vv \text{ id.}$$

- / u -, / u -, / u - u - u - dip. iamb., cret., and dim. troch.
cata].

1550 $\cup \downarrow \cup - -$, $\cup \downarrow \cup - \bar{\cup}$ two penth. iamb.

Vs. 1561 — 1651. trimeter iambics.

V. 1652 — 1670.

⌣ ⌣ ⌣, ⌣ ⌣ — ⌣ antisp. and dip. troch.

$\frac{1}{2} \cup \cup - \cup \cup - \cup \cup - \cup \cup$ tetram. dact.

$\cup \overline{\cup} \cup -, \cup - \cup -, \cup \overline{\cup} \cup$ trim. iamb. cat.

1655 $\text{—}\cup\cup\text{—}\cup\cup$ dim. dactyl.

$\frac{1}{2} \cup \cup - \cup \cup - \cup \cup - \cup \cup$ tetram. dact.

100-00-00-00 id.

$\overline{\cup} \text{ } \text{ } \cup -$, $\cup \text{ } \text{ } \overline{\cup} -$ dim. iamb. cat.

$\cup \perp \cup$ amphibr.

1660— $\text{—}\text{—}\text{—}\text{—}$, $\text{—}\text{—}\text{—}\text{—}$ dim. iamb.

$\cup \acute{\cup} - , \cup \acute{\cup} - , \cup \acute{\cup} -$ trim. iamb.

uuu', 'uu- 4th paeon and cret.

$\frac{1}{2}u-u, \frac{1}{2}u-u$ dim. troch.

 $\frac{1}{2}v-v, vvv-v$ id.

1665 $\cup \cup \cup \angle$, $\cup \cup \cup \angle$, $\cup \cup \cup \angle$ trim. 4th paeon.

υιυ-, υιυ- dim. iamb.

$\frac{1}{2} \cup - \cup, \frac{1}{2} \cup - \cup$ dim. troch.

└─┐─┐, └─┐─ id.

─└─┐─, ┐└─┐└─, ┐└─┐ trim. iamb.

1670 ┐└─┐─, ┐└─┐─ dim. iamb.

┐└─┐─, ┐└─┐─ dim. iamb.

Vs. 1671—1679.

1671 └─┐─┐, ┐┐┐┐┐ dim. troch.

1672 └─┐─┐, └─┐┐[└─┐─┐─] dim. troch. cat. [dim. troch. brachyc.]

1675 ┐└─┐─, ┐└─┐─, └─┐─┐─┐ dim. iamb. and logaoed.

└─┐─┐─┐─ logaoed.

┐┐┐─┐, └─┐─ dim. troch. cat.

└─┐─┐, ┐└─┐─, └─┐─┐, ┐└─ priapeus. (Cf. Trach. 120 sq.
Herm. El. p. 574.)

Vs. 1707—1718.

1707 ┐└─┐─, ┐└─┐─, ┐└─┐─ trim. iamb.

─┐┐─┐─┐─ dim. iamb. brachyc.

─┐┐─┐, ┐└─┐─ dim. iamb.

1710 ┐└─┐─, ┐└─┐─ id.

┐└─┐─, ┐└─┐─ id.

└─┐─┐, ┐┐─┐─┐ dim. troch.

└─┐─┐, ┐┐─┐─┐ id.

┐┐┐┐┐┐, ┐┐┐┐┐ id.

1715 ┐┐─┐─┐, ┐┐─┐─┐ id.

─└─└─┐, └─┐─┐ antisp. and dip. troch.

└─┐─┐, └─┐┐┐┐ dim. troch.

─└─┐─, ┐└─ dim. iamb. cat.

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OEDIPUS COLONEUS.

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ΣΟΦΟΚΛΕΟΥΣ

Η Λ Ε Κ Τ Ρ Α.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΚΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΥΣΟΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΛΙΓΙΣΘΟΣ.

ΤΠΟΘΕΣΙΣ.

Ὑπόκειται ὧδε· τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἀργεῖ. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλέκτρα, ἥνίκα ὁ πατὴρ ἐσφάζετο, ἔδωκε τῷ τροφεῖ δέισασσα, μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπέξεδετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιῶν σὺν αὐτῷ πρὸς τὸ Ἀργεῖ δείκνυσιν αὐτῷ τὰ ἐν Ἀργεῖ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἀργεῖ. ὁ δὲ Χορὸς συνίστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστων.

ADVERTISEMENT.

As Wunder has omitted prefixing an argument to his edition of the *Electra*, the present editor has endeavoured to supply one in order to preserve uniformity. At the same time he deprecates any comparison between the following imperfect attempt and the finished and erudite prefaces of the Continental Scholar.

THE FABLE OF ELEKTRA,

AS RELATED BY SOPHOCLES.

After Clytaemnestra had murdered Agamemnon ¹⁾, his daughter Electra, fearing lest her brother Orestes, the only male heir, and consequently the last hope of the race should be slain, sent him under the care of his Paedagogus (11—13) to Strophius, a Phocian ²⁾, who was a friend of the family (45. 110. 690).

When Orestes had arrived at manhood ³⁾, he set out for Argos, accompanied by the aged Paedagogus (1) and Pylades (15—16), his constant companion ⁴⁾, having previously consulted the Delphic oracle ⁵⁾

¹⁾ Hyginus fab. CXVII. »Electra, Agamemnonis filia, Orestem infantem sustulit, quem demandavit in Phocide Strophio, cui fuit Astyochea, Agamemnonis soror nupta«, where see Muncker. Senec. Ag. 910. Serv. on Virg. Aen. 4, 471.

Aeschylus ascribes this act to Clytaemnestra, Ag. 854, but as Clytaemnestra is there feigning a plausible welcome to Agamemnon, we seem scarcely justified in supposing that there is a real difference in the two narratives, although Müller Hist. Gr. Litt. XXIV. §. 6. considers that »according to Aeschylus, Orestes had been driven from the house by Clytaemnestra, and sent to Strophius of Phocis«.

According to Xanthus in Aelian V. II. 4. 26. Electra was first named Laodice.

²⁾ Müller l. c. considers Phanoteus as the name of a distinct person from Strophius, and this view is ably supported by Wunder in his note on v. 45. Otherwise *Φανοτέως* is a gentile name. See the Schol. on v. 45. and Steph. Byz. v. *Φανοτέως*.

³⁾ Argum. Electr. *νῦν δὲ μετὰ εἰκοσιν ἔτη ἑλάνων πτλ.* Compare Hyginus fab. CXIX. Dictys Cretensis 6, 3.

⁴⁾ On this proverbial friendship cf. Martial Ep. 6. 11. Auson. Ep. 24. 36.

⁵⁾ Dictys ibid. Aeschyl. Choeph. 269. Eum. 85. Compare Aristides T. 3, p. 352. ed. Canter. This story no doubt furnished abundant materials for the Sophistical declaimers during and after the reign of Julian. I will not transcribe the complaints of Orestes after the deed, nor enumerate the numerous passages in which »scenis agitatus Orestes« is alluded to, for it is of little use to quote ancient authors, when they merely speak of the same fiction.

as to how he should avenge his father's murder (32). Being instructed by the God to proceed covertly, he determines to send the Paedagogus, whose years and disguise prevented his recognition (41—42) to Clytaemnestra and her paramour Aegisthus with the pretended news of his death while contending in the Pythian games (48—50). This affords the poet an opportunity of introducing a spirited description of the games in a speech of great beauty. At length Orestes, accompanied by Pylades, purposes to make an offering at his father's tomb. This is the moment chosen by the poet for the opening scene of the drama. At an early hour of the morning (17—19) the two friends with their aged companion arrive at Mycenae (8—9). After a brief conversation Electra, attended by a Chorus of Argive virgins, comes forth, to bewail her father's death (94) and the unhappy life she leads in consequence of the harsh conduct of her mother (—309). The Chorus vainly attempts to console her, and at length Chrysothemis, her only surviving sister, comes from the palace (325), at the bidding of her mother, with offerings for her father's tomb ⁶⁾. She exhorts Electra to submit to the will of those in power, but receives no answer except reproaches (—463). Meanwhile Clytaemnestra, who had been terrified by a dream, enters the scene, and attempts to justify the slaying of Agamemnon, by alleging that it was done in revenge for the murder of her daughter Iphigenia (530—531). Electra replies that the sacrifice of Iphigenia was an involuntary deed, justified by necessity (563—576). At the conclusion of an angry altercation the Paedagogus enters in disguise, and relates the death of Orestes (680—763). Electra indulges in a paroxysm of grief, untill the re-entrance of Chrysothemis ⁷⁾, who had found some locks of Orestes' hair at her father's tomb ⁸⁾, and thence concluded that he must have returned alive. Electra remains unpersuaded; and is confirmed in her grief by the entrance of Orestes and Pylades bearing the pretended ashes of her brother (1113—14) in a funereal urn. At length a recognition takes

⁶⁾ In Aeschylus Electra does this: indeed Sophocles appears to have injured the developement of his plot by assigning the first recognition of Orestes to so uninteresting a character as Chrysothemis.

⁷⁾ Propert. El. 2. 11. 5.

„Nec sic Electra, salvum quum adspexit Orestem,
„Cujus falsa tenens flevrat ossa soror“.

⁸⁾ On the recognition in this play, and indeed the whole developement in comparison with that of the cognate drama (or farce) of Euripides, and the Choephoroe of Aeschylus, it will suffice to refer the reader to Müller l. c. and Schlegel's 5th lecture.

place (1219 — 1226), and they concert the method of revenge. The Paedagogus, coming from within (1326), informs them that the favourable moment has arrived, and must be immediately seized. Orestes enters the house, and the cries of the dying Clytaemnestra are heard shortly after (1404 — 1416). Aegisthus shares her fate, and the play ends with a short congratulation on the return of freedom to the house of Atreus.

A few words concerning the probable scenic arrangement of the present drama may not be unacceptable, and certainly will not be out of place ⁹⁾.

As already stated, the »Electra« opens at Mycenae: from an elevated part of which Argos is visible at a distant of about 10 miles (4); and the Paedagogus points out the neighbouring localities to Orestes; whence it is reasonable to infer these objects were represented by a picture on the stage. This seems to have exhibited a view of Argos (4), in which the Paedagogus particularizes the ἀγορὰ Λύκειος (7). He then confines his remarks to Mycenae (οἱ δ' ἰκάνομεν) the Heraeum to the left, the wealthy city itself (9 — 161. 423), and lastly the palace of the Pelopidae, which suggests the mention of the events of Orestes' infancy.

The events of the play are transacted before the gates of the palace, the vestibule of which was on the stage, for Chrysothemis comes from them (324. 328. 661). The doors were so close, that the cries *ὦ μοί μοι* were heard from within (78 — 79); and the Chorus even expresses a fear that own words will be overheard (310. 1238 — 1321. 1331 — 3). A statue, or altar ¹⁰⁾ of Apollo was probably in front of the house, in his capacity of Φοῖβος Πρῶστατης (637): to which, before she names him, Clytaemnestra points (635); and then prays, as also does Electra (1376), while Orestes and Pylades are prostrated before it (1376). That there was more than one statue may however be distinctly inferred from vs. 1374 — 5; and that one of them represented Artemis seems probable from v. 1239: in which case the third (as in the Oed. Tyr. et Antig. 1184) may have been that of Athené. They were placed in niches between the doors of the vestibule ¹¹⁾.

⁹⁾ For the following remarks I am indebted to the kindness of a learned friend. E.D.

¹⁰⁾ Probably both, the altar standing in front of the stage, the Θυμειλή. Cf. Blomfield in Mus. Crit. Vol. 2. p. 213. E.D.

¹¹⁾ Any visitant to Covent Garden, who witnessed the representation

As regards costume, we learn from 190 that Electra was but ill attired (cf. 452. 1177. 1181. 1183. 1189). Clytaemnestra and Chrysothemis (360) were probably richly arrayed. Müller suggests that the ἐκξύχλημα was put into requisition at v. 1458.

As respects the acting, a curious anecdote is related from Aulus Gellius by Wunder in his note on v. 1105.

In conclusion to these remarks it will be worth while to observe that the Electra of our author received a Latin dress from the hand of Attilius, the loss of which will however be less regretted, if we respect the judgement of Cicero Ep. ad Att. 14. 20. who styles him »poeta durissimus«. The reader may consult the commentators on Sueton. Caes. 84. And Bothe's *Fragm. Scen. Lat. Pt. 1. p. 254—5.*

of »Antigone« a few years since, will remember the stage decorations, which, setting aside the colouring, conveyed a tolerable idea of these arrangements. E D.

Η Λ Ε Κ Τ Ρ Α.

ΠΑΙΔΑΓΩΓΟΣ.

⁵ **Ω** τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
 Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
 παρόντι λεύσσειν, ὧν πρόθυμος ἦσθ' αἰεί.
 τὸ γὰρ παλαιὸν Ἄργος, οὐπόθεις, τόδε,

V. 1. Schol.: στρατηγήσαντος· γρ. τυραννίσαντος. Which seems to be the correct reading. Cf. Comment. de Scholiorum in Soph. tragg. auctoritate p. 37.

V. 4. For τὸ γὰρ Brunck writes τόδε γὰρ from Par. E. construing τόδε at the end of the line with the following verse.

V. 1. ἐν Τροίᾳ] i. e. in Troade: as I have observed on Aj. 994.

V. 3. πρόθυμος] Suidas interprets this rightly: ἐπιθυμῶν, δρεγόμενος.

V. 4. παλαιὸν Ἄργος] One of the Scholiasts remarks: Ὅμηρος χωρίζει τὸ Ἄργος καὶ τὴν Μυκλήνην (he refers to Il. δ, 52: Ἄργος τε Σπάρτη τε καὶ εὐρυσάγνια Μυκλήνη)· οἱ δὲ νεώτεροι τὴν αὐτὴν Μυκλήνην καὶ Ἄργος φασίν. Hence Brunck infers that by Argos is here meant the same city as Mycenae, comparing v. 1459. That this sometimes takes place is shewn by the examples adduced by Elmsley an Heracl. 188. Hermann, with Musgrave and others, understands the land of Argos, so that the poet may proceed from a

general to a particular mention of places. I am led to understand the city Argos as meant, by v. 6. from which as it is evident, that the temple which was situated in that city was represented in the scene, nothing can seem more likely than that the city itself was also represented. But we must suppose that the portion of the city called ἀγορὰ δούκιος was particularly visible to persons approaching the city, in the same manner as it is well known that the royal palace was the most conspicuous object in Mycenae. We may see moreover from the words οἱ δ' ἰκάνομεν κτλ. in v. 8. that the distant places are pointed out by the paedagogue or usher, rather than the nearer ones. But Argos was 10 stadia distant from

5 τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης·
αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ
ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὅδε

Mycenae, as appears from Strabo VIII, p. 368. For these remarks I am indebted to Fr. Jacobs. Boissonade also writes that the scene is laid at Mycenae, adding this observation: »Argos is not Argolis, but the city itself, which those who enter Mycenae see from a slight eminence. The situation of the places themselves is pronounced to agree excellently with the explanation of Sophocles by an eye witness, Clarke, Travels. Part. II, Sect. II, p. 692.»

V. 5. τῆς — κόρης] What should have been said of the country towards Argos, the poet with greater freedom attributed to the whole city. For it was not the city itself, so much as the country near it, that was considered sacred to Io, although the whole city had acquired great celebrity from her name. Not dissimilar are the words of Eur. El. 1: ὡ γῆς παλαιὸν Ἄργος, Ἰνάχου ῥοαί. That the word ἄλσος signifies any place consecrated to a deity, has been shewn by Musgrave, who compares the Scholiast on Pind. Olymp. III, 31: οὐκ ἂν τις ἐναντιωθεῖν τῷ Πινδάρῳ τῷ τὸ ἐπὶ ἀφύετον χωρίον ἄλσος ὀνομάζοντι. Εἰργον γὰρ πᾶν χωρίον ἀφιερωμένον θεῷ, καὶ ψιλὸν φυτῶν ἢ, ἄλσος· ὡς καὶ Ὀμηρος (II. β, 506): Ὀγχηστὸν θ' ἱερὸν, Ποσειδῆϊον ἀγλαὸν ἄλσος. οὐ γὰρ Ὀγχηστὸς δένδρεσι κομᾷ, ἀλλ' ἱερὸς ἐστίν. Cf. Boeckh, Not. Crit. T. I, p. 364. and Soph. Ant. 845. Lastly, Io was called οἰστροπλήξ before Sophocles by Aeschylus Prom. 681: οἰστροπλήξ δ' ἐγὼ μάστιγι· θεία γῆν πρὸ γῆς ἐλεύνομαι. Apollod. Bibl. II, I, 3: Ἥρα δὲ τῇ βοὶ οἰστρον ἐμβάλλει. — Eustathius quotes this verse on II. ζ. p. 629. comparing the similar words βουπλήξ, ἀκανθοπλήξ etc. FR. JACOBS.

V. 6. Schol.: αὐτῇ — λυκο-

κτόνου. οὐκ ἀπ' ἄλλου τινὸς ποιῆται τὴν δεῖξιν ἢ ἀπὸ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος, περὶ ἀρχαιοτάτου ἐστὶ κατὰ τὴν ἐν τῷ Ἀργεῖ ἀγορᾷ, ἐν ᾗ καὶ πῦρ ἀπόκειται, περὶ οὗ πρόσθεν εἰρήκαμεν (he had before said: λέγεσθαι, ὡς ἀπ' οὐρανοῦ πρῶτον ἐκίσει κατηνέχθη). ἔστι δὲ κατακτείνου τοῦ Νεμεαίου Διὸς, παραγενόμενοι οὖν εἰς Ἄργος, ὁ τροφεὺς δεικνυσιν αὐτῷ τὴν πόλιν, λέγων· ἐστὶν οὐκ ἀπῶθεν τῶν Μυκηνῶν, ἀλλ' ἐξ ἀπόπτον φαίνεται, καὶ τὸν ναὸν τῆς Ἥρας ἐξ ἀριστερᾶς ὄντα Μυκηνῶν τοῖς ἀπὸ Κορίνθου εἰσιούσι. Λυκοκτόνον δὲ τὸν Ἀπόλλωνα οἱ μὲν διὰ τὸ νόμιον εἶναι τὸν θεὸν καὶ τοὺς ἐπιβούλους αὐτῶν φρονεῖν. διὸ καὶ λύκους αὐτῷ φασὶ θύεσθαι ἐν Ἀργεῖ· οἱ δὲ διὰ τὸ ἱερὸν εἶναι τὸ ζῶον, ὡς καὶ τῆς Ἀρτέμιδος τὰς ἐλάφους· ὅθεν καὶ τῷ νομίσματι τῶν Ἀργείων ἐγκατάτεσθαι φασὶ λυκόν, ὡς καὶ τὰς γλαῦκας Ἀθήνας. Either the word Λυκοκτόνον is put for Λύκειον in these Scholia, by a fault of the copyist, or the Scholiast has himself gone astray, by bringing such illustrations of the name Λυκοκτόνος, as could clearly belong only to Λύκειος. Nor is there any doubt but that Apollo is styled λυκοκτόνος because he taught men some method of destroying the wolves, which seems to have attacked the flocks in great numbers during olden times (cf. Pausan. II, 9, 7. and on Soph. Oed. R. 198.). Why a temple was built to the same god by Danaus at Argos, is shewn by Pausan. II, 19, 3: Ἀργείοις δὲ τῶν ἐν τῇ πόλει τὸ ἐπιφανέστατον ἐστὶν Ἀπόλλωνος ἱερὸν Λυκίου κτλ. — On the meaning of the pronoun αὕτη see §. 471, 12. Rost §. 99, 6. c. ed. V.

V. 7 sq. Schol.: οὐξ ἀριστερᾶς. ἔστι γὰρ ἐξ ἀριστερᾶς τῶν Μυκηνῶν τοῖς ἀπὸ Κορίνθου εἰς-

- Ἡρας ὁ κλεινὸς ναός· οἱ δ' ἰκάνομεν,
φάσκειν Μυκῆνας τὰς πολυχρύσους ὄρᾱν,
10 πολὺφθορόν τε δῶμα Πελοπιδῶν τόδε·
ὄθεν σε πατρὸς ἐκ φόνων ἐγὼ ποτε
πρὸς σῆς ὁμαίμον καὶ κασιγνήτης λαβὼν
ἤνεγκα καῖξέσσω καῖξεθρεψάμην
τοσόνδ' ἐς ἥβης, πατρὶ τιμωρὸν φόνου.
15 νῦν οὖν, Ὀρέστα, καὶ σύ, φίλτατε ξένων,
Πυλάδην, τί χρὴ δρᾶν, ἐν τάχει βουλευτέον·
ὥς ἡμῖν ἦδη λαμπρὸν ἡλίου σέλας
ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῇ,
μέλαινα τ' ἀστρων ἐκλέλοιπεν εὐφρόνη.
20 πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιορεῖν στέγης,

ιοῦσιν Ἡρας ναός· ἐκ Φωκίδος δὲ παραγενόμενοι διὰ Κορίνθου πεποίηται τὴν ὁδόν. Pausan. II, 17, 1: Μυκηρῶν ἐν ἀριστερεῇ πέντε ἀπέχει καὶ δέκα στάδια τὸ Ἡραῖον. According to Strabo VIII, p. 368. it was only distant 10 stadia. On the situation of the Lyceum Dindorf refers to Col. Leake's Travels in the Morea. Vol. II, p. 403, on the Heraeum ibid. p. 389.

V. 9. φάσκειν] Infinitive for imperative, as in O. R. 462. Phil. 1411. Schol.: τὰς πολυχρύσους· Ὀμηρος (II, η, 180)· πολυχρύσοιο Μυκῆνης. Cf. Hora c. Od. I, 7, 9. ditiesque Mycenae.

V. 10. Schol.: πολὺφθορόν ἐν ᾧ πολλὰ φθοραὶ καὶ φόνοι ἐγένοντο. For Tantalus slew his son Pelops and offered him as a feast to the Gods. Atreus and Thyestes, the sons of Pelops, killed their brother Chrysippus. Atreus slew the children of Thyestes, the son of Thyestes (Aegisthus) Atreus, and afterwards Agamemnon. ERF. Cf. v. 504 sqq.

V. 11. πατρὸς ἐκ φόνων] Cf. 296. 1132 sqq. 1348 sqq.

V. 12. ὁμαίμον καὶ κασιγνήτης] On these words thus joined see note on Ant. v. 1.

V. 13. Schol.: ἤνεγκα· τὸ ἤνεγκα

τὸ βραχὺ τῆς ἡλικίας δηλοῖ, ὥς περὶ παιδαρίου οὔτι βαδίσαι δυναμένον. Homer Od. γ, 306 sqq. relates that Orestes returned seven years after Agamemnon was slain.

V. 18. κινεῖ — σαφῇ] Hermann rightly observes that σαφῇ must be joined with the verb κινεῖ, that the sense may be: κινεῖ ὥστε σαφῇ γίνεσθαι. For otherwise σαφῇ would be quite superfluous et unmeaning. So v. 1366: σαφῇ ταῦτα δειξουσιν.

V. 19. μέλαινα τ' — εὐφρόνη] No one yet has rightly explained these words. For Hermann, although he rightly observes in his note that we must join ἀστρων εὐφρόνη, thought this scarcely a fitting expression to mean εὐφρόνη ἀστερόεσσα. In fact it is certain to me, and acknowledged by this great critic, that these words, μέλαινα ἀστρων εὐφρόνη, are opposed to the preceding λαμπρὸν ἡλίου σέλας, meaning the dark starry night, because the stars shine through the darkness of night, not the sun. Hermann in a letter to myself compares Aeschyl. Prom. 24: ἡ ποικιλίσμων νύξ ἀποκρύψει φάος. Compare also my remarks on this passage in Cens. Ajac. Lobeck. ed. sec. p. 98.

ξυνάπτετον λόγοισιν· ὥς ἐνταῦθ', ἵνα
οὐκ ἔστ' ἔτ' ὀκνεῖν καιρός, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

- ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ
σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
25 ὥσπερ γὰρ ἵππος εὐγενής, κἂν ἢ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὖς ἴστησιν, ὥσαύτως δὲ σὺ
ἡμᾶς τ' ὀτρύνεις καὶ τὸς ἐν πρώτοις ἔπει.
τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ
30 ὀξεῖαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς,
εἰ μὴ τι καιροῦ τυγχάνω, μεθ' ἱεροσόν.
ἐγὼ γὰρ ἡνίχ' ἐκόμην τὸ Πυθικὸν
μαντεῖον, ὥς μάθοιμ', ὅτῳ τρόπῳ πατρὶ

V. 21 sq. MSS. ὥς ἐνταῦθ' ἔσμεν, ἢ οὐκ ἐτ' ὀκνεῖν, except that some have ἔσμεν, others in greater number ἔμεν, which form, noticed by Callimachus περὶ μονήρους λέξεως p. 24, 3. is rightly rejected by all the editors as totally foreign to the style of Sophocles. I have therefore thrown out ἔσμεν with Hotchkis, and corrected the rest according to Hermann's conjecture.

V. 33. I have restored πατρὶ from La. a pr. m. and Lb.; vulg. and Dind. πατρός.

V. 21. ξυνάπτετον λόγοισιν] The order of the sentences is this: the paedagogue first says that it is time for consulting on their plans, βουλευτέον; and then advises that this be done ξυν. λόγοισιν: which may rightly be said; for although Pylades does not speak, yet he is present, so as to be willing to speak if necessary. Then Orestes speaks for both, so as to leave no necessity for Pylades to add any thing further. HERM.

V. 22. ἔργων ἀκμή] See on Philoct. v. 12.

V. 24. Schol.: ἐσθλὸς εἰς ἡμᾶς γεγώς· τοῦ εἶναι πιστὸς εἰς ἡμᾶς.

V. 25. ἵππος εὐγενής] Hence Philostr. Vit Soph. II, 23, 4. p. 606: καὶ εἶδον ἄνδρα παραπλήσιον τῷ Σοφοκλεῖ ἵπῳ. FR. JACOBS.

V. 26 sq. ἀπώλεσεν — ἴστη — σιν] See my note on Aj. 31. al-

though the aorist is here put in a different sense.

V. 27. ὥσαύτως δέ] On δέ in the apodosis see Buttman. Exc. XII. on the Midian or. of Demosth. Rost §. 134. annot. 4. b.

V. 31. Schol.: εἰ μὴ τι καιροῦ τυγχάνω· εἴ τί σοι δοκῶ μὴ καλῶς βεβουλευθῆναι, μεθ' ἱεροσόν, ὃ ἔστιν ἐπανόρθωσον· ἔστι δὲ ἀγασσῆναι τὸν νεανίσκον, ὅτι μὴ πάνυ ἀσθένος φαίνεται.

V. 33 sq. πατρὶ — πάρα] The phrase δίκας ἀρεσθαι παρὰ τινος is poetical, and used instead of the common one δίκας or δίκην λαμβάνειν παρὰ τινος, to inflict punishment upon some one, to which phrase, as it means the same as τιμωρεῖν, the poet added the dative πατρὶ, so that δίκας ἀρεσθαι τινὶ παρὰ τινος does not differ in sense from the phrase τιμωρεῖν τινι, to take revenge for in-

- δίκας ἀροίμην τῶν φονευσάντων πάρα,
 35 χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ὦν πεύσει τάχα
 ἄσκειον αὐτὸν ἀσπιδῶν τε καὶ στρατοῦ
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς·
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,
 40 δόμων ἐσω τῶνδ' ἴσθι πᾶν τὸ δρώμενον,
 ὅπως ἂν εἰδῶς ἡμῖν ἀγγελίης σαφῇ.
 οὐ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακροῷ

jury offered to anyone. So Te-rent. Heautont. I, 1, 86: illi de me supplicium dabo. But ἀροίμην is the optative of the 2d. aor. not of the future, for which we should have found in direct construction the conjunctive: πῶς ἄρωμαι δίκας;

V. 35. Schol.: χρῆ· μαντεύεται.

V. 36. ἄσκειον—ἀσπιδῶν] So 1002. ἄλυπος αἵτης. See the passages quoted by Matth. §. 339. and Rost §. 108. not. 19.

Ibid. αὐτόν means himself, i. e. not by means of others. It does not mean alone, for that is not signified even by: ἄσκειον ἀσπιδῶν τε καὶ στρατοῦ. The God has desired Orestes to take revenge not by the aid of others, nor by open force, but by stratagem. HERM.

V. 37. κλέψαι—σφαγὰς] On the phrase κλέπτειν σφαγὴν, to commit slaughter privily, see on Aj. 188. Join the genitive χειρὸς with the noun σφαγὰς, so that χειρὸς σφαγὴ may mean the slaughter which the hand commits, and that Orestes himself may be represented as ordered to perpetrate it by stratagem. So lower down in v. 206. θανάτους αἰκεῖς διδύμειν χειροῖν. So also Aj. 618. ἔργα χειροῖν. Trach. 603. δώρημα τῆς ἐμῆς χειρός. Others wrongly connect δόλοισι χειρὸς.

V. 40. Schol.: ἴσθι πᾶν τὸ δρώμενον· περιεργασαί τὰ πρατόμενα πάντα.

V. 42. Schol.: οὐ γὰρ σε μὴ χρόνῳ· τινὲς τὸ ἡνθισμένον ἐπὶ τῆς κεφαλῆς ἵκονσαν, οἷον ταῖς

ποικαῖς ἡνθισμένον· τοῦτο δὲ ἀπίθανον· ἐγνωσθῇ γὰρ ἂν, εἰ καὶ τοσοῦτον ἡλλάξε τὴν κεφαλὴν. δοκεῖ οὖν μοι τὸ ἡνθισμένον ἀντὶ τοῦ ἡσχημένον. οὐ μὴ οὖν σε ἐπιγνώσῃ τοιαῦτα πλαττόμενον· εἰ δὲ τὸ ἡνθισμένον ἐπὶ ἡλικίας δεξαμένηθα, ἴσθιν οὐκ ἐπὶ τῶν τριχῶν, ἀλλ' ἐπὶ παντὸς τοῦ σώματος. That the Scholiast is wrong in interpreting ἡνθισμένον by πλαττόμενος, any one will easily perceive. Nor will the sense of the passage allow us to assign a notion of old age to that verb, for the poet would thus foolishly repeat the same thing twice. I therefore think the interpretation of Bothe the true one, explaining ἡνθισμένον decorated with flowers, i. e. crowned after the manner of those who arrived bearing good tidings. Cf. Kuster on Aristoph. Plut. 765., my notes on Oed. R. 82. and Trach. 178 sq. But if the guest arrived under such a garb, he could not evidently be suspected by Clytemnestra. Against this opinion Fr. Jacobs sent me the following observation: "The explanation of Bothe seems to me very doubtful. If the word be understood of the old man's complexion and appearance, there is no tautology. Perhaps some one may suppose a slight irony. That the ancients had a similar view of these expressions is evident from a passage of Cyrill against Julian, VI. p. 157. A: ὅτε λευκῇ ποικίᾳ κατηνθισμένος—διεφαινότο. And, speaking of an old man, Christodor. Ephr.

γνώσ', οὐδ' ὑποπεύσουσιν ὧδ' ἡνθισμένον.

λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἶ

45 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὁ γὰρ
μέγιστος αὐτοῖς τυγχάνει δορυξένων·

90: βαθὺς δὲ οἱ ἦνθαι πάγων." But the poet clearly mentions two particulars, that Clytemnestra and Aegisthus would neither recognise the paedagogue, nor suspect him. He denies that they will recognise him, owing to the long time elapsed since his departure, and the consequent change effected in his appearance by old age. Now it might have been added that the paedagogue would excite no suspicion, without asserting any reason why. But I should not think it could aptly be asserted again that the paedagogue would not be suspected on account of his age. For this addition must be considered either useless, or absurd; useless, because the same thing has been said already; and absurd, because it does not follow that a man is not open to suspicion, because advanced in age. I adhere therefore to the explanation of Bothe.

V. 43. ὑποπεύσουσιν] Of the second aorist and future joined in a similar manner Dindorf adduces an example from O. C. 450: ἀλλ' οὔτε μὴ λάχωσι τοῦδε συμμάχου, οὔτε σπιν ἀρχῆς τῆςδε Καδμείας ποτὲ ὄνησις ἦξει.

V. 45. παρ' ἀνδρὸς Φανοτέως] Hermann rightly observes that παρ' ἀνδρὸς Φανοτέως is: from a certain man named Phanoteus, comparing Hom. II. ε, 649: ἀνέρος ἀφραδίησιν, ἀγανοῦ Λαομέδοντος, and II. λ, 738. π, 617. Moreover, the reason why the paedagogue is said to have been sent by Phanoteus both here and in v. 670, while in vs. 1110 sq. Orestes represents himself as coming from Strophius, has escaped the commentators, but is well explained by Hermann in Censura Aesch. Eum. ab O. Müllero edit. Annal. Vienn. T. LXIV. p. 141 sqq. For the mat-

ter stands thus: Phanoteus king of Phanoteus or Panopeus, a city in Phocis, and Crisus, king of Crisa, a town of the same city, into which Orestes had been carried while a boy (cf. v. 180), were brothers, pursuing each other with the greatest hatred. Now when the son of Crisus, Strophius, who had married Anaxibia, the sister of Agamemnon (cf. Pausan. II, 29, 4), and his son Pylades were said to be joined in the firmest bonds of friendship with Agamemnon and his children, it was cleverly devised by Sophocles that the brother of that Crisus, Phanoteus, should be made the friend of Clytemnestra and Aegisthus (see besides this verse 46 and 671 sq.). Hence in order that Clytemnestra and Aegisthus might the more readily believe the stranger who was to announce the death of Orestes, the poet represents him as sent by Phanoteus, who dwelt in the same Phocis where Orestes had found safety. On the contrary the urn, containing the bones of Orestes, could not be sent by any other person but Strophius, to whose protection Orestes had been committed. But they who bore the urn (Orestes and Pylades), as they were said to be shortly coming with it by the paedagogue who pretended to be sent by Phanoteus, when informing them of the death of Orestes (v. 757), could not excite the least suspicion in the mind of Clytemnestra or Aegisthus, since they represented themselves as bearing the remains of Orestes by order of Strophius (vs. 1110 sqq.).

V. 46. Schol.: δορυξένων· ἀντὶ τοῦ φιλῶν· κυρίως δὲ οἱ ἐν πολέμῳ γινόμενοι φίλοι, ὡς Γλαῦκος καὶ Διομήδης. See on Oed. C. 631.

ἄγγελλε δ' ὄρκον προστιθείς, ὁθούνεκα
τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
50 δίφρων κυλισθείς· ὧδ' ὁ μῦθος ἐστάτω.
ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,
λοιβαῖς τὸ πρῶτον καὶ καρατόμοις χλιδαῖς
στέψαντες, εἰτ' ἄψορρόν ἤξομεν ἅλιν
τύπωμα χαλκόπλευρον ἡρμένοι χερσὶν,

V. 47. I have written ὄρκον from the conjecture of Reiske. MSS. ὄρκω, which reading arose, I should think, from those who wrongly connected this word with the verb ἄγγελλε.

V. 52. τὸ πρῶτον is found in the best MSS. of Suidas v. χλιδή. Many MSS. of Sophocles λοιβαῖς τε πρῶτον, others λοιβαῖσι πρῶτον, and so Dind., a very few λοιβαῖς τε πρῶτον.

On τυγχάνει see at Aj. 9. Lastly μέγιστος does not signify power, but excellence. So φίλος μέγιστος, i. e. the best friend, Philoct. 586. Aj. 1331.

V. 47. Schol.: ἄγγελλε δ' ὄρκω· μὴ συμπερολόγως τις ἐπιλάβηται, ὥς κελεύοντος ἐπιτορκεῖν τοῦ ποιητοῦ· δεῖ γὰρ αὐτὸν πείθεσθαι τῷ θεῷ, τὸ πᾶν δόλω πράσσειν παρακλενομένην, ὥστε ἐν οἷς δοκεῖ ἐπιτορκῶν δυσσεβεῖν, διὰ τούτων εὐσεβεῖ πειθόμενος τῷ θεῷ, ἔχει δὲ ἀξιοπιστίαν ὁ λόγος, ὥς ἐν Φωκίδι τριτόμενον καταβῆναι ἐς τὰ Πύθια· ἀνήκται δὲ τοῖς χρόνοις· ἐπὶ Τριτολέμου γὰρ φασὶ γενέσθαι Πυθικὸν ἀγῶνα, ἑξακοσίους ἔτισιν ὕστερον. Neuius observes: the corrupt name Triptolemus may be corrected from the Scholiast on Pind. Praef. Pyth. who relates that Eurýlochos the Thessalian, after having conquered the Cirrhaei, under the archonship of Simonides or Simon at Athens, i. e. Ol. 47, 3., restored the Pythian games which had been formerly introduced by Apollo, the destroyer of the Pythian serpent. On the phrase ὄρκον προστιθέναι, cf. Soph. fragm. Oenom. 419. ed. Dind.: ὄρκον δὲ προστιθέντος ἐπιμελεστέρα ψυχὴ κατέστη.

V. 48. Schol.: ἐξ ἀναγκαίας τύχης· βιαίως, εἰς ἀναγκαστὴν

μόρφῃ, καὶ οὐκ ἐκ ταυτομάτου, ἐκ βίας, ἐκ συντυχίας, οὐκ ἰδίῳ θανάτῳ. See on Aj. 477. ed. meae.

V. 50. ἐστάτω] See my remarks on this use of the verb at Aj. 198.

V. 51. Schol.: ὥς ἐφίετο· ὁ Ἀπόλλων δηλονότι, ὥς ἐκέλευσεν.

V. 52. Schol.: καὶ καρατόμοις χλιδαῖς· καὶ τοῖς ἀπὸ κρατὸς τετμημένοις βοστρύχοις. λέγοι δ' ἂν χλιδᾶς ἦτοι καθόλου τοὺς πλοκάμους, οἱ εἰσι τρυφὴ τῆς κεφαλῆς· ἢ παρ' ὅσον τρυφῇ καὶ κόσμος ἀπετίθεντο τοῖς νεκροῖς οἱ πλοκάμοι ἐν τῷ τάφῳ. Cf. Passow Lex. under this word. Triclinius: ἔθος γὰρ ἦν αὐτοῖς τέμνειν τὰς κόμας καὶ ἐπιτίθεναι τῷ τάφῳ, ἵνα διὰ τούτου τοῦ πένθους ἦλωσ αὐτοῖς ὁ νεκρὸς εἶη. See on Aj. 1147.

V. 53. στέψαντες, εἰτ'] On εἰτα placed after a participle I have spoken in my note on Oed. C. 259 sq. Cf. Rost §. 130. annot. 3. On the signification of the verb στέφειν I have spoken in my disquisition on the authority of the Scholia on Sophocles, p. 8 sqq.

V. 54. Schol.: τύπωμα χαλκόπλευρον· τὴν ὑδρίαν, ἐν ᾗ δῆθεν τὰ δοκοῦντα εἶναι δότεια Ὀρέστου ἀπέκειτο. Cf. v. 1113. Aesch. Choeph. 686: λέβητος χαλ-

55 ὃ καὶ σὺ θάμνοισι οἰσθὰ μοι κεκρυμμένον,
ὅπως λόγῳ κλέπτοντες ἤδειαν φάτιν
φέρωμεν αὐτοῖς, τοῦμὸν ὥς ἔρξει δέμας
φλογιστὸν ἤδη καὶ κατηνθρακωμένον.

τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανὼν
60 ἔργοισι σωθῶ ἀξενέγκωμαι κλέος;
δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
ἤδη γάρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
λόγῳ μάτην θνήσκοντας, εἶθ', ὅταν δόμους
ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.

V. 55. οἰσθὰ μοι. I have given from La. a pr. m., Γ., Monac. and Par T. Vulg. and Dind. οἰσθὰ πον.

V. 57. φέρωμεν I have restored with Brunck and Hermann from Γ.; vulg. φέρομεν. It is evident that Neuius is wrong in determining that the optative may depend upon the participle κεκρυμμένον.

πλέον πλευρώματα. The more recent Scholiast observes: ἡρμμένοι· ἀντὶ τοῦ ἡρμένον ἔχοντες· ὅμοιον τῷ πάγωνα καθευμένου ἀντὶ τοῦ κεχυσμένου ἔχων.

V. 56. Schol.: κλέπτοντες· ἀπατῶντες, παραλογιζόμενοι. Ὁμηρος· κλέπτει νόψ. See on Philoct. 55.

V. 57. ἔρξει] The verb ἔρξει is here put to signify perishing, as is often the case with οἰχέσθαι.

V. 59 sq. λόγῳ — ἔργοισι] Cf. Porson on Eur. Phoen. 512.

V. 61. δοκῶ — κακόν] The adjective κακόν means ill omened, for it was thought the worst of omens to be spoken of as dead. Cf. Eur. Helen. 1050 sqq.: βούλει λέγεσθαι μὴ θανῶν λόγῳ θανεῖν; MEN· κακὸς μὲν ὄρνις· εἰ δὲ κερανῶ λέγων, ἔτοιμός ἐμι μὴ θανῶν λόγῳ θανεῖν. On the preposition σύν depending on the substantive ῥῆμα see Philoct. 825.

V. 62. Schol.: ἤδη γὰρ εἶδον πολλάκις· Πυθαγόρας καθέλωσας ἑαυτὸν ἐν ὑπογῆν λογοποιεῖν ἐκέλευσε τὴν μητέρα, ὥς ἄρα τεθνηκώς εἶη· καὶ μετὰ ταῦτα ἐπιφανεῖς περὶ παλινγενεσίας καὶ τῶν καθ'

Ἰδίου τινὰ ἐτερετεύετο, διηγουμένος πρὸς τοὺς ζῶντας περὶ τῶν οἰκείων. οἷς ἐν Ἰδίου συντετυχημένοι ἔλεγον· ἐξ ὧν τοιαύτην ἑαυτῷ δόξαν περιέθηκεν, ὥς πρὸ μὲν τῶν Τροϊκῶν Αἰθαλίδης ὧν ὁ Ἑρμού, εἶτα Εὐφορβος, εἶτα Ἑρμότιμος ὁ Σάμιος, εἶτα Πύθιος ὁ Διήλιος, εἶτα ἐπὶ πᾶσι Πυθαγόρας. εἰς τοῦτο οὐκ οἶκεν ἀποτείνεσθαι ὁ Σοφοκλῆς· ἔνιοι δὲ οἰοῦνται ἀπιθάνως εἰς Ὀδυσσεῖα ἀποτείνεσθαι· οὐ γὰρ πέπρακται τι τοιοῦτον Ὀδυσσεὶ· ἐφνύαζατο δὲ ὀνομάσαι τὸν ἄνδρα, καὶ μὴ τῶν θανυμαστῶν εἶναι δόξῃ ἐν τραγῳδίᾳ καὶ μύθῳ παλαιῷ τετολμηκέναι τι κακὸς εἶπειν καὶ προσχρονιστὶκὸν εἰς τοὺς καθ' ἑαυτὸν, ὃ μᾶλλον ἥρμοξε κομῳδίᾳ. Hermann thinks that not one of the ancient wise men is meant, but several men conspicuous for their wisdom, whom the Athenians had often seen driven into exile, and soon after recalled to enjoy even greater honour. But to be exiled is one thing, to be reported dead another, and I think that the Scholiast rightly understands Pythagoras, for in anachronisms of this kind there is nothing objectionable.

V. 63. Schol. rec.: μάτην· ψευδῶς. Cf. v. 629.

- 65 ὥς καὶ ἐπαυχῶ τῆςδε τῆς φήμης ἀπο
δεδορκότ' ἐχθροῖς ἄστρον ὥς λάμψειν ἔτι.
ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐγγάριοι,
δέξασθέ μ' εὐτυχοῦντα ταῖςδε ταῖς ὁδοῖς,
σὺ τ', ὦ πατρῷον δῶμα· σοῦ γὰρ ἔρχομαι
- 70 δίκη καθαρθῆς πρὸς θεῶν ὠρμημένος·
καὶ μὴ μ' ἄτιμον τῆςδ' ἀποστείλητε γῆς,
ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.
εἶρηκα μὲν νυν ταῦτα· σοὶ δ' ἦδη, γέρον,
τὸ σὸν μελέσθω βάντι φρουρηῆσαι χρέος.
- 75 νῶ δ' ἔξιμεν. καιρὸς γάρ, ὅσπερ ἀνδράσιν
μέγιστος ἔργον παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ὦ μοι μοι.

V. 65. Brunck wrote ὥς.

V. 73. Hermann with the old MSS. μὲν νῦν.

V. 77. The word δύστηνος is found in all the MSS. after ὦ μοι μοι, but it is condemned as spurious by W. Dindorf.

V. 65 sq. ὥς καὶ — ἔτι] He means this: I trust that I shall so succeed by this pretended story, that the enemy, when they again behold me living, will regard me with even greater admiration. On this use of the preposition ἀπό see at Oed. C. 15. The Scholiast rightly explains δεδορκότα by ζῶντα.

V. 66. ἄστρον] As a meteor suddenly rising from the darkness, striking men with terror. So, of the Atrides, πικρὸν Ἰλιδάϊας ἀστέρᾳ Anton. in Anthol. Pal. IX, 102. ἀστέρες signifying fiery meteors are illustrated by Schaeffer on Apollon. Rhod. T. II, p. 206. I have no doubt but that ἄστρον has the same meaning. FR. JA-COBS.

V. 68. δέξασθέ μ' — ὁδοῖς] He appears to mean this: receive me, so that I may be fortunate in this expedition or return, i. e. receive me, that this expedition or return may be prosperous.

V. 72. Schol.: ἀρχέπλουτον· ἀρχοντα πλούτου καὶ τὴν ἀρχαίαν τύχην ἀποληψόμενον. But some verb must be supplied in this verse, the notion of which must be assumed from ἀποστείλητε, as κατασχευάσατε or δέξασθε. Cf. Matth. §. 634, 3., of this play vs. 435 sq. 650. O. R. 241. O. C. 405. Trach. 95.

V. 73. εἶρηκα — ταῦτα] See on Philoct. 239.

V. 74. τὸ σὸν — χρέος] Compare the words of Orestes above vs. 39 sqq. On μελέσθω cf. v. 1438.

V. 75. Schol.: νῶ δ' ἔξιμεν· ἐξίεναι βούλονται διὰ τὴν εἰσόδον τοῦ χοροῦ.

V. 75 sq. καιρὸς — ἐπιστάτην] So Philoct. 837: καιρὸς τοῖ πάντων γνώμαν ἴσων πολὺ παρὰ πόδα κράτος ἄρνεται. and Pindar. Pyth. IX, 135: ὁ δὲ καιρὸς ὁμοίως παντός ἐχει κορυφαίν. The adjective μέγιστος means the highest, the most powerful.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς
ὑποστενούσης ἔνδον αἰσθῆσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

80 ἄρ' ἔστιν ἡ δύστηνος Ἥλέκτρα; θέλεις
μείνωμεν αὐτοῦ κἀνακούσωμεν γόων;

ΠΑΙΔΑΓΩΓΟΣ.

ἥκιστα· μηδὲν πρόσθεν ἢ τὰ Λοξίου
πειρώμεθ' ἔρδειν, κἀπὸ τῶνδ' ἀρχηγεῖν
πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρει
85 νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

ΗΛΕΚΤΡΑ.

(σύστημα.)

ᾧ φάος ἄγνόν

V. 78 sq. Schol.: καὶ μὴν θυ-
ρῶν ἔδοξα· θανμαστώσ ὁ γέρων
οὐκ ἐπιβέβηκε τῷ ἀληθεῖ· τὸν δὲ
ἀποστήσαι βουλόμενος τὸν Ὀρέ-
στην προσπόλων τινὸς φησιν. (Ἔς
τὸ αὐτό.) τὸ ἐξῆς· ἔνδον θυρῶν.
Hermann explains θυρῶν a fori-
bus, and thinks that it should be
joined with the verb αἰσθῆσθαι.
Although some one may think this
interpretation defensible from the
examples adduced at Philoct. 605.
ed. sec. I yet think that the
Scholiast's interpretation is prefer-
able.

V. 80. Schol.: ἄρ' ἔστιν ἡ
δύστηνος· ὑπὸ νεότητος Ὀρέστης
παράγεται φιλοπνεύσειν, ὃ δὲ πρε-
σβύτης τὸ χρήσιμον σκοπεῖν ἀναγ-
κάζει.

V. 81. Schol.: ἀνακούσωμεν·
ἐπακούσωμεν. Hermann says that
the verb is ἐνακούειν.

V. 82. Schol.: μηδὲν πρόσθεν
ἅμα μὲν εἰς τὸ χρήσιμον συμβου-
λίαι πείθεσθαι τῷ ἐφ', ἅμα δὲ
καὶ πρὸς τὴν ὑπόθεσιν· διελύθη
γὰρ ἂν τὸ πᾶν, ἐκαραχῆς μηνυθέν-
τος Ὀρέστου.

V. 84. πατρὸς — λουτρά] Cf. v. 52. et 434. and Aesch. Choeph.
129: ἀγῶ χέουσα τάςδε χέρνιβας

βροτοῖς, λέγω, καλοῦσα πατέρα.
and my note on v. 427. of this play.

V. 84 sq. ταῦτα γὰρ φέρει —
ἐφ' ἡμῖν] Neither here, nor
in any other passage, as far as
I see, can φέρειν τι ἐπὶ τινι be
used so as to mean nothing more
than φέρειν τί τινι, to bear any-
thing to any one, but I should
interpret it thus: to bear any-
thing, so that it may be in
the power of some one, i. e.
to deliver something into
the power of another. For the
words νίκην and κράτος compare
my remarks on Trach. 185. and
Demosth. F. L. p. 381, 11: ἄρ'
οὐ κράτος πολέμου καὶ νίκην —
ἰδόναι.

V. 85. τῶν δρωμένων] See
my notes on vs. 1313 sq.

V. 86 sqq. Schol.: ὃ φάος
ἄγνόν· ὁλόφρως ἐστὶ τῆς Ἥλέ-
κτρας ἐν ταῖς μονωδίαις, ὅπερ σύν-
ηθες τοῖς τραγικοῖς, κινητικόν τοῦ
πένθους, τοῦτο δὲ τὸ πρὸς ὧπον
εὖνον ἐστὶ τῷ ἀποθανόντι· ἐπεὶ
δὲ ἀηθές ἐστὶ πρὸς τοὺς θεατὰς ἡ
πρὸς ἑαυτὴν ταῦτα διαλέγεσθαι,
ὥς ἀπομεμφομένη τοῖς θεοῖς, ἡ
μάρτυρας τῶν θρήνων καλοῦσα,
πρὸς τὰ στοιχεῖα ποιεῖται τὸν λό-

καὶ γῆς ἰσόμοιρ' ἀήρ, ὥς μοι
πολλὰς μὲν θορήνων ὠδὰς,
πολλὰς δ' ἀντήρεις ἤσθου
90 στέρωνν πλαγὰς αἵμασσομένων
ὁπόταν θνοφερὰ νύξ ὑπολειφθῇ.
τὰ δὲ παννυχίδων ἤδη στυγεραὶ
ξυνίσασ' εὐναὶ μογερῶν οἴκων,
ὅσα τὸν δύστηνον ἐμὸν θορήνω

V. 87. I have written *ἰσόμοιρ'* from the conjecture of Porson Miscell. p. 221. MSS. *ἰσόμοιρος*.

γον· καὶ οὕτως ἡμῖν δηλωθήσεται, ὅπως δέικνται ἐπὶ τῷ συμβάντι κατὰ τὸν πατέρα.

V. 87. γῆς—ἀήρ] These words are obscurely spoken, and were ridiculed by Pherecrates, as the Scholiast has observed. This however is certain, that ἀήρ can not, as Musgrave believed, mean darkness in this passage; as is evident from vs. 17 sq. and 91. The word seems rather to signify, the æther or heaven, and ἀήρ γῆς ἰσόμοιρος shews that the heaven has an equal extent with the earth. Which interpretation is also proposed among others by the Scholiast: καὶ γῆς ἴσην ἰσόμοιρος ἀήρ, ἴσην μοῖραν ἔχων τῇ γῇ· πανταχοῦ γὰρ ἔστιν ἀήρ. Hesiod, Theog. 126 sq.: Γαῖα δὲ τοι πρῶτον μὲν ἐγένετο ἴσον ἑαυτῇ Οὐρανὸν ἄστερόενθ', ἵνα μιν περὶ πάντα κάλυπτοι. Cf. Valcken. Diatr. Eurip. p. 46 sqq. It must be confessed however that the genitive γῆς is not sufficiently suited to this interpretation, although approved by Camerarius, Hermann, and others, and that a dative is rather the case required, since ἰσόμοιρός τις would seem to apply to a man possessing an equal share of any thing. L. Doederlein de brachyl. p. 15. observes: «As it is evident that by αἰὼς ἀγνόν is meant αἰθήρ, it follows that ἀήρ is therefore called γῆς ἰσόμοιρος, because it possesses ἴσην μοῖραν γῆς καὶ αἰθέρος, or, in other words, because it is mid-

dle between earth and heaven both in place and nature, composed of earthly and airy parts and elements. A very similar brachylogy occurs in Aristoph. Av. 187: ἐν μέσῳ δῆπουθεν ἀήρ ἐστὶ γῆς, scil. καὶ οὐρανοῦ.»

V. 87 sqq. Schol.: ὥς μοι — θορήνων· ὃ γὰρ ἀγνόν, ὅσα μοι σύννοιδας θορηνοῦσθαι καὶ κοπιόμενῃ· τὸ δὲ κατάλληλον οὕτως· ὥς πολλὰς μὲν ὠδὰς ἤσθου, πολλὰς δὲ πληγὰς αἵμασσομένων τῶν στέρωνν. πληγὰς ἀντήρεις· τραγικώτερον δὲ πως ἀπήγγελλται, ὥστε τὴν διάλυσιν αὐτῶν μὴ πάνυ πολιτικὴν εἶναι· μετῴχται δὲ ἀπὸ τῶν ἱρεσσόντων· οἷον πληγὰς κατὰ τὸ ἐναντίον τῶν στέρωνν ἐλαυνόμενας. On the termination of the word ἀντήρης Brunck refers to Valck. on Phoen. 90. ἀνταῖος is used in the same sense in v. 195.

V. 91. ὁπόταν — ὑπολειφθῇ] The laws of the Greek language do not admit of these words being joined with the aorist ἤσθου. The present αἰσθάνει must therefore be understood, taken from that aorist.

V. 92. τὰ δὲ πανν. ἤδη] The accusative τὰ παννυχίδων, i. e. τὰς παννυχίδας, is temporal, and depends on the verb θορήνω. Cf. Matth. §. 425, 2. Rost §. 104, 9. Join the particle ἤδη with τὰ πανν. so that Electra may say that she weeps not only in the morning, but at night also.

V. 94. Schol.: ὅσα τὸν δύστην-

- 95 πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν
φοίνιος Ἄρης οὐκ ἐξένισεν,
μήτηρ δ' ἡμὴ γὰρ κοινολεχῆς
Αἴγισθος, ὅπως δρῶν ὕλοτόμοι,
σχίζουσι κάρα φονίῳ πελέκει.
100 κούδεις τούτων οἶκτος ἀπ' ἄλλης
ἣ 'μοῦ φέρεται, σοῦ, πάτερ, οὔτως
αἰκῶς οἰκτρῶς τε θανόντος.

(ἀντισύστημα.)

- ἀλλ' οὐ μὲν δὴ
λήξω θρήνων στυγερῶν τε γόων,
105 ἔστ' ἂν παμπεγγεῖς ἄστρων
ῥιπᾶς, λεύσσω δὲ τὸδ' ἡμαρ,
μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδὼν

V. 102. MSS. ἀδίκως, for which Brunck, led by the Scholia, edited αἰκῶς Hermann first restored αἰκῶς.

V. 105. παμπεγγεῖς is added in the MSS. before λεύσσω, which I have erased with Hermann and others.

νον· κατὰ βραχὺ ἐνδείκνυσαι τὰ
τῆς ὑποθέσεως· ἴδου γὰρ ἔγνωμεν,
ὅτι ἀδελφῇ τοῦ Ὁρέστου, καὶ διὰ
τὴ θρηνητῇ.

V. 95 sq. Schol.: ὃν κατὰ μὲν
βάρβαρον· παρὰ τὸ ὑπὸ Ἀγα-
μέμνονος ἐν τῇ Νεκυίᾳ (Od. λ. 408).
οὕτε μ' ἀνδρείοι ἀνδρες καὶ
τὰ ἐξῆς. πάντ' δὲ περιπαθῆς ὁ λό-
γος, εἰ καὶ πολυμῶν πικροτέρᾳ
ἐφάνη Κλυταίμνηστρα τῷ Ἰδίῳ ἀν-
δρὶ· πάντ' γὰρ περιπαθῆς τὸ ἐπὶ
τηλικούτου καὶ τοσαύτῃ διαπραξα-
μένου εἰπεῖν, ὅπως δρῶν ὕλοτό-
μοι. οὐκ ἐξένισεν δὲ ἀντὶ τοῦ οὐκ
ἀπέκτεινεν· ξένια γὰρ Ἀρεως τραύ-
ματα καὶ φόνοι. Καὶ Ἀρχιλόχος·
ξείνια δ' υἱοῦ μενέσσειν λυγρὰ χά-
ριζόμενοι. Erfurdt observes
that there is here an allusion to
the murder of Agamemnon perpetrated
during a banquet. Cf. Homer
Od. λ. 405 sqq. compared with δ,
534 sqq.

V. 98. ὅπως δρῶν ὕλοτόμοι]
From Homer. See Il. ν, 359. π,
482.

V. 101. Schol.: ἣ 'μοῦ φέρε-
ται· εἰ δὲ καὶ τὰ τῆς Χρυσοθέμι-

δος παράκειται, αὕτη γε διὰ τὸ
πάντ' ἀλλεῖν οὐδένα κατ' ἄξιαν
φροντίζειν τῶν γεγονότων δέεται
ἣ μόνην αὐτήν. See v. 1130. and
my note on Ant. 928.

V. 102. Schol.: ἀδίκως οἰ-
κτρῶς τε· ἐν τισιν ὑπόκειται
ἀντὶ τοῦ ἀδίκως αἰκῶς. καὶ οἰ-
κτρῶς μὲν διὰ τὸ βίαι καὶ ἐπιβου-
λευθέντα· αἰκῶς δὲ, ὅτι πελέκει
αὐτὸν μεθ' ἑβρεως ἐτίετο. On
the word αἰκῶς cf. 206, 216. and
the common expressions αἰκία and
αἰκίζεσθαι.

V. 105 sq. ἄστρων ῥιπᾶς] We
must understand the flickering
stars, in German das Blinkern
der Sterne. On adjectives like
παμπεγγεῖς mention has been made
at Trach. 50 sq.

V. 107. τεκνολέτειρ' — ἀη-
δῶν] A frequent comparison among
the poets. See the authors quoted
by Erfurdt, Hom. Od. ε, 518.
Aesch. Ag. 1152. Callim. h. in
lavacr. Pallad. 94. with Span-
heim's note. Mosch. IV, 21. Virg.
Georg. IV, 511 sqq. and Hygin.
fab. XLV. and his commentators. On

- ἐπὶ κωκυτῷ τῶνδε πατρώων
 πρὸ θυρῶν ἡχώ παῖσι προφωνεῖν.
 110 ὦ δῶμ' Αἰδου καὶ Περσεφόνης,
 ὦ χθονί' Ἑρμῇ, καὶ πότνι' Ἀρά,
 σεμναὶ τε θεῶν παῖδες Ἑρινύες,
 αἱ τοὺς ἀδίκως θνήσκοντας ὀρᾷτ',
 115 ἔλθετ', ἀρήξατε,
 τίσασθε πατρὸς φόνον ἡμετέρου,
 καὶ μοι τὸν ἔμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ

V. 113. After this verse the followings words are found added in the MSS. *τοὺς εὐνάς ὑποκλεπτομένους*, except that Lips. b. Harl. and Suidas have *τοὺς τ' εὐνάς ὑποκλεπτομένους*, while the recension of Triclinius omits the pronoun *αἱ* and reads *τοὺς τὰς εὐνάς ὑποκλεπτομένους*. Hence Brunck wrote *τοὺς τὰς εὐν. ὑποκλ.* Hermann thinks the poet wrote something to this effect: *ὀρᾷτ', αἰσχυρῶς λέκτρων προδότους εὐνάς ὑποκλεπτομένους*, in this sense: who beholdest them unjustly slain from whom the betrayed marriage-bed is wrested. But he is wrong in thinking that both *τοὺς ἀδ. θνήσκοντας* and *ὑποκλεπτομένους* are spoken of Agamemnon. Nay, it is certain that *αἱ*—*ὀρᾷτε* is spoken generally, who regard those who are unjustly slain. For these deities are invoked to revenge the murder of Agamemnon for the very reason that they are accustomed to look down upon those who are slain unjustly. Hence it naturally follows that the words following *ὀρᾷτε* cannot be written by the poet in the sense and manner Hermann supposed, and it is quite plain that the words *τοὺς εὐν. ὑποκλεπτομένους* cannot be referred to the preceding ones. For Porson Miscell. p. 221. rightly denies that the Furies were thought to take cognizance of adultery. From which cause he was led to destroy the words *τοὺς εὐν. ὑποκλ.* and I have followed him. But I am unwilling to produce any arguments to shew the incorrectness of Elmsley's plan of adding *εἰς* before *τοὺς*, and joining the words *εἰς τοὺς* — *ἔλθετε*, coll. v. 454. — W. Dindorf not improbably suspects the genuineness of this whole sentence *αἱ* — *ὀρᾷτε*.

V. 115. [*τοὺς εὐνάς ὑποκλεπτομένους*], *ἔλθετ', ἀρήξατε*, Dind.

V. 117. Brunck and Hermann *καί μοι*.

the phrase *οὐδ' ἡχώ προφωνεῖν* cf. v. 132: *οὐκ ἐθέλω προλιπεῖν τόδε, μὴ οὐ πτλ.* See Rost §. 135, 7. b. β. and myself in Excursu II. ad O. R. ed. sec. p. 158 sq.

V. 108. [ἐπὶ κωκυτῷ] Hermann remarks: » Erfurdt incorrectly says that *ἡχώ ἐπὶ κωκυτῷ* is the same as *ἡχώ θρηνητικῇν*. It means a cry provoking others to grief. *ἐπὶ κωκυτῷ* is nothing more than *κωκύνουσα*. Many examples of this kind are quoted by Matth. §. 586.

V. 111 sq. *Ἀρά* — *Ἑρινύες*] There is no difficulty in the fact of these goddesses, the Dirae and Furies, being united; cf. O. Müller on Aesch. Eum. p. 165 sq. On the epithet *σεμναὶ* applied to them, see at Aj. 818. The same personages are styled *θεῶν παῖδες* to shew their divine origin, as in Ant. 986. lastly, on Mercury *χθόνιος*, i.e. infernal, see on Aj. 813.

V. 118 sq. *ἄγειν* — *ἄχθος*] Porson saw correctly, as we are informed by Monk, that Electra says that she is no longer able to raise

λύπης ἀντίρροπον ἄχθος.

120

(στροφῇ α'.)

ΧΟΡΟΣ.

120 ὦ παῖ, παῖ δυστανοτάτας

Ἠλέκτρα ματρός, τίν' αἰεὶ τάκεις ὦδ' ἀκόρεστον
οἰμωγάν

τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα

ματρός ἀλόντ' ἀπάταις Ἀγαμέμνονα,

125

125 κακῇ τε χειρὶ πρόδοτον; ὥς ὁ τάδε πορῶν

V. 121. Brunck has written ἀκόρεστον from a few MSS.

V. 121. Ἠλέκτρα ματρός, τίν' αἰεὶ — Τάκεις ὦδ' ἀκόρεστον οἰμωγάν. Dind.

V. 123. ἀθεώτατα was first restored by Erfurdt. MSS. ἀθεωτάτας.

up of herself the weight of grief in the other scale. Ἄγειν is a word used properly of things weighed. The metaphor is derived from these who raise up a heavy weight in one scale by pressing down the other. HERM. Cf. Aesch. Pers. 346: τάλαντα βροῖσας οὐκ ἰσορρόπων τύχη· and Blomf. in gloss. v. 352.

V. 118. Schol.: σὺ παῶ· ἀντὶ τοῦ ἰσχυρῶ· οἱ δὲ νεώτεροι ἀντὶ τοῦ σώζω.

V. 120. Schol.: Πάροδος ἐστὶ Χοροῦ γυναικῶν τῇ Ἠλέκτρῃ συναχθομένων· δυστανοτάτας δέ, τῆς ἐξωλεστέας· οὐ γὰρ ἐπὶ οἴκτου ἐστὶν ὁ λόγος. See on O. R. 1144.

V. 121 sqq. τίν' αἰεὶ — Ἀγαμέμνονα] The words τάκεις οἰμωγάν here mean: you pour forth complaints. For it is well known that the verb τίχειν properly means to make liquid, so that any thing may flow. Hence δάκρυα τίχειν must mean, to shed tears, which no one can doubt, especially as the word τέγγειν, which possesses nearly the same signification, is so used with the accus. δάκρυα, and τέγγεται ὁμβρος occurs in Oed. R. 1279. But since no one can hesitate as to the expression τίχειν δάκρυα, it is easy to see that τάκεις οἰμωγάν is

rightly put in the sense I have mentioned. But the phrase itself is joined with the accusative Ἀγαμέμνονα, because there is no difference of sense between οἰμῶζειν οἰμωγάν and the simple οἰμῶζειν. V. 123. ἀθεώτατα] So v. 1181: ὦ σῶμ' ἀτίμως καὶ θάως ἐφθαρμένον.

V. 125. κακῇ — πρόδοτον] Brunck and Musgrave, who are followed by the later editors, interpret these words thus, contrary to the usage of the language: and betrayed into a sluggish hand, so that Aegisthus may be meant. Κακῇ χειρὶ is rather the dative of instrument, and means the wicked hand of Clytaemnestra, by which Agamemnon is here said to be both taken (ἄλously) and betrayed (πρόδοτος). On the particle ὥς, signifying would that, I wish that, I have spoken at Aj. 898. Lastly ὁ τάδε πορῶν means: he who brought about this, i. e. who was the author of the deed, viz. Aegisthus. Schol.: ὥς ὁ τάδε πορῶν· λίαν αἰδήμων ὁ Χορός, ὃς ἐπὶ τὸν Αἰγισθὸν τρέπει τὴν αἰτίαν. καὶ γυναικῶν ἐστὶν ἴδιον τὸ μηδὲ ἐπὶ τοῖς προσηνέσιν ἀμαρτήμασι καταλέγειν ἄλλης γυναικός. καὶ τὸ εἶ μοι θέμις τὰδ' ἀδιδᾶν λαν ἡθικὸν καὶ ἀρμόδιον γυναιξίν.

ὄλοιτ', εἴ μοι θέμις τάδ' αὐδᾶν.

ΗΛΕΚΤΡΑ.

ὦ γενέθλια γενναίων,

ἤκετ' ἐμῶν καμάτων παραμύθιον·

130

οἶδά τε καὶ ξυνίημι τάδ', οὗ τί με

130 φνυγάνει· οὐδ' ἐθέλω προλιπεῖν τόδε,

μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.

ἀλλ', ὦ παντοίας φιλότητος ἀμειβόμεναι χάριν,

ἑατέ μ' ὧδ' ἀλύειν,

135

αἰαί, ἱκνούμαι.

(ἀντιστρ. α'.)

ΧΟΡΟΣ.

135 ἀλλ' οὗτοι τόν γ' ἐξ Αἰδα

V. 127. Vulg. ὦ γενέθλια γενναίων πατέρων, except a few MSS. which have τοκέων for πατέρων, some ὦ γενέθλια, as in La. a m. sec., Lb., Θ. From *Δ* ὦ γενέθλια τῶν γενναίων, Brunnck wrote γενέθλια γενναίων τοκέων. My reading is due to Hermann.

V. 131. Dind. στεναχεῖν.

V. 126. εἴ μοι — αὐδᾶν] Schol.: ἐπεὶ κατ' ἀρχόντων ἦν ὁ λόγος, ἥ ἐπεὶ δοκεῖ δυσφημεῖν, φησὶν· εἰ δίκαιόν ἐστιν, οὕτως εὐχομαι.

V. 127. Schol.: ὦ γενέθλια· ὦ παῖδες τῶν εὐγενῶν Μυκηναίων.

V. 128 sqq. Schol.: ἤκετ' ἐμῶν καμάτων· οἶδα, φησὶν, ἃ πράττω, καὶ οὐ λανθάνει με, ὅτι ὑπὲρ τὸ δέον ποιῶ· ἢ οἶδα, ὅτι μοι εὐνοεῖτε, ἵνα συνάπτῃ τῇ προκειμένῳ ἤκετ' ἐμῶν καμάτων παραμύθιον. Ἀμεινον δὲ τὸ πρῶτον. The latter interpretation is the only correct one, and the connexion of the whole passage is as follows: O offspring of noble parents, ye have come indeed to comfort me in my misery (I know this, nor does it escape me), yet will I not cease to bewail my sire, but I intreat you to allow me to indulge in excessive grief.

V. 128. ἐμῶν — παραμύθιον] The thing is put for the person, cf. Matth. §. 429. Rost §. 97, 2. a. α.

V. 129 sq. οἶδα — φνυγάνει] This is not a tautology, but a re-

petition exhibiting great pathos. See note on Eur. Or. 137. MUSGR. So Demosth. Aristocr. p. 680, 13: ὁρᾶτε καὶ συνίετε.

V. 130. οὐδ' ἐθέλω] i. e. ἀλλ' οὐκ ἐθέλω. For which reason Hermann, after some other editors, wrote it separately οὐ δ' ἐθέλω.

V. 133. Schol.: ἀλύειν· ἐν ἄλλῳ δυσφορεῖν σημαίνει· ἐνίοτε δὲ τὸ γεγηθῆναι, ἀπὸ τῆς ἀλείας καὶ διαχύσεως. Ὁμηρος (Od. σ. 332.) ἡ ἀλύεις, ὅτι Ἴηρον ἐνίκησας τὸν ἀλήτην.

V. 135—139. ἀλλ' οὗτοι — διόλλυσσαι] The connexion is this: but yet thou wilt not call back thy father from the dead by mourning or by prayers, but wilt destroy thyself with an incurable grief.

V. 135. Schol.: ἀλλ' οὗτοι τόν γ' ἐξ Αἰδα· Ὁμηρος (Il. ω, 524.) οὐ γὰρ τις πρῆξις πέλεται κρυεροῦ γόοιο. Brunnck quotes Eur. Alc. 999: τόλμα δ', οὐ γὰρ ἀνάξεις ποτ' ἐνερθεῖν κλαίων τοὺς θθιμένους ἄνω, and Il. ω, 550. Instead of the words τόν γ' ἐξ — λίμνας one would rather

παγκοίνου λίμνας πατέρ' ἀνστάσεις οὔτε γόοισιν
οὔτ' ἄνταις,

ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140

ἄλγος αἰὲ στενάχουσα διόλλυσαι

140 ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν,

τί μοι τῶν δυσφόρων ἐφίει;

ΗΛΕΚΤΡΑ.

νήπιος, ὃς τῶν οἰκτρῶς 145

οἰχομένων γονέων ἐπιλάθεται.

ἀλλ' ἐμέ γ' ἂ στυγέεισ' ἄραρεν φρένας,

V. 136. οὔτε γόοισιν οὔτ' ἄνταις is from the excellent emendation of Hermann. Vulg. οὔτε γόοις οὔτε λιταῖς, excepting that La., Lb., Mosq. a., F., A. have λιταῖσιν.

V. 139. Hermann [and Dindorf] put a comma after διόλλυσαι, and a full stop after κακῶν in v. 140.

V. 142. Brunck has written ὅστις with Triclinius.

expect τὸν γε ἐν Ἰδίου παγκοίνου λίμνῃ ἐξ αὐτῆς. But see Buttm. Gr. Gr. med. §. 138. I, 8. Herm. on Vig. p. 893. Matth. §. 596. a.

V. 136. Schol.: παγκοίνου· εἰς ἣν ἅπαντας ἐκτείνεσθαι δεῖ. See on Oed. C. 1547.

V. 137. οὔτ' ἄνταις] Hesychius: ἀντησι· λιτανείαις, ἀντήσεσιν. Schol.: οὔτε ὀδυρομένη οὔτε παρακαλοῦσα τοὺς θεοὺς. καὶ Ἀσχύλος· μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ, μόνος οὐ δέχεταί γλυκερᾶς μέρος ἐλπίδος.

V. 138 sq. ἀλλ' ἀπὸ — διόλλυσαι] The poet appears to mean: but proceeding from a moderate indulgence of grief to an insane mourning, you wish to destroy yourself with your complaints, i.e. but you go to destruction with your continued complaints, not grieving moderately, but giving yourself up to the most violent grief. διόλλυμαι ἐν ἄλγος properly signifies I rush into grief to my own destruction. Nemius well compares ἐνθάδε ἐρῶν Il. 9, 239. i, 364. Aristoph. Ran. 1216: εἰθ' ὥς Πόλυβον ἠέρεσεν. Equit. 4: εἰς ἠέρεσεν εἰς τὴν οἰκίαν. Eurip. Androm. 1198: σκηπτρα ἐρῶ ἐπεὶ γὰρ. ibid. 699: εἰ μὴ

φθереῖ τῆςδ' ὥς τίγισι' ἀπὸ στέγης. and v. 706: φθείρεσθε τῆςδε. In Aristophan. δεῦρ' ἀνεφθάρης, ἐκφθαρεῖς οὐκ οἶδ' ὅποι, on which see Brunck on Eccles. 249.

V. 140. ἐν οἷς] This must be referred to the noun following τῶν δυσφόρων, i. e. to grief, which is signified by that noun.

V. 141. Schol.: ἐφίει· ἐπιθυμῶ, τί μοι, γηαί, τούτων γλίσχρ, ἅπερ ἐστὶν οὐκ ἐνκόλως φέρειν, θρήνον καὶ πένθους.

V. 144. ἐμέ γ' — φρένας] Although ἄραρεν is the second aorist of the verb ἄρω or rather ἀραρίσκω, yet the Scholiast, although not accurate in his interpretation, has shewn that it rather possesses the sense of the verb ἀρέσκω or it's aorist ἤρεσα. So Apollonius Rhodius has used ἤρεσα in the same sense in which Homer has ἤραρον. For in expressing the sense of Od. ε, 95. ε, 111: ἤραρε θυμὸν ἰδωδῆ, Apollonius Rhodius III, 301. has ἀσπασίως δόρπῳ τε ποτῆτι τε θυμὸν ἄρεσαν. But the verb ἀρέσκειν is not only joined with the dative, but likewise with the accusative, so that it almost signifies to conciliate, as is shewn by Matth. §.

145 ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται
 ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
 ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν,
 αἶτ' ἐν τάφῳ πετραίῳ
 αἰεὶ δακρύεις.

(στροφή β').

ΧΟΡΟΣ.

150 οὔτοι σοὶ μούνα, τέκνον,
 ἄχος ἐφάνη βροτῶν,

V. 149. I have restored αἰεὶ with Brunn, except that he edited αἰεῖ. His MS. has αἰὲν with a gl. αἰεῖ. Aug. b. αἰ αἰ with the note γρ. αἰὲν. The other MSS. αἰ αἰ. Dind. αἰαὶ δακρύεις.

411, 5. not. 2. coll. §. 225. Compare also Aj. 584. The double accusative ἰμέε and φρένας will surprise no one. Cf. Philoct. 1273. The Scholiast, the inaccuracy of whose interpretation I have mentioned, has this note: Ἀττικῶς τὸ ἄραρέ με ἀντὶ τοῦ ἤρεσέ μου ταῖς φρεσίν. ἀντὶ τοῦ σύμφωνα πρᾶσσομεν ἐγὼ καὶ ἀηδῶν ἕνεκα τοῦ θρηνεῖν. Ἄλλως. οἷον συνήρο- μούται μου ταῖς φρεσίν, τουτέστιν· ἐκείνην ζηλῶ τὴν αἰεὶ τὸν Ἴτυν στενάχουσαν. Εἰς τὸ αὐτό. καὶ Ἀριστοφάνης (Ran. 103.)· σὲ δὲ ταῦτ' ἄρεσκεν.

V. 145. ἃ Ἴτυν κτλ.] Aesch. Ag. 1142: οἷά τις ξουθὰ ἀπόρετος βοῆς, γεῦ, ταλαίνας φρεσίν Ἴτυν Ἴτυν στένουσ' ἀμφιθαλὴ κακοῖς ἀηδῶν βλον. Ἴτυς neither here nor in the anapaestic verse in Aristophan. Av. 212: τὸν ἰμὸν καὶ σὸν πολυδάκρυον Ἴτυν ἐλελιζομένην, has the last syllable made long by the force of the ictus, but follows the same law by which Euripides makes στάχους and γένους long in Herc. f. v. 5: Σπαρτῶν στάχους ἐβλασταν, ὦν γένους Ἀρης. and in Electr. v. 1214: βοᾶν δ' ἔλασκε τάνδε πρὸς γένυν ἱμᾶν τι- θεῖσα χείρας. and in a fragment of the Meleager preserved by Macrobius V. 18: γένυν ἐπαλ' Ἀγκαῖος, οἱ δὲ Θεοτίων. G. DINDORF. On the fable to which the poet

refers, cf. Eustath. on Hom. Od. τ, 518.

V. 146. Schol.: ἀτυζομένα· ἐκπληττομένη τοῖς συμβεβηκόσι καὶ ὀδυρομένη. τὸ δὲ Διὸς ἄγγελος, ὅτι τὸ ἔαρ σημαίνει Ὀμηρος (Od. τ, 518). ὥς δ' ὅτε Πανδαρέου κόρυνη, χλωρῆς ἀηδῶν, καλὸν αἰεῖδῃσιν ἔαρος νέον ἱστα- μένοιο. καὶ Σαπφῶ· ἦρος ἄγγε- λὲλ', ἱμερόφων' ἀηδῶν. But it is not clear why the harbinger of spring, the nightingale, should be called the messenger of Jove. Fr. Jacobs observes: »On the words Διὸς ἄγγελος see Barker in Classical Journal. XXVII. p. 92. The nightingale is sent by Jove to announce the opening of spring.« This explanation is approved by Boissonade.

V. 147. σὲ δ' — θεόν] But thee do I deem a goddess; i. e. I call thee very happy. On the position of the particle δὲ see at Aj. 1381. On Niobe at Ant. 815.

V. 148. Schol.: ἐν τάφῳ πε- τραίῳ· τουτέστιν, ἀπολιθωθείσα. καὶ Ὀμηρος (Il. ω, 615). ἐν Σι- πύλῳ, ὅθι φασὶ Τυφώεος ἐμ- μенаι εὐνάς. See on Ant. 815 sqq. Then αἰεὶ δακρύεις means who will weep, while αἰεὶ δα- κρύεις would mean who weeped. Observe that the adverb αἰεὶ is usually joined with participles.

- πρὸς ὃ τι σὺ τῶν ἔνδον εἰ περισσά,
οἷς ὁμόθεν εἰ καὶ γονᾷ ξύναιμος,
οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.
155 κρυπτᾷ τ' ἀχέων ἐν ἥβᾳ,
ὀλβιος, ὃν ἄ κλεινά 160

V. 154. Dindorf merely places a comma at the end of the line.

V. 156. These verses were commonly assigned to Electra, but Brunck, at the suggestion of Tyrwhitt, gave them to the Chorus.

V. 152. Schol.: *περισσά· ἀντὶ τοῦ ἄμετρος ἐν τῷ θρηνεῖν. περισσῶς, φησὶν, ὁδύρη παρὰ τοὺτους, οἷς ἐκ τοῦ αὐτοῦ γένους τυγχάνεις. ὥστε καὶ ἑτερόν τι διδάσκει ἡμᾶς, ὅτι καὶ ἀδελφαὶ αὐτῇ εἰσι δύο μετρώτερον τὴν συμφορὰν φέρονται.*

V. 154. *Χρυσόθεμις* — [*Ἰφιάνασσα*] By Homer, who was unacquainted with the fable concerning the sacrifice of Iphigenia, three daughters of Agamemnon are mentioned Iliad. i, 144. viz. Chrysothemis, Laodice, and Iphianassa. In the minor scholia on the passage, Laodice is said to be the same as the whom the tragedians call Electra, and Iphianassa the same as Iphigenia. This is confirmed by Euripides Orest. v. 22: *Ἀγαμέμνων ἀναξ, ὃ παρθένου μὲν τρεῖς ἐφύμην ἐκ μιᾶς, Χρυσόθεμις Ἰφιγένειά τ' Ἠλεκτρα τ' ἐγώ.* And Lucretius I, 86. relates that Iphianassa was sacrificed at Aulis. In Sophocles, who accuses Agamemnon of his daughter's death, v. 530., it is evident that we must understand four daughters, the mention of which the poet received from the authors of the Cyprian poems, as we are taught by the Schol.: *ἢ ὁμῶς ἀπολογουμένη εἰρηκοῦς τὰς τρεῖς θυγατέρας τοῦ Ἀγαμέμνονος (whoever inserted this, was forgetful of vs. 530 sqq.), ἢ ὥς τὰ Κύπρια ὃ φησὶν Ἰφιγένειαν καὶ Ἰφιάνασσαν,* where we must either erase the latter words *Ἰφιγ. καὶ Ἰφιαν.* or change ὃ into διαφόρους with Elmsley. How much the tragedians differed in their reports, may be seen from Euripides, who

differs even from himself, introducing three daughters of Agamemnon in the Orestes, but two (Iphigenia and Electra) in the Iphigenia Taur. G. DINDORF.

V. 155. Schol.: *κρυπτῇ τ' ἀχέων· ἀχέων μετοχή ἐστίν, ἀντὶ τοῦ δυσγορῶν ἐπὶ τῷ κειρόμενῳ ἢ ὁ ἐν ἥβῃ κρυπτῇ λυπούμενος.* Hermann wrongly considers *ἀχέων* a noun, and interprets the words *κρυπτῇ* — *ὀλβιος*: happy in a youth removed from griefs. For the Chorus denies this very thing, in order to teach Electra to abstain from excessive grief, and shews that, though her sisters and brother are exposed to the same evils, they nevertheless bear theirs with equanimity, on the contrary of Orestes v. 601: *ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυνγών, τλήμων Ὀρέστις δυστυχῇ τρίβει βίον.* Moreover *κρυπτός τιος*, destitute of something, is an unheard of expression. But on the name Orestes being placed not here, as it ought, but in the relative member of the sentence, see notes on Phil. 1299. Ant. 402. and Lobeck. on Aj. ed. sec. p. 354.

V. 156 sqq. *ὀλβιος, ὃν κτλ.]* These words are spoken in this sense: who will sometime be happy, when glorious Mycenae shall receive him on his return. Neuius aptly quotes Od. λ. 449: *παῖς δέ οἱ ἦν ἐπὶ μαζῶν, νῆπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἔκει ἀριδμῶν. ὀλβιος· ἢ γὰρ τὸν γε πατὴρ φίλος δψιέται ἐλθῶν καὶ κτεῖνος πατέρα προσπιύεται, ἢ θέμις ἐστίν.*

V. 159. Schol.: *βῆματι· ἀντὶ*

γὰ ποτὲ Μυκηναίων
δέξεται εὐπατρίδαν Διὸς εὐφροني
βήματι μολόντα τάνδε γὰν Ὀρέσταν.

ΗΛΕΚΤΡΑ.

- 160 ὃν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος, 165
τάλαιν', ἀνύμφευτος αἰὲν οἶχνῳ,
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
ὧν τ' ἐπαθ', ὧν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
165 ἔρχεται ἀγγελίας ἀπατώμενον; 170
αἰὲ μὲν γὰρ ποθεῖ,
ποθεῶν δ' οὐκ ἀξιοῖ φανῆναι.

(ἀντιστρ. β')

ΧΟΡΟΣ.

- θάρσει μοι, θάρσει, τέκνον.
ἔτι μέγας οὐρανῷ
170 Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175

V. 160. ὃν γ' ἐγὼ was first restored by Hermann. MSS. ὃν ἐγὼγ'.

V. 169. Vulg. ἔστι μέγας ἐν οὐρανῷ, against the metre. That ἔστι must be written for ἔστι was perceived by Heath, and is confirmed by La. a pr. m. The same critic has rightly erased ἐν, which is wanting in cod. Livineii p. Hermann writes μέγας ἔτ' ἐν οὐρανῷ.

τοῦ ὁδῶ, πομπῇ. Neuius rightly adds that this is by the same rule by which βῆσω, ἔβησα are used transitively.

V. 160 sq. ἄτεκνος — ἀνύμφευτος] Neuius compares 961 sqq. 1183. O. R. 1502. Ant. 876. 917. On the meaning of the verb οἶχνῳ see at Aj. 557.

V. 162 sq. τὸν αν. — κακῶν] The article gives this sense: bearing this perpetual lot of evil. So Aj. 1187: τὰν ἀπανστον αἰὲν ἐμοὶ — μόχθων ἄταν ἐπάγων.

V. 164. Schol.: ὧν τ' ἐπαθεν, ὧν τ' ἐδάη· ὧν ἐπαθεν παρ' ἐμοῦ εὐεργεσιῶν· διέσωσε γὰρ αὐτόν· ὧν δὲ ἐδάη, ὅτι συνήγειρεν ἀγγέλους, δηλοῦσα τὰ κατ' Αἰγισθόν.

V. 164 sqq. τί γὰρ — φανῆναι] After the words ὁ δὲ — ἐδάη one would have expected something of this kind: for he has not come. But that this very

meaning is contained in the words τί γὰρ — φανῆναι, will be easily perceived by the reader. For the sense is: for all the messages brought to me are false; for although he says that he desires to return, he does not come. The purport of which is the same as: for he has not come, although he often promises to do so, but the messages are invented in order to deceive me. The rare expression ἀπατῶν ἀγγελίας deserves notice, as meaning, it would seem, to invent a message to send to any one, or to send a pretended message. Not unlike are κλέπτειν μύθους Aj. 188. and δολοῦν μορφήν Phil. 129. On the dative ἐμοὶ see Matth. §. 401. and on the matter itself vs. 305. 319. 1155 of this play.

V. 169. οὐρανῷ] On the local dative see my notes on Oed. C. 309sq.

ὃ τὸν ὑπεραλγῇ χόλον νέμουσα,
μῆθ' οἷς ἐχθαίρεις ὑπεράχθεο μῆτ' ἐπιλάθου.
χρόνος γὰρ εὐμαρῆς θεός.
οὔτε γὰρ ὁ τὰν Κρίσαν

180

175 βουνόμον ἔχων ἀκτάν
παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἦδη

185

V. 174. Musgrave thinks we should write *Κρίσα*. I know not whether correctly.

V. 173. εὐμαρῆς θεός] A God, who gradually, and by no effort effects whatever he desires. Cf. Virg. Aen. IX, 6: quod optanti divum promittere nemo auderet, volventa dies en attulit ultro. MUSGR.

V. 174. Schol.: Κρίσαν· Φωκίην. Κρίσα γὰρ πόλις Φωκίδος. This city derived its name from its founder Crisus, the father of Strophius and grandfather of Pylades, and brother of Panopeus. Cf. Pausan. II, 29, 4. See on v. 45. Dindorf remarks: Orestes is meant by these words, as he was dwelling with Strophius at Crisa. Homer, following, as it would seem, a more ancient report, relates that Orestes came to Athens, Odys. γ, 305: ἐπιτάτες δ' ἦνασσε (Αἰγισθος) πολυχρύσειο Μυκήνης· τῷ δέ οἱ ὀγδοάτῳ κακὸν ἦλυνθε δῖος Ὀρέστης ἄψ' ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονίᾳ. Grammarians have laboured to remove this difference of statement, some by correction, other by interpretation, but with little probability. Cf. Eustathius: τὸ δέ ἄψ' ἀπ' Ἀθηνάων τινὲς (Zenodotus) γράφουσιν ἄψ' ἀπὸ Φωκίῳ, ὡς ἐκεῖ ὄντος παρὰ τῷ θεῷ Στrophίῳ τοῦ Ὀρέστου. Θεραπεύουσι μέντοι καὶ τὸ ἀπ' Ἀθηνάων οἱ παλαιοί, λέγοντες, ὡς ἀπὸ Φωκίδος εἰς Ἀθήνας κατὰ ζήτησιν σταλεῖς Ὀρέστης μα-

θήσιώς τε καὶ παιδύστεως, ἐκείθεν κατελθὼν οἶκοι ἐποίησεν ἄνιρ ἐποίησεν.

V. 175. Schol.: βουνόμον· βοῶν θρεπτικὴν. It is easy to see that βουνόμον ἀκτάν is added by apposition.

V. 176. Schol.: ἀπερίτροπος· ἀνεπίτροπος, ἀναπέλευστος· ἐνθεν καὶ τὸ περιτροπέων ἐνιαντός (II. β, 295). ἀπὸ κοινοῦ δὲ ληπτέον τὸ ἀπερίτροπος· οὔτε Ὀρέστης ἀπερίτροπος, ὅς ἐν τῇ Φωκίδι τρέφεται, οὔτε ὁ κάτω θεός· ἀλλὰ καὶ ὑπὸ Ὀρέστου τιμωρηθῆσονται, καὶ ἀπὸ τῶν χθονίων θεῶν ἐσεσθαι τὴν τιμωρίαν τοῦ ἀδίκως ἀνθρωπίνου προσδόχα. τινὲς δὲ τὸ ἀπερίτροπος ἐπὶ μὲν Ὀρέστου ἀναπέλευστος, ἐπὶ δὲ τοῦ Πλούτωνος ἀνεπίτροπος τοῦ τοὺς ἐχθροὺς μετελθεῖν· πολλάκις γὰρ τὸ κατὰ κοινὸν λαμβανόμενον διαφόρως νοεῖται· καὶ Ὀμηρος (II. λ, 328). ἐνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δῆμον ἀρίστω. τὸ ἐλέτην κατὰ κοινὸν ἔστιν, ἀλλ' ἐπὶ μὲν τοῦ δίφρου ἀντὶ τοῦ ἱλασθαι, ἐπὶ δὲ τῶν ἀνδρῶν ἀντὶ τοῦ ἐφόβουσαν. Hermann approves this last interpretation; in the verb περιτρέπεσθαι and its derivatives we have almost the common signification of the verb ἐντρέπεσθαι, as v. 519. Aj. 90. Oed. C. 299. or the Homeric μετατρέπεσθαι. ὑπότροπος means returning. Cf. vs. 168 sqq. 481. NEUIUS.

- βίωτος ἀνέλπιστος, οὐδ' ἔτ' ἀρχῶ·
 180 ἄτις ἄνευ τοκέων κατατάκομαι,
 ἃς φίλος οὔτις ἀνὴρ ὑπερίσταται,
 ἀλλ', ἀπερεῖ τις ἔποικος ἀναξία,
 οἰκονομῶ θαλάμους πατρὸς ὥδε μὲν 190
 ἀεικεῖ σὺν στολᾷ,

- 185 κεναῖς δ' ἀμφίσταμαι τραπέζαις.

(στροφὴ γ')

ΧΟΡΟΣ.

- οἰκτρὰ μὲν νόστοις αὐδᾷ,
 οἰκτρὰ δ' ἐν κοίταις πατρῷαις
 ὅτε οἱ παγγάλκων ἀνταῖα 195

V. 188. ὅτε οἱ is the emendation of Hermann for ὅτε σοι.

V. 179. οὐδ' ἔτ' ἀρχῶ] Suidas: ἀρχῶ· ἰσχύω, ὑπομῖναι δύναμαι. Cf. Philoct. 1076.

V. 182. Schol.: ἔποικος· ἀντὶ τοῦ μέτοικος. ἀναξία δὲ ἀξίαν οὐκ ἔχουσα, ἀλλ' ἀτιμος. Neuius aptly compares the Homeric (Il. ι, 648. π, 59): ὡσεὶ τιν' ἀτίμητον μετανάστην. I add v. 437.

V. 183. Schol.: οἰκονομῶ· ἀντὶ τοῦ διασιτῶμαι τοὺς πατρώους οἴκους. The Homeric οἰκονομῶν νέπταρ and other similar expressions are well known. Neuius remarks: the duty of the οἰκονομος is a servile office. See Sturz, Lex. Xenophonteu. Cf. v. 262 sqq.

V. 183 sqq. Schol.: ὥδε—στολᾷ· δεικτικῶς τὸ ὥδε. ἔλευνόν δὲ τὸ τοιοῦτον, καὶ λεληθότως ἐμφαῖνον τὸ σχῆμα τῶν ὑποκριτῶν. But the anacoluthon must be observed; for after the words ὥδε μὲν—στολᾷ had been written, ὥδε δ' ἀμφισταμένη κεναῖς τραπέζαις should have followed. But because the adverb ὥδε was not suitable in the second part, the poet preferred abandoning the construction which he had commenced. See v. 761 of this play, and my notes on Oed. R. 430. 447. Ant. 805. and 1277 sq.

V. 186 sq. οἰκτρὰ μὲν—πλάγᾳ] Hermann rightly, I think, observes that the preposition ἐν

put before κοίταις, must be referred also to the dative νόστοις. Cf. Matth. §. 595, 4. The sense is therefore this: lamentations were uttered on his return, lamentations were uttered when the stroke of the iron axe was inflicted on thy sire, i. e. lamentations were uttered, both when thy father returned and when he was murdered. The Scholiast wrongly interprets: οἰκτρὰ πέπονθας, καὶ ὅτε ἤκουσας παρῖναι Ἀγαμέμνονα, προσδοκῶσα, ὅτι ἐπιβουλεύθήσεται, οἰκτρὰ, ὅτε καὶ ἡ πρᾶξις γέγονε καὶ ἀνηρέθη. Hermann more correctly remarks that αὐδᾶν means the mourning of the people, who, from the known adultery of Aegisthus and Clytaemnestra, foresaw the death of Agamemnon even during his journey homeward, but uttered still greater lamentations when the deed was accomplished.

V. 187. κοίταις] Understand: the convivial couch. Cf. v. 196. δειπνῶν ἀρρήτων κτλ. Neuius quotes Eur. Hippol. 743: κρήναι τ' ἀμβρόσιαι χέονται Ζηνὸς μελέθρων παρὰ κοίταις.

V. 188. ὅτε οἱ] I. e. αὐτῶ, scil. τῷ πατρὶ, which substantive is contained in the adjective πατρῷαις. See on Ant. 1118. That the hiatus in ὅτε οἱ is derived from the

γενύων ὠρμάθη πλαγὰ.

- 190 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
δεινὰν δεινῶς προφυτεύσαντες
μορφάν, εἴτ' οὖν θεὸς εἶτε βροτῶν
ἦν ὁ ταῦτα πράσσων.

200

ΗΛΕΚΤΡΑ.

- ὦ πασᾶν κείνα πλέον ἄμερα
195 ἐλθοῦς' ἐχθίστα δὴ μοι·
ὦ νύξ, ὦ δειπνων ἀρῶρήτων
ἐκπαγλ' ἄχθη·
τοὺς ἐμὸς ἴδε πατήρ
θανάτους αἰκίς διδύμαιν χειροῖν,
200 αἶ τὸν ἐμὸν εἶλον βίον
πρόδοτον, αἶ μ' ἀπώλεσαν·
οἷς θεὸς ὁ μέγας Ὀλύμπιος
ποινίμα πάθεα παθεῖν πόροι·
μηδέ ποτ' ἀγλαΐας ἀποναιάτο
205 τοιάδ' ἀνύσαντες ἔργα.

205

210

(ἀντιστρ. γ'.)

ΧΟΡΟΣ.

φράξου μὴ πόρσω φωνεῖν.

epic poets is observed by Hermann, who compares Trach. 650: ἀ δέ οἱ φίλα δάμαρ, to which passage W. Dindorf adds Aesch. Ag. 1147: περιβάλλοντό οἱ πτεροφόρον δέμας.

V. 189. Schol.: γενύων· τουτέστι πελέκειων· γένος γὰρ εἶδος πελέκειος. Cf. v. 485. and Phil. 1205. Observe also the phrase γενύων πληγὴν ὀρμᾶν, the meaning of which I have explained in Censura Aj. ab Lobeck. iterum edit. p. 39 sqq. et p. 86 sqq.

V. 190 sqq. δόλος ἦν — πράσσειν] Hermann well interprets this: cunning was the persuader; love the slayer, dreadfully begetting a dreadful form of wickedness, whether a god or mortal did this. On the phrase ὁ πράσων see at Ant. 239.

V. 192. Schol.: εἴτ' οὖν θεός· πᾶν αἰδημόνως ὁ Χορὸς τὸ μὲν

πράγμα λέγει· τοὺς δὲ πράξαντας οὐκ ἐλέγχει. See on v. 125 sq.

V. 196. Schol.: ὦ δειπνων ἀρῶρήτων· τῶν ὑπὸ Αἰγίσθου, φησί, τῷ Ἀγαμέμνονι παρασκευασθέντων ἐπ' ὀλέθρῳ, ἃ οὐδὲ ὀνομάσαι καλόν. Sophocles has followed Homer Od. δ, 529. λ, 409, from whom Aeschyl. Ag. 1382., Eurip. Or. 25. and Lycophr. 1099. differ.

V. 198. τοῦς] I. e. ἃ δειπνα. See Matth. §. 440.

V. 199. Schol.: διδύμαιν χειροῖν· τῆς Κλυταιμνήστρας καὶ τοῦ Αἰγίσθου. But see note on v. 37.

V. 200. Schol.: αἶ τὸν ἐμὸν εἶλον βίον· πᾶν περιπαθῶς· αἵτινες χεῖρες, αἱ ἀνελούσαι τὸν Ἀγαμέμνονα, τὸν ἐμὸν βίον ἀνείλον καὶ προέδωκαν τοῖς ἐχθροῖς.

V. 204. Schol.: ἀγλαΐας· ἡθονῆς, δόξης.

V. 206 sqq. Schol.: φράξου μὴ πόρσω φωνεῖν· ὁ Χορὸς ἐπι-

- οὐ γνώμαν ἴσχεις, ἐξ οἶων
τὰ παρόντ' οἰκείας εἰς ἅτας 215
ἐμπίπτεις οὕτως αἰκῶς;
210 πολὺ γάρ τι κακῶν ὑπερεκτήςω,
σᾶ δυσθύμῳ τίκτουσ' αἰεὶ
ψυχῇ πολέμους· τὰ δὲ τοῖς δυνατοῖς
οὐκ ἐριστὰ πλάθειν. 220

ΗΛΕΚΤΡΑ.

- δεινοῖς ἠναγκάσθην, δεινοῖς·
215 ἔξοιδ', οὐ λάθει μ' ὀργά.
ἀλλ' ἐν γὰρ δεινοῖς οὐ στήσω

V. 212. Hermann, putting a comma after *πολέμους*, wrote *τάδε*, which he explains thus: *πλάθειν* is put for *ἐρίζειν*; tua animi tristitia semper rixas ciens, ut haec cum potentioribus non altercabilia expostules. When she says *τάδε*, we must understand the murder of Agamemnon and the union of Aegisthus and Clytaemnestra.

V. 214. MSS. *ἐν δεινοῖς* in both places, which was corrected by Brunck.

τιμῇ τῇ Ἠλέκτρᾳ μὴ ἀντικρυς ταῖς βλασφημίαις κατὰ Κλυταιμνήστρας καὶ Αἰγίσθου χωρὶν. οἰκείας δέ, ἤτοι τὰς συγγενεῖς ἢ ἀπὸ σοῦ ἰσομένας, καὶ οὐκ ἀλλաχόθεν. The last of these explanations is correct.

V. 207. Schol.: οὐ γνώσκεις, φησὶν, ἐξ οἶων ἀγαθῶν εἰς τί ἄναρρον ἐλήλυθας; See v. 392. and on the accusative *τὰ παρόντα*, Matth. §. 425.

V. 211 sq. *σᾶ δυσθύμῳ — πολέμους*] The poet calls the quarrels of Electra with Clytaemnestra and Aegisthus *πολέμους* on account of her perpetual sorrow. *Δυσθυμον* answers literally to the German *missmuthig*. HERM.

V. 212 sq. Schol.: *τὰ δὲ τοῖς δυνατοῖς οὐκ ἐριστὰ· τοῖς κρατοῦσιν οὐ δὲ ἐριδος δεῖ εἰς ταῦτα προσπλάθειν, ἀντὶ τοῦ οὐχ οἶόν τε σε ἐρίζειν τοῖς δυνατοῖς. Καὶ ἄλλως. ταῦτα δέ, ἃ πράττεις, οὐκ ἐριστὰ τοῖς κρατοῦσιν ἐστὶ· τούτῃ ἐστι, τὴν περὶ τούτων φιλονεικίαν πρὸς τοὺς κρατοῦντας ποιῆσθαι ἀσύνφορον.* It is easy to perceive that the article or pronoun *τά* must be referred to the notion of the noun

πολέμους, which, as it signifies the same as *ἐριδας*, the poet may be understood to speak thus: *αὐτὰ δὲ αἱ ἐριδες τοῖς δυνατοῖς οὐκ ἐριστὰ εἰσιν, ὥστε πλάθειν αὐτοῖς*, i. e. one must not quarrel with these, who are more powerful, so as to attack or provoke them. On the infinitive added cf. Matth. §. 532. d. Sophocles seems to have intended to express the same meaning in these words as Pindar Nem. X. 135. *χαλεπὰ δ' ἐρις ἀνθρώποις ὀμιλεῖν χρισσόνων*, which the Scholiast interprets thus: *ἢ πρὸς τοὺς κρείττους ἐρις χαλεπή ἐστιν, ὥστε ὀμιλεῖν αὐτοῖς καὶ προσπλάθειν.*

V. 214. *δεινοῖς ἦν, δεινοῖς*] She says that she is driven by excess of suffering to sorrow and lamentation, and thereby causes herself greater evils.

V. 215. *ὀργά*] This does not mean anger, but impulse of the mind, in this, passage a sorrowful affection of the mind, resulting from the violence of misfortunes.

V. 216 sq. *ἀλλ' ἐν γὰρ —*

- ταύτας ἄτας,
 ὄφρα με βλος ἔχη. 225
 τίνι γάρ ποτ' ἄν, ὦ φίλία γενέθλα,
 220 πρὸςφορον ἀκούσαιμ' ἔπος
 τίνι φρονοῦντι καίρια;
 ἄνετέ μ', ἄνετε, παράγοροι.
 τάδε γὰρ ἅλута κεκλήσεται, 230
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
 225 ἀνάριθμος ὧδε θρήνων.

(ἐπιφθός.)

ΧΟΡΟΣ.

- ἀλλ' οὖν εὐνοία γ' αὐδῶ,
 μάτηρ ὥσεί τις πιστά,
 μὴ τίλκειν σ' ἄταν ἄταις. 235

ΗΛΕΚΤΡΑ.

- καὶ τί μέτρον κακότητος ἔφν; φέρε,
 230 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;

V. 220—221. form one line in Dind.

ἄτας] The words ἐν δεινοῖς might have been used as a complete member of the sentence, so as to mean I who am kept under such evils (cf. v. 335. ἐν κακοῖς), and thence it is evident that the particles ἀλλά γάρ, the sense of which is excellently explained by Matth. on Eur. Phoen. 371. are rightly used. The sense is: but since I pass my life in such evils, I will not restrain these pernicious griefs so long as I live. On the phrase ἴσχειν ἄτας see v. 242. ἴσχειν πτέρυγας γόων.

V. 219 sqq. Schol.: τίνι γάρ ποτ' ἄν, ὦ φίλία: παρὰ τίνος γὰρ ἀκούσομαι τὰ συμφέροντα ἢ παρ' ὁμῶν τῶν συνοίκων, ὥστε μοι συγχωρήσαι ἐν δεινοῖς οὕση παρηγορίαν τινά ἴσχειν ἐκ τῶν ὀδυρμῶν καὶ θρήνων. She means: for who is there, who indeed thinks aright, from whom I might hear a suitable word? She declares that none of those with whom she lives can

afford her any consolation in her misery. ἀκούειν is used rather boldly with the dative, so that it might be rendered in German *ei-nem etwas abhören*. See on Ant. 1149.

V. 223. τάδε — κεκλήσεται] ἄνετέ με having been used in the foregoing verse in this sense: permit me to pour forth complaints, she rightly goes on to say τάδε γάρ κτλ. so as to mean: for these complaints of mine will be unrelaxed.

V. 224 sq. οὐδέ ποτ' — θρήνων] On the preposition ἐκ added, see vs. 291. 987. Matth. §. 352, 2. not. On ἀναριθμητος see note on Oed. R. 176.

V. 229. Schol.: καὶ τί μέτρον ἔχει τόδε τὸ κακόν, ὥστε μετρίως θρηνεῖν; πρὸς γὰρ ἀμέτρον κακὸν καὶ ἀμέτρων δέεται θρήνων.

V. 230. ἐπὶ — ἀμελεῖν] So v. 846 sq.: ἐφάνην γὰρ μελέτωρ ἀμφὶ τὸν ἐν πίνθει. and Trachin. 727.: ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ' ἔκον-σias ὀργή πέπειρα. For the sen-

- ἐν τίνι τοῦτ' ἐβλαστ' ἀνθρώπων;
μήτ' εἴην ἔντιμος τούτοις,
μήτ', εἴ τῳ πρόσκειμαι χρηστῷ, 240
ξυνναλοίμ' εὐκηλος, γονέων
235 ἐκτίμους ἰσχουσα πτέρυγας
ὄξυτόνων γόων.
εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν 245
κεῖσεται τάλας,
240 οἱ δὲ μὴ πάλιν
δώσουσ' ἀντιφόνους δίκας,
ἔρῃοι τ' ἂν αἰδῶς,
ἀπάντων τ' εὐσέβεια θνατῶν. 250

ΧΟΡΟΣ.

- ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἄμα
245 καὶ τοῦμόν αὐτῆς ἦλθον. εἰ δὲ μὴ καλῶς

V. 243. Bruncck has written *εὐσεβία*.

timent cf. v. 145 sq. But many examples of verbs like ἀμελεῖν joined with prepositions are adduced by Matth. §. 348. not. 2.

V. 232. Schol.: μήτ' — τοῦτοῖς· τουτέστι, μὴ θέλωμι ἔχειν τιμὴν ὑπὸ τούτων. — τοῦτοῖς· τοῖς ἀμελοῦσι τῶν γονέων.

V. 233 sqq. μήτ', εἴ τῳ κτλ.] Hermann rightly observes that the sense is this: nor shall I enjoy in security any good I may possess, if I do not give the honour of mourning to my sire. On the use of the verb πρόσκειμαι cf. v. 1040. For as we find both ξυνεστέ μοι κακόν and ἔννεμι κακῷ, so we find not only πρόσκειται τί μοι κακόν, but also πρόσκειμαι κακῷ in use among the poets. When it is put in the former signification, it scarcely differs from the verb εἶναι or προσεῖναι, which is used by the tragedians for the simple εἶναι (cf. Ant. 1252. Oed. C. 1198.). And so we find it in Ant. 94. Eurip. Troad. 185: τῷ πρόσκειμαι δούλα; and elsewhere. Furthermore, it is well known that ξυνναεῖν, like ξυνοι-

κεῖν and other verbs, is used to mean to be a partaker in a thing.

V. 234 sqq. γονέων — γόων] The sense is: if I restrain the wings or the course of my lamentations so that they do not honour my parents, i. e. so that my parents lack the honours due. See on v. 18.

V. 237 sqq. εἰ γὰρ ὁ κτλ.] She says: for if the memory of a dead parent be forgotten, and the perpetrators of the murder suffered to remain unpunished, I think that both shame and piety will perish.

V. 238 sq. γὰρ τε καὶ οὐδὲν ὦν κτλ.] So he, who is dead, will lie despised and neglected, as if mere earth, and leaving no memory of himself. Οὐδὲν ὦν = considered as nought. FR. JACOBS.

V. 244 sqq. τὸ σὸν — αὐτῆς] Triclinius: τὸ σὸν· ἵνα μὴ κατὰ σοῦ τοὺς ἐχθροὺς κινήσῃς τῷ συνεχεῖ θρήνῳ καὶ ταῖς πρὸς αὐτοὺς λοιδορίαις, καὶ τοῦμόν· ἵνα

λέγω, σὺ νίκα· σοὶ γὰρ ἐψόμεσθ' ἄμα.

ΗΛΕΚΤΡΑ.

- αἰσχύνομαι μὲν, ὧ γυναικες, εἰ δοκῶ
πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255
ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,
250 σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή,
πατρὶ ὀρώσῃα πῆματ', οὐ δρώῃ τάδ' ἄν,
ἀγὼ κατ' ἡμαρ καὶ κατ' εὐφρόνην ἀεὶ
θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ;
260 ἢ πρῶτα μὲν τὰ μητρὸς, ἢ μ' ἐγέλνατο,
255 ἔχθιστα συμβέβηκεν· εἴτα δώμασιν
ἐν τοῖς ἐμαντῆς τοῖς φονεῦσι τοῦ πατρὸς
ξύνειμι, καὶ τῶνδ' ἄρχομαι, καὶ τῶνδ' μοι
λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
260 ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω
τοῖσιν πατράοις; εἰς ἰδῶ δ' ἐσθήματα
φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίλους

μὴ φίλος δόξω ἐν τοιοῦτῳ καιρῷ,
μὴ πρὸς παραμυθίαν σοῦ χωρή-
σασα.

V. 246. Schol.: σὺ νίκα· τὸ σὺ
νίκα πάνν ἀναγκαίως, ἵν' ἀφορμὴ
γένηται μακρὰν ἐκτείνειν ὅσιν τὴν
Ἥλεκτραν, ἐν ἣ πάντα τὰ καθ'
ἐαυτὴν παραλήφεται. On the phrase
ἐπεσθαι ἄμα τινὶ see Passow
Lex. v. ξπω B. 2.

V. 247 sq. εἰ δοκῶ — ἄγαν] It is easy to see that δυσφορεῖν is here put in an intransitive sense, so that ἄγαν δυσφορεῖν πολλοῖς θρήνοις may mean: to lie under too great affliction on account of continual weeping, or as Brunck interprets, to be in an over weak state of mind through continued mourning.

V. 249. ἀλλ' ἡ — γὰρ κτλ.] On the particles ἀλλὰ γάρ see on v. 216.

V. 253. Θάλλοντα] So Phil. 259: ἡ δ' ἐμὴ νόσος ἀεὶ τέθηλε κατὰ μείζον ἔρχεται.

V. 254 sq. τὰ μητρὸς — συμ-

βέβηκεν] I. e. ἡ μήτηρ ἐχθίστη ἐστίν. Cf. Matth. §. 285. On the added ἢ μ' ἐγέλνατο see on v. 334 sq.

V. 256. Schol.: ἐν τοῖς ἐμαν-
τῆς· ἀνιερὸν ἴαν τὸ ἐν τοῖς
ἐμαντῆς, ὅτι ἀδικοῦμαι οὕσα ἐν
τοῖς ἐμαντῆς.

V. 257. Schol.: καὶ τῶνδ' ἄρ-
χομαι· καὶ βασιλεύομαι ὅπ' αὐ-
τῶν· ἐπὶ δὲ τοῦτο χαλεπώτερον, τὸ
καὶ τούτοις ὑποτετάχθαι.

V. 258. λαβεῖν θ' — τὸ τη-
τᾶσθαι.] So Trach. 136. χαίρειν
τε καὶ στέρεσθαι. On the signifi-
cation of the verb τητᾶσθαι I have
spoken at v. 1307.

V. 260. Schol.: ὅταν θρόνοις
Αἰγισθον· καὶ γὰρ μετὰ τὸ φο-
νεῦσαι Ἀγαμέμνονα Αἰγισθος ἐβα-
σίλευσεν. Ὀμηρος (Od. γ, 303.)·
Αἰγισθος ἦν αἶσσε πολυχρῆ-
σοιο Μυκῆνης κτείνας Ἀτρεΐ-
δην· δέδμητο δὲ λαὸς ὑπ'
αὐτῷ.

V. 262. Schol.: φοροῦντ'
ἐκείνῳ ταῦτά· οὐχ ὅμοια καὶ

- σπένδοντα λοιβάς, ἔνθ' ἐκείνον ὤλεσεν; 270
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 265 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς
 ξὺν τῇ ταλαίῃ μητρὶ, μητέρ' εἰ χρεῶν
 ταύτην προσανδᾶν τῷδε συγκοιμωμένην;
 ἢ δ' ὥδε τλήμων, ὥστε τῷ μιᾷστορι 275
 ξύνεστ', Ἐρινὺν οὕτιν' ἐκφοβουμένη.
 270 ἀλλ', ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
 εὐροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,
 ταύτη χοροὺς ἴσθησι καὶ μηλοσφαγεῖ 280
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.
 275 ἐγὼ δ' ὄρωσ' ἡ δύσμορος κατὰ στέγας
 κλαίω, τέτηκα, κάπικωκύω πατρὸς
 τὴν δυστάλαιναν δαῖτ' ἐπωνομασμένην

V. 265. Schol. αὐτοφόντην· γρ. αὐτοέντην. From which Bruncck first received αὐτοέντην. MSS. αὐτοφόντην.

V. 267. Dindorf puts a full stop instead of a note of interrogation.

βασιλικά, ἀλλὰ τὰ ἐκείνου· πάνν γὰρ τοῦτο περιπαθῶς καὶ εἰς ὑπόμνησιν ἄγον τὴν μεῖρακα τοῦ πατρὸς. Rightly Musgrave: robes of state worn by kings.

V. 263. Schol.: σπένδοντα λοιβάς· τὸ τῆς ἀστερείας Αἰγίσθου κατηγόρημα, εἰ σπένδει θεοῖς, ὅπου ἄδικος φόνος εἰργασται.

V. 264. τούτων] Aegisthus and Clytaemnestra. Then τὴν τελευταίαν ὕβριν has the same meaning as τὴν μεγίστην ὕβριν. So ἔσχατος is often used.

V. 265. ἡμῖν — πατρός] On the dative ἡμῖν see Matth. §. 389. *Rest* §. 105. not. 2.

V. 268. Schol.: τλήμων· τολμηρὰ, ἀναιδής. In the same sense we find ταλαίην in v. 266. See on v. 120.

V. 271. εὐροῦσ'] By calculating. On the particle τότε see at Aj. 631. But it appears from v. 274. ἔμμην' ἱρὰ, that a certain day in each month is to be understood.

V. 274. ἔμμην'] M. Tullius de Fin. B. et M. II, 31, 101: Epicurus sancit, ut Amynoma-

chus et Timocrates, heredes sui, de Hermarchi sententia dent quod satis sit ad diem agendum natalem suum quotannis Gamelione; itemque omnibus mensibus vicesimo die lunae dent ad eorum epulas, qui una secum philosophati sint, ut et sui et Metrodori memoria colatur. Lucian. de Parasito 15: αἱ πόλεις τὰς μὲν δι' ἔτους, τὰς δὲ ἐμμήνους ἑορτὰς διατελοῦσι. Schol.: ἔμμην· κατὰ μῆνα. But agloss in Bruncck's edition: ἐτήσια θύματα, and Eustathius on Odys. δ. p. 1507. extr.: Σοφοκλῆς Ἀγαμεμνόνειον δαῖτα λέγει τὴν κατ' ἔτος γινομένην, ὅτε τὸν Ἀγαμέμνονα ἐξόρῃσαν οἱ ἀνελόντες αὐτόν. Schol.: οἱ Ἀργολικοὶ συγγραφεῖς ἢ εἰναὶ φασί μνηὸς Γαμηλιῶνος, ὡς Δεινίας ἐν ᾧ Ἀργολικῶν. NEUIUS.

V. 277. Schol. rec.: δαῖτ' ἐπων. ἐπωνυμίαν τοῦ πατρὸς ἔχουσαν δαῖτα, τὴν δηλαδὴ Ἀγαμεμνόνειον λεγομένην. Neuius quotes Eur. Or. 999: τὰ τ' ἐπώνυμα δεῖπνα θύιστον.

- αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα 285
 τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.
 280 αὐτὴ γὰρ ἡ λόγοισι γενναῖα γυνή
 φωνοῦσα τοιάδ' ἐξονειδίξει κακά·
 ὦ δύσθεον μίσημα, σοὶ μόνῃ πατὴρ
 τέθνηκεν, ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
 κακῶς ὅλοιο, μηδὲ σ' ἐκ γόων ποτὲ
 285 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
 τάδ' ἐξυβρίζει· πλήν ὅταν κλύῃ τινὸς
 ᾗξοντ' Ὀρέστην, τηνικαῦτα δ' ἐμμανὴς
 βοᾷ παραστᾶς· οὐ σύ μοι τῶνδ' αἰτία; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χερῶν
 290 κλέψας Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
 ἀλλ' ἴσθι τοι τίδουσά γ' ἄξιαν δίκην.
 τοιαῦθ' ὕλακτεῖ· σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρών, 300
 ὁ πάντ' ἀναγκὴς οὗτος, ἡ πᾶσα βλάβη,
 295 ὁ σὺν γυναιξὶ τὰς μάχας ποιοῦμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένονσ' αἶε

V. 283. *τέθνηκεν*; Dind.

V. 293. *ταῦτ' αἶε* is Blomfield's conjecture instead of *ταῦτα*.

V. 296. Since we are informed by the Scholia that *αἶε ποτε* occurs in some MSS. instead of *αἶε*, I am still of the opinion formerly expressed in my Comment. de Schol. in Soph. tragg. auctoritate p. 36 sq., that Sophocles must have written *ἐγὼ δ' Ὀρέστην προσμένονσ' αἶε ποτε πανστίῃα τούτων ἡ τάλαιν' ἀπόλλυνμαι*.

V. 278. *πρὸς αὐτήν*] I. e. *πρὸς ἐμάντην*. See Buttmann on Platon. Menon. Ind. sub. voc. *ἐαντοῦ*.

V. 279. Schol.: *ὅσον* — *ἡδονήν*· ἐπικουφίζεται γὰρ τοῖς θαυμάσιος ἢ συμφορὰ. *Ἀσχύλος*· οὐτὲ στεναγμοὶ τῶν πόνων ἐρεϊσμάτα.

V. 281. *φωνοῦσα* — *κακά*] It is well known that *κακά* is used to signify abuse. The sense is: *τοιὰδε κακά ὀνειδὶ ἐκφωνεῖ*. Cf. Philoct. 382: *ἐξονειδισθεὶς κακά*.

V. 282. Schol.: *καὶ ταῦτα Ἀριστοφάνης παρῳόδηκεν ἐν Γηρητιάδῃ*.

V. 282 sq. *σοὶ* — *τέθνηκεν*· οὐκ ἀνῃρέθη, φησὶν, ἀλλὰ τέθνηκεν, τῷ προσήματι τῆς λέξεως

παραλογιζομένη τὴν παρανομίαν.

V. 292. Schol.: *ὕλακτεῖ*, ἐμμανῶς καὶ ἀναιδῶς βοᾷ, ὡς κῶων. Fr. Jacobs compares Anthol. Pal. V, 106: *γραῖα, φίλῃ θρέπτειρα, τί μου προσόντος ὕλακτεῖς*; ibid. VII, 479: *θεῖος ὕλακτητὴς δῆμον*, as Heraclitus is called. On *σὺν δέ* see v. 746. of this play. Aj. 959. 1288.

V. 293. Schol.: *ὁ κλεινός*· κατὰ *ἐρωμένην*. : Moreover αὐτῇ is the dative depending on *ταῦτ' αἶε*.

V. 294. *ὁ πάντ' ἀναγκὴς*] See on Aj. 1387. For the phrase *ἡ πᾶσα βλάβη* cf. not. on Philoct. 614 sq.

V. 295. Schol.: *ὁ σὺν* — *μάχας*· συνεργοσύνης γὰρ Κλυταιμνήστρας ἀνέλε τὸν Ἀγαμέμνονα. *Ἀλγίσθου* ὑπὸ χερσὶ καὶ οὐλο-

- πανστυῆρ' ἐφήξεν ἡ τάλαν' ἀπόλλυμαι.
 μέλλων γὰρ αἰεὶ δοῶν τι τὰς οὐσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπιδας διέφθορεν.
 300 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,
 οὔτ' εὐσεβεῖν πάρεστιν, ἀλλ' ἐν τοι κακοῖς
 πολλή 'στ' ἀνάγκη κάπιτηδεύειν κακά.

ΧΟΡΟΣ.

- φέρ' εἰπὲ, πότερον ὄντος Ἀγρίσθου πέλας 310
 λέγεις τὰδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων;

ΗΛΕΚΤΡΑ.

- 305 ἡ κάρτα. μὴ δόκει μ' ἄν, εἴπερ ἦν πέλας,
 θυραῖον οἴχνειν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

- ἡ καὶ ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους 315
 τοὺς σοὺς ἰκοίμην, εἴπερ ᾧδε ταῦτ' ἔχει.

V. 301. *ἐν τοῖς* is well restored by Hermann for *ἐν τοῖς*. Dindorf puts a full stop after *πάρεστιν*.

μῆνης ἀλόχοιο (Hom. Od. ω, 97). But when the poet says *τὰς μάχας*, he means the battles which he makes.

V. 298 sq. *μέλλων* — *διέφθορεν*] The words *τὰ ὄντα καὶ τὰ ἀπόντα* mean present and absent. So Ant. 1090: *οἱ τ' ὄντες οἱ τ' ἀπόντες* mean the servants present and absent, i.e. as Lobeck on Phryn. p. 754. well observes, all that are. But it is evident that things absent or not present may also signify those which one has had or has lost. So in Eurip. El. 564. when Electra is being ordered by the old man to pray to the gods (*εὐχον θεοῖς*), answers by asking *τί; τῶν ἀπόντων ἢ τῶν ὄντων πέρι;* i.e. do you bid me entreat the gods to restore to me what I had, or to thank them for what I have? So in this passage I think *τὰς οὐσας τε* — *ἐλπίδας* is so spoken, that the sense of the whole sentence is this: for ever wishing to do something, and yet not doing so he has destroyed my

hopes both past and present.

V. 300 sqq. *ἐν οὖν* — *κακά*] The end agrees with the beginning. For although she is confident that the greatness of her distress is proved, yet she feels that this does not excuse her fault of over sorrow, but that it deserves forgiveness. And it is a powerful expression of excessive grief, by which men are sometimes so bereft of sense, as to violate not only human connexions, but even the piety due to the gods. So Electra now wishes not approbation for her conduct, but forgiveness for her weakness, which she pleads as a natural consequence of extreme trouble. And in the first place *κακοῖς* means calamities, in the latter sins or errors. The grammarians call this figure *πλοκή*. CAMER.

V. 305. *ἡ κάρτα*] Sc. *βεβῶτος ἐκ δόμων Ἀγρίσθου τὰδε λέγω*.

V. 306. *θυραῖον οἴχνειν*] Cf. Phil. 157 sq. with my note. — On the dative *ἀγροῖσι* see at v. 169, on *τυγχάνει* v. 46.

ΗΛΕΚΤΡΑ.

ὥς νῦν ἀπόντος, ἰστόρει, τί σοι φίλον.

ΧΟΡΟΣ.

- 310 καὶ δὴ σ' ἐρωτῶ. τοῦ κασιγνήτου τί φῆς,
ῥηξοντος, ἢ μέλλοντος, εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ' οὐδὲν ὧν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν προῶν ἀνὴρ πράσων μέγα. 320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσσω' ἐκείνον οὐκ ὀκνῶ.

ΧΟΡΟΣ.

- 315 θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἀρκεῖν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἴπῃς μηδέν· ὥς δόμων ὀρῶ

V. 311. μέλλοντος; Dind.

V. 309. ὥς νῦν ἀπόντος] I. e. being persuaded that he is now absent. Cf. Trach. 391: διδάξον, ὥς ἔρποντος, ὥς ὀρεῖς, ἰμοῦ, and my note.

Ibidem. ἰστόρει, τί σοι φίλον] The sense is: ask me, i. e. say, what you desire to know from me. For Matthiae G. G. §. 488, 1. not. is wrong in saying that τί is put for ὅτι, and that the sense is: enquire what it pleases you to enquire.

V. 310. καὶ δὴ σ' ἐρωτῶ] When the particles καὶ δὴ are joined, the particle καὶ is not used exactly as a copula, but unites in one notion with the particle δὴ, so that καὶ δὴ means now, at this time. Cf. Oed. C. 173, where to the command of Oedipus: πρόσθιγέ νῦν μοι, Antigone replies ψαύω καὶ δὴ. Add vs. 558. 1436. and 1464 of this play. Aj. 49. Ant. 245. Xen. Cyr. IV, 3, 14: ἀπαντῶ

δ' αὐτοῖς καὶ δὴ ἐντὸς τῶν σκοπῶν Ἀράσπας. Cf. Schaefer on Demosth. Aristocr. p. 646, 4. On the genitive τοῦ κασιγνήτου see my note on Phil. 434. Cf. Rost §. 108. annot. 11.

V. 311. Schol.: μέλλοντος· βραδύνοντος.

V. 312. φησὶν γε· φάσκων] See Elmsley's note on Eur. Heracl. 903.

V. 313. Schol.: πράσων· ἐπιχειρῶν πράττειν.

V. 316. Schol.: ἐπεὶ τᾶν· ἐπεὶ τοι ἄν. εἰ μὴ ἐθαύρων. See on Aj. 1302. ἔζων signifies I should live, not I should have lived.

V. 317 sq. Schol.: ὥς δόμων — δμαμον· οὐχ ὥς τῆς Χρυσόθεμιδος τάναντία προνοῦσης τῇ Ἥλεκτρῃ, ἀλλ' ἐπειδὴ ὀρῶσιν ἐναγίσματα βαστάζουσιν, τοῦτο πρῶτον πύθῃσθαι βουλούμενα, καλύουσιν αὐτὴν τῶν ἐξῆς λόγων. On the genitive δόμων see on Philoct. 605.

- τὴν σὴν ὄμαιμον ἐκ πατρὸς ταύτου. φύσιν 325
Χρυσόθεμιν ἐκ τε μητρὸς ἐντάφια χερσὶν
320 φέρουσαν, οἷα τοῖς κάτω νομίζεται.
ΧΡΥΣΟΘΕΜΙΣ.
Τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν;
κοῦδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
ψυχῇ ματαίᾳ μὴ χαρίζεσθαι κενά;
325 καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι
ἀλγῶ 'πὶ τοῖς παροῦσιν, ὥστ' ἄν, εἰ σθένος
λάβοιμι, δηλώσαιμ' ἄν οἱ' αὐτοῖς φρονῶ.
νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335
καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή.
330 τοιαῦτα δ' ἀλλὰ καὶ σὲ βούλομαι ποιεῖν.
καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,

V. 322. φάτιν, Dind.

V. 324. ψυχῇ ματαίᾳ is adduced as a various reading by the Schol. whom I have followed. MSS. and Dind. θυμῷ ματαίῳ, but there is no doubt but that the words ψυχῇ ματαίᾳ, when joined, are equivalent to the simple substantive θυμῷ. See my Comment. de Schol. in Soph. tragg. auctoritate p. 37.

V. 326. παροῦσιν. Dind.

V. 330. The particle ἀλλὰ appears to me foreign to the sense of the passage. But the pronoun ἄλλα, substituted by Dind., is scarcely apt.

V. 318. φύσιν] I have explained this accusative in my note on Aj. 1231.

V. 319. ἐντάφια] These are called below in v. 405. ἔμπυρα, v. 634. κτερίσματα.

V. 321. Schol.: τίν' αὖ σὺ τήνδε· ἐπίτηδες τοῖς ἀγροῖς ἤθειςιν ἀντιπαραιτάτουςι πρᾶα, καθάπερ νῦν τῇ Ἠλέκτρῃ Χρυσόθεμιν συνέ-
ξευξεν, καὶ τῇ Ἀντιγόῃ τὴν Ἰσμή-
νην, ἔνεκα τοῦ διαποικίλλειν ταῖς ἀντιδόχεσι τὰ δράματα.

V. 324. ψυχῇ ματαίᾳ] The poet in two words signifies what a prose writer would have expressed by the single one θυμῷ. Then κενά χαρίζεσθαι is κενὴν χάριν χαρίζεσθαι, i. e. to do a favour or to comply with anyone's wishes unprofitably.

V. 327. αὐτοῖς] Aegisthus and Clytaemnestra.

V. 328. Schol.: ὑφειμένη δο-
κεῖ· μὴ ἔλον τὸ ἴστίον ἀναπετα-
σάσῃ· ἀπὸ τῶν πλεόντων, οἳ πρὸς
τὴν βίαν τῶν ἀνέμων οὐκ ἀντί-
σχοντες ὑφίστι τῶν ἰστίων. (Ἐξ
τὸ αὐτό.) ὑφήσειν τὸ ἴστίον, οἷον
συστέλλειν τὸ φρόνημα, καὶ μὴ
ἀντικρὺς μάχεσθαι, οἷον εἰ τῇ προ-
αιρέσει χρώμασι. On the particles
νῦν δὲ I have spoken at Oed. C.
269. on ἐν κακοῖς at v. 216. of
this play.

V. 329. καὶ μὴ — μὴ] I. e.
and (sc. δοκεῖ μοι) to take care
not to seem to do anything,
but not to cause any mischief.
For Chrysothemis thought that
Electra seemed indeed to do some-
thing, but yet to bear no harm to
Aegisthus and Clytaemnestra. But
Chrysothemis says that she does
not wish to do so. On the phrase
δρᾶν τι see my note on Philoct. 674.

ἀλλ' ἢ σὺ κρίνεις. εἰ δ' ἔλευθέραν με δεῖ
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

340

ΗΛΕΚΤΡΑ.

δεινὸν γέ σ' οὖσαν πατρός, οὐ σὺ παῖς ἔφυς,
 335 κείνου λελησθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γάρ σοι τὰμὰ νουθετήματα
 κείνης διδακτά, κοῦδὲν ἐκ σαυτῆς λέγεις.
 ἔπειθ' ἑλοῦ γε θάτερό, ἢ φρονεῖν κακῶς,
 345 ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν.

V. 332. εἰ — με δεῖ] If you wish so. Elsewhere εἰ μέλλω. Sapph. fr. 33. Plato Conv. p. 173. C: εἰ δεῖ καὶ ἐμὴν δηγήσασθαι, ταῦτα χρὴ ποιεῖν. Lucian. Hermot. 8: εἴγε με δεῖ λέγειν τὰ ληθές. NEUIUS. δεῖ με is put in the same sense in v. 1037.

V. 332 sq. εἰ δ' ἔλευθέραν — ἀκουστέα] This annotation of the Scholiast belongs to these words, not to v. 331. ὁ νοῦς· τί θεῖος τῆς δικαιοσύνης, εἰ τις διὰ ταύτην τοῖς δεινοῖς περιπέσῃ;

V. 333. πάντ' ἀκουστέα] See on Ant. 64. καὶ ταῦτ' ἀκούειν καὶ τῶνδ' ἀλύσινα.

V. 334 sq. δεινὸν γε — λελησθαι] It is indeed an unseemly thing that you who are born from such a man, of whom you are the daughter, should forget him. Hence one might expect ἀνδρός, instead of πατρός, but see on Phil. 3 sq. the last note, and compare v. 261 of this play: μητρός, ἢ μ' ἐγένεατο. 1412: ὁ γεννήσας πατὴρ. Aj. 1174: πατρός, ὅς σ' ἐγένεατο. 1298: ὁ φηύσας πατὴρ. Other examples are given by Lobbeck on Ajac. ed. sec. v. 1296. p. 468. Add Demosth. Mid. p. 563, 3. with Schaefer's note.

V. 335. Schol.: μέλειν· φρονεῖν. So also Hermann thinks that μέλειν is here personal, comparing Aesch. Ag. 378: οὐκ ἔγωγας θεοὺς βροτῶν ἀξιοῦσθαι μέλειν.

and Eur. Herc. f. 772: θεοί, θεοὶ τῶν ἀδίκων μέλουσι καὶ τῶν δίκων ἐπάειν. Others supply σοί. Moreover ἡ τικτούσα does not mean she who has brought forth, but who bears, i. e. a parent, so that the present may not be absolute, but relative. So again in v. 533. See on Ant. 239. The illustrations quoted by Neuius are foreign to the purpose.

V. 336. Schol.: ἅπαντα — νουθετήματα· ταῦτα ὅποιά ἐστι τὰ ἐπὶ τῇ Ἀντιγόρῃ, ὅπου τῇ Ἰσμήνῃ λοιδορεῖ, καὶ φησιν αὐτὴν τὰ Κρείοντος φρονεῖν (Ant. 549). — τὰμὰ νοῦθ., οἷον ἂν εἴπεις ἐμὲ νουθετοῦσα. Cf. Matth. §. 466, 2. Rost §. 99. annot. 5.

V. 337. κείνης διδακτά] For the genitive cf. Trachin. 934: ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον. And my note on Phil. 3 sq.

V. 338 sq. Schol.: ἔπειθ' ἑλοῦ γε· ὁμολόγησον σαυτὴν ἢ φρονεῖν κακῶς, προστιθεμένην τοῖς ἐχθροῖς, ἢ φρονοῦσαν τῶν φιλετάων ἀμνημονεῖν· οἷον θάτερά σε δεῖ ὁμολογῆσαι, ἢ ὅτι κακῶς φρονεῖς, ἢ ὅτι ἐκοῦσα ἁμαρτάνεις καὶ παρορῆς. — τὸ θάτερον ἀντὶ τοῦ θάτερον Ἀτικῶς. See on Phil. 488. It is scarcely necessary for me to observe that κακῶς φρονεῖν does not mean to think evil, but to be foolish, and that τῶν φίλων is said of Agamemnon only. On ἐπειτα signifying therefore see Matth. §. 603.

- 340 ἥτις λέγεις μὲν ἀρτίως, ὥς, εἰ λάβοις
σθένος, τὸ τούτων μῖσος ἐκδελξείας ἄν,
ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης,
οὔτε ξυνερθεῖς τήν τε δρῶσαν ἐκτρέπεις. 350
οὐ ταῦτα πρὸς κακοῖσι δειλλαν ἔχει;
345 ἐπεὶ δίδαξον, ἦ μάθ' ἐξ ἐμοῦ, τί μοι
κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων;
οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί.
λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
τιμὰς προσάπτειν, εἰ τις ἔστ' ἐκεῖ χάρις.
350 σὺ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λόγῳ,
ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
ἐργῶ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σά

V. 341. ἐκδελξείας ἄν. Dind.

V. 347. I have written δ' ἐμοί for δέ μοι.

V. 340—343. ἥτις — ἐκτρέ-
πεις] The connexion is: who,
when thou hadst lately said,
that if thou hadst sufficient
strength, thou wouldest
shew with what hatred thou
regardest them, yet not only
refusest thy assistance to me
in revenging the murder of
our sire, but dost even deter
me from taking revenge. Cf.
Matth. §. 622, 4.

V. 342. ἐμοῦ δὲ πᾶσαν. I. e.
ἐμοῦ δὲ πᾶσαν τιμωρίαν τιμωρου-
μένης. See on Oed. R. 259 sq. But
how she intends to revenge her
father is shewn in v. 348 sq.:
λυπῶ δὲ τούτους κτλ.

V. 343. Schol.: τήν τε δρῶσαν
ἐκτρέπεις· ἀντὶ τοῦ ἐμέ. ἢ δὲ ἐκ
ἀντὶ τῆς ἀπό· ἀποτρέπεις. The
words τήν δρῶσαν do not of them-
selves mean ἐμέ or ἐμέ τήν δρῶ-
σαν, but her who attempts
anything, i. e. who strives to
take revenge on the murderers of
Agamemnon, and this must be
Electra alone. It is evident there-
fore that she is the person meant;
but τήν δρῶσαν, die Handelnde,
is a more general and a bolder

expression than ἐμέ or ἐμέ τήν
δρῶσαν. BOTH.

V. 344. οὐ ταῦτα — ἔχει.]
Do not these things convict
thee of cowardice in addi-
tion to misdeeds? I. e. Do not
you in addition to the offence you
commit against your father, also
betray listlessness? On the phrase
δειλλαν ἔχει cf. v. 466. of this
play: οὐκ ἔχει λόγον. Antig. 68:
τὸ γὰρ περισσὰ πράσσειν οὐκ ἔχει
νοῦν οὐδένα. Demosth. pro Cor-
ron. p. 319, 7: τὸ δὲ δὴ καὶ τοὺς
πρὸς ἑμαυτὸν ἀγῶνας ἐάσαντα νῦν
ἐπὶ τὸν δ' ἤκειν καὶ πᾶσαν ἔχει
κακίαν. contra Onet. p. 868, 9: ἀπο-
δοῦναι δ' οὐκ ἔχει πίστιν. pro
Phorm. p. 961, 2: πῶς ἔχει λόγον,
σὲ — δίκην ἀξιοῦν λαμβάνειν;

V. 347. Schol.: ἐπαρκούντως
δ' ἐμοί· οὐ γὰρ ἐφίεμαι τρυφε-
ρώτερον ἑγώ.

V. 348 sq. λυπῶ — χάρις.]
Hermann rightly interprets: I am
troublesome to them, so
that I give honour to my
sire, if indeed anything can
be done which is pleasing to
the dead.

V. 350. ἡμῖν] See on v. 17.

- μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδᾶς, 360
 τούτοις ὑπεικάθοιμι, σοὶ δὲ πλουσία
 355 τράπεζα κείσθω καὶ περιφθείτω βίος.
 ἔμοι γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον
 βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.
 οὐδ' ἂν σύ, σῶφρων γ' οὕσα. νῦν δ' ἐξὸν πατρός 365
 πάντων ἀρίστου παῖδα κεκλησθαι, καλοῦ
 360 τῆς μητρός· οὕτω γὰρ φανεῖ πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σοῦς.

ΧΟΡΟΣ.

- μηδὲν πρὸς ὀργήν, πρὸς θεῶν· ὥς τοῖς λόγοις 370
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σύ μὲν μάθοις
 τοῖς τῆςδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.

ΧΡΥΣΟΘΕΜΙΣ.

- 365 ἐγὼ μὲν, ὦ γυναικες, ἡθᾶς εἰμὶ πως

V. 354. ὑπεικάθοιμι. Dind.

V. 356. Brunck: τοῦμὲ νιν λυπεῖν. La. a pr. m. et Lips. b. τοῦ με.

V. 353. δῶρα] I. e. com-
 moda. See on Phil. 117. Electra
 means nearly the same as in v.
 357. τῆς σῆς τιμῆς. But she ex-
 plains what these δῶρα are in the
 following words σοὶ δὲ πλουσία
 βίος, which are thus connected
 with the preceding: and I will
 most willingly allow all
 those things to be thy lot,
 a well furnished table and a
 life abounding in all things.

V. 356 sq. Schol.: ἔμοι γὰρ
 ἔστω· ἐμοί, φησὶν, ἔστω τροφή
 ἢ τῇ ἀνάγκῃ μόνον ἀρμόζουσα καὶ
 τὴν πείνην ἀπειλάνουσα· οὐ δέο-
 μαι γὰρ τοιαύτης τροφῆς, ἀφ' ἧς
 ἡδονὴν σχήσω. [Εἰς τὸ αὐτό.] τοῦ-
 το μόνον ἐμὲ βοσκέω, τὸ μὴ λυ-
 πεῖν ἐμὲ αὐτὴν, εἰ τοῖς φανεῖσι τοῦ
 πατρός περὶθεσθαι ἀναγκασθήσο-
 μαι. τοῦμὲ μὴ λυπεῖν· τοῦ μὴ
 λυπεῖν τὸν πατέρα. The second of
 these interpretations is approved
 by Hermann, who follows Heath
 and interprets thus: be this my
 only food, not to cause my-
 self grief. But she would do
 so, if she were to behave im-

piously towards her father, in
 obedience to Aegisthus and Cly-
 temnestra.

V. 358 sqq. νῦν δ' ἐξὸν —
 τῆς μητρός] With regard to πα-
 τρός being put where one might
 have expected ἀνδρός, see at vs.
 334 sq. For the sentiment Neuius
 compares Eur. El. 937 sq.: κακέλ-
 νους στυγῶ τοὺς παῖδας, ὅστις τοῦ
 μὲν ἀρσενος πατρός οὐκ ὠνόμα-
 σται, τῆς δὲ μητρός ἐν πόλει. But
 by the phrase τῆς μητρός καλεῖσθαι
 παῖδα (cf. Trach. 736. 1158.), this
 seems to be meant, to favour
 a mother, or agree with a
 mother. We must also observe
 that Electra displays some bitter-
 ness throughout the whole speech,
 as even the Chorus confesses in
 v. 362. and that this is almost ma-
 lignantly so: καλοῦ τῆς μητρός·
 οὕτω γὰρ — σοῦς. In which words
 Chrysothemis is said to run the
 risk of an accusation of impiety
 among good men.

V. 362 sq. ὥς τοῖς λόγοις —
 κέρδος] The Chorus gives the
 same advice in Ant. 724 sq.

τῶν τῆςδε μύθων· οὐδ' ἂν ἐμνήσθην ποτέ,
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν
ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων.

375

ΗΛΕΚΤΡΑ.

φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ
370 μεῖζόν τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἐξεργῶ τοι πᾶν, ὅσον κάτοιδ' ἐγώ.
μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
ἐνταῦθα πέμψειν, ἔνθα μήποθ' ἥλιον
φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφεῖ
375 στέγη, χθονὸς τῆςδ' ἐκτὸς, ὑμνήσεις κακά.
πρὸς ταῦτα φράξου, καὶ με μὴ ποθ' ὕστερον
παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.

380

ΗΛΕΚΤΡΑ.

ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν;

385

ΧΡΥΣΟΘΕΜΙΣ.

μάλισθ', ὅταν περ οἴκαδ' Αἰγισθοῦς μόλῃ.

ΗΛΕΚΤΡΑ.

380 ἀλλ' ἐξίκοιτο τοῦδ' ὅννεκ' ἐν τάχει.

ΧΡΥΣΟΘΕΜΙΣ.

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον;

V. 366. Brunck has written *κούδ' ἄν*.

V. 368. Schol.: *γόων· γρ. καὶ λόγων*.

V. 371. Brunck writes *σοι* from Ald. and some MSS.

V. 376. Brunck and Herm. *καμέ*.

V. 368. Schol.: *σχήσει· ἐφίξει, κωλύσει*.

V. 369. *τῶνδ' εἰ*] I. e. from these evils by which I am oppressed.

V. 374. Schol.: *κατηρεφεῖ· κατεσκηπασμένη, σκοτεινῇ*. Cf. Ant. 774. 885. 1100.

V. 376. *πρὸς ταῦτα*] Cf. Matth. §. 591. β.

V. 377. Schol.: *νῦν γὰρ ἐν καλῷ φρονεῖν· νῦν, φησὶν, εὖ-καιρὸν ἔστι καλῶς φρονήσαι*. See on Philoct. 1132.

V. 378. *καὶ βεβούλευνται*] On the particle *καί* see at Ant. 720. But the Scholiast rightly observes respecting the disposition shewn by Electra in the whole dispute: *ἀρμόζει λίαν τὸ πρόσωπον Ἡλέκτρας τῇ Ἀντιγόῃ*.

V. 380. *τοῦδ' ὅννεκ'*] See Passow v. *ἐνεκα*, and compare the passages quoted by Neuius vs. 605. 787. O. C. 22. 443. Phil. 774. On the compound *ἐκνεῖσθαι* see my note on Oed. C. 349.

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΥΣΟΘΕΜΙΣ.

ὅπως πάθῃς τί χρῆμα; ποῦ ποτ' εἴ φρενῶν; 390

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὥς προσώτατ' ἐκφύγω.

ΧΡΥΣΟΘΕΜΙΣ.

385 βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμὸς βίοςτος, ὥστε θανμάσαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἄν, εἰ σύ γ' εὔ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν. 395

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛΕΚΤΡΑ.

390 σὺ ταῦτα θώπευ', οὐκ ἐμοὺς τρόπους λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλὸν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

ΗΛΕΚΤΡΑ.

πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι.

ΧΡΥΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. 400

V. 389. *εἰκαθεῖν* I have written with Elmsley. Vulg. *εἰκάθειν*.

V. 384. Schol.: *πάνν θυμικῶς καὶ τὴν ἀδελφὴν αὐτοῖς συγκαταλέγει, ὥς τὰ αὐτῶν αἰρουμένης.*

V. 386. *ὥστε θανμάσαι*] On the infinitive active see Matth. §. 535. not.

V. 389. *ἀλλ' οὐ διδάσκω*] Neuius rightly observes that there is no necessity for the pronoun *τοῦτο* in the former part of the sentence, because the idea contain-

ed in the following addition to the sentence merely arises while speaking.

V. 390. *σὺ ταῦτα θώπευ'*] See my note on Oed. R. 259 sq.

V. 392. *τιμωρούμενοι*] On the masculine see Rost §. 100. annot. 12. Matth. §. 436, 4.

V. 393. *πατὴρ δὲ — ἔχει*] Ismene uses the same reasoning in Antig. v. 65 sq.: *ἐγὼ μὲν οὖν αἰ-*

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.

ΧΡΥΣΟΘΕΜΙΣ.

395 σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;

ΗΛΕΚΤΡΑ.

οὐ δῆτα. μήπω νοῦ τοσόνδ' εἶην κενή.

ΧΡΥΣΟΘΕΜΙΣ.

χωρήσομαι τᾶρ', οἴπερ ἐστάλην ὁδοῦ.

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα;

405

ΧΡΥΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεῦσαι χοάς.

ΗΛΕΚΤΡΑ.

400 πῶς εἶπας; ἦ τῷ δυσμενεστάτῳ βορῶν;

V. 398. Ald. Juntt. and La. a pr. m. ἐκπορεύη.

τοῦσα τοὺς ὑπὸ χθονὸς ἐγγυνοῖαν ἴσχειν, ὡς βιάζομαι τὰδε, τοῖς ἐν τέλει βεβῶσι πίσομαι.

V. 394. Schol.: κακῶν ἔστιν ἐπαινέσαι ταῦτα τὰ ἔπη. On the phrase πρὸς κακῶν see at Aj. 311.

V. 396. Schol.: νοῦ κενή· ἀντὶ τοῦ συντίσεως κοῦρη. On μήπω see Porson on Eur. Hec. 1268. and Doederlein on Oed. Col. p. XXXI.

V. 397. οἴπερ — ὁδοῦ] See Matth. §. 324. Rost §. 108, 2. h.

V. 398. τὰδ' ἔμπυρα] Brunck follows Suidas, explaining ἔμπυρα by τὰ καϊόμενα ἱερεῖα, and referring it to the victims which were usually sacrificed to the manes of the dead, and burnt at their tombs, thereby making a number of slaves follow Chrysothemis in order to bear the things requisite for sacrifice. Contrary to this opinion Erfurdt rightly observes: The dead were sometimes bereft of their offerings. Cf. Ant. 430 sqq. The offering also of Orestes in v. 894. appears to have been a bloodless

one; for whence could he have brought the victims? So also in Eur. Or. 115. we find only honey, milk, and wine described as composing the offering. And v. 326. likewise opposes Brunck's interpretation, as ἐντάφια χερσὶν φέρουσα is said, without any mention of servants, and even more particular vs. 435 sqq. Moreover, the very purport of the passage does not allow us to suppose any persons present besides the Chorus. A bloodless offering is therefore understood. Cf. Spanhem. on Callim. h. in lavacr. Palladis v. 107.

V. 399. τυμβεῦσαι χοάς] The verb τυμβεύειν, to bury, is also used in such a manner as to mean nothing more than κρύπτειν or καλύπτειν. Hence instead of the common phrase τάφῳ τινὰ κρύπτειν sive καλύπτειν (cf. Ant. 28. 196. 1039.) we find in Aj. 1063. σῶμα τυμβεῦσαι τάφῳ. Here therefore we may aptly interpret πατρὶ τυμβ. χοάς by πατρὶ χοάς κρύψαι ἐν τύμβῳ. Sophocles has express-

ΧΡΥΣΟΘΕΜΙΣ.

ὄν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν;

ΧΡΥΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί. 410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΥΣΟΘΕΜΙΣ.

405 ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρῷ φράσαι.

ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415

ἔσφηλαν ἥδη καὶ κατώρθωσαν βροτούς.

ΧΡΥΣΟΘΕΜΙΣ.

410 λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρὸς
τοῦ σοῦ τε κάμου δευτέραν ὁμίλλαν
ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον
πῆξαι λαβόντα σκῆπτρον, οὐφόρει ποτὲ 420
αὐτός, τανῦν δ' Αἰγισθοῦ· ἐκ τε τοῦδ' ἄνω

V. 407. ἐπὶ σμικρῷ is the reading of the best MSS. Vulg. and Dind. ἐπὶ σμικρον. See my remarks in the critical note on Aj. 1240.

ed the same idea in these words Ant. 901 sq.: καπιτυμβίους χροῶς ἰδωκα.

V. 403. δοκεῖν ἐμοί] Cf. Matth. §. 545. Rost §. 122. animadv. 3.

V. 404. Schol.: συγγένεσθε· συμμαχήσατε, συναργήσατε, συμ-
πραξατε ἡμῖν. On the particle
ἀλλά see at Phil. 1023. So also
v. 1013 below.

V. 411. Schol.: δευτέραν ὁμι-
λλαν· ὡς αὐτὸς αὐτοῦ ἀναζήσαν-
τος καὶ προσομιλήσαντος.

V. 412. Schol.: ἐφέστιον· ἐπὶ
τὴν οἰκίαν γενόμενον, τουτέστιν
ἐπ' οἶκον. It should rather be ex-
plained: λαβεῖν σκῆπτρον καὶ ἐπὶ
τῇ ἐστίᾳ πῆξαι.

V. 414 sqq. ἔκ τε τοῦδ' κτλ.]
Nenius quotes Herodot I, 108:
ἐδόκει Ἀσιτιάγει ἐκ τῶν αἰδοίων
τῆς θυγατρὸς ταύτης φῦναι ἄμπε-
λον, τὴν δὲ ἄμπελον ἐπισχεῖν τὴν
Ἀσίην πᾶσαν. — ἐκ τῆς ὄψεως οἱ
τῶν μάγων ὄνειροπόλοι ἐσημαίνον,
ὅτι μέλλει ὁ τῆς θυγατρὸς αὐτοῦ
γόνος βασιλεύσειν ἀντὶ ἐκείνου.

- 415 βλαστειν βρούντα θάλλον, ᾧ κατάσκιον
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
 τοιαῦτά του παρόντος, ἥνιχ' ἤλιψ
 δεικνυσι τοῦναρ, ἔκλυον ἐξηγουμένου. 425
 πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
 420 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
 πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
 ἐμοὶ πιθέσθαι, μηδ' ἀβουλία πεσεῖν.
 εἰ γάρ μ' ἀπώσῃ, σὺν κακῷ μέτει πάλιν. 430

ΗΛΕΚΤΡΑ.

- ἀλλ', ὦ φίλη, τούτων μέν, ὧν ἔχεις χεροῖν,
 425 τύμβῳ προσάψῃς μηδέν. οὐ γάρ σοι θέμις,
 οὐδ' ὅσιον, ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι

V. 417. Ἥλιψ Dind.

V. 421—423. Ald. and MSS. assign these verses to Electra. Turnebus first rectified this error.

V. 415 sq. ᾧ κατάσκιον — γενέσθαι.] On the infinitive joined with the accusative in the relative member of the sentence see Matth. §. 538. and Rost. §. 123, 2. not. 4.

V. 417 sq. Schol.: ἥνιχ' ἤλιψ· τοῖς γὰρ παλαιοῖς ἔθος ἦν ἀποτροπιαζομένους τῷ ἤλιψ διηγέσθαι τὰ δυνέστα. Brunck, besides other examples, compares Eurip. Iph. Taur. 42: ἃ καὶνὰ δ' ἤκει νύξ φέρουσα φάσματα, λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄχος.

V. 421 sqq. πρὸς νυν κτλ.] It may be asked why Chrysothemis does not, as would have been expected, ask the opinion of Electra respecting the dream, but, although long since enraged against her, still continues to entreat that she will obey her advice. The fact is that she, struck by the exclamation of Electra, ὦ θεοὶ π., συγγενεσθὲ γ' ἀλλὰ νῦν, suspected that she had heard something new; but immediately perceiving her error, and finding that she knows nothing more than herself, she relates the dream as requested, but

knowing that that dream can convey nothing more than the mere shadow of a hope, which may again excite Electra, she immediately returns to a repetition of her advice. But she aptly adds these prayers to the mention of the fear which that dream had inspired in Clytaemnestra. For the more she (Clytaemnestra) feared that what she had seen in her dream would come to pass, the more clearly she could perceive that her threats to Electra would not be vain. Chrysothemis therefore, now about to depart, again intreats Electra to beware of the impending ill. HERM.

V. 421. Θεῶν — τῶν ἐγγενῶν.] See on Ant. 199.

V. 422. ἀβουλία πεσεῖν.] The same as in v. 398. ἐξ ἀβουλίας πεσεῖν.

V. 423. Schol.: εἰ γάρ μ' ἀπώσῃ· εἰ γάρ νῦν, φησὶ, δεομένην σου ἀπώσῃ με, κακοῦ σοί τινος γενομένου μετὰ ταῦτα αὐτῇ μεταλεύσῃ με καὶ ἀξιώσεις μετὰ σοῦ γενέσθαι.

V. 424 sqq. τούτων μὲν κτλ.] See my note on Aj. 1365 sqq.

- περίσματ', οὐδὲ λουτρὰ προσφέρειν πατρί,
 ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεὶ κόνει 435
 κρύψον νιν, ἔνθα μήποτ' εἰς εὐνήν πατρός
 430 τούτων πρόξεισι μηδέν· ἀλλ', ὅταν θάνῃ,
 κειμήλι' αὐτῇ ταῦτα σωξέσθω κάτω.
 ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστάτη γυνή
 πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοῶς 440
 οὐκ ἂν ποθ', ὃν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
 435 σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
 γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυς,
 ὑφ' ἧς θανών, ἄτιμος ὥστε δυσμενής,
 445 ἐμασχαλίσθη, κάπῃ λουτροῖσιν κάρῃ

V. 437. I have ventured to join *ἄτιμος* with *δυσμενής*. For the comma is usually placed after *ἄτιμος* instead of before. Cf. v. 162.

V. 427. *λουτρὰ*] Libations, as above v. 84., where it is plain that the same signification is intended as by *λοιβαί* in v. 52. Hesychius: *χρόνια λουτρὰ· τὰ τοῖς νεκροῖς ἐπιφροόμενα. ἐκόμενον γὰρ ἐπὶ τοὺς τάφους λουτρὰ*. Libations of water are properly meant by this appellation. Dioscorides epigr. 36: *ἀλλὰ περιστείλας μεδί-δον χρόνι· μηδ' ἐπὶ νεκρῷ λουτρὰ χέης· σίβωμαι, δάσποτα, καὶ ποταμούς*. Cf. the treatise of Meursius de funere c. 14. BRUNCK.

V. 428 sq. *πνοαῖσιν* — *κρύψον*] The verb depends chiefly on the latter substantive; see on v. 72. Cf. Lobeck on Aj. p. 431. ed. sec.

V. 429. Schol.: *εὐνήν· νῦν τὸν τάφον*. On the pronoun *νιν* see Buttm. §. 72. not. 15. Matth. §. 146.

V. 432. *τλημονεστάτη*] I. e. *τολμηροτάτη*. See on Phil. 361. and on O. R. 1144.

V. 433. *ἔβλαστε*] On the first syllable thus shortened see Buttm. §. 7. 10. c. not. and Elmsley on Med. 288.

V. 434. *ἐπέστεφε*] I have illustrated the use of this verb in my commentary on the authority of the Scholia on Sophocles p. 8 sqq.

V. 435 sq. *αὐτῇ* — *δέξασθαι*] On the phrase *δέχεσθαι τί τινα* see at vs. 219 sq. On the infinitive aorist, for which one might have expected the future, see Lobeck's Phrynichus, p. 133.

V. 438 sq. *ἐμασχαλίσθη* κτλ.] The Schol. Hesychius in v. *ἐμασχαλίσθη*, Photius and Suid. in *μασχαλίσματα*, the latter also in *ἐμασχαλίσθη* and *μασχαλίσθηναι* Etym. M. in v. *ἀπάργματα* p. 118, 29., where this passage of Sophocles is quoted, assert that it was a custom for those who had slain anyone either by stratagem or in war, to cut off the extremities of the hands and feet, and tie them under the armpits of the dead, and then wipe the sword upon the head of the corpse. By this they supposed that the avenging of the slain, and the crime of the murderer, were rendered less violent. It is likely that Sophocles by this word understood the cruel custom of cutting off the extremities of the body, as in Aeschylus Choeph. 437. where see Stanley. HERM.

V. 438 sq. *κάπῃ λουτροῖσιν*] Rightly a gloss in Brunck's note: *ἐπὶ καθάρσει*. Then *κάρῃ* is the dative of place, see on v. 169. Eustathius p. 1857, 5. (Od. 684,

- κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 440 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
 τεμοῦσα κρατὸς βοστρυχῶν ἄκρας φόβας
 κάμου ταλαίνης, σμικρὰ μὲν τὰδ', ἀλλ' ὅμως 450
 ἄχω, δὸς αὐτῷ, τήνδε λιπαρῇ τρίχα

V. 444. I have received *λιπαρῇ* with Brunck, which is adduced by the Scholiast as a various reading. MSS. *ἀλιπαρῇ*, which I have by the clearest arguments shewn to be both barbarous and foreign to the sense of the passage in Comment. de Schol. in tragg. auctoritate p. 33 sqq.

39.): καὶ ἔστιν εὐρεῖν τοιαύτην ἔννοιαν καὶ παρὰ τῷ Σοφοκλεῖ, ἔνθα φαίνεται ταῖς πεφρονεμένων κριταῖς ἐναπομάττεσθαι τὸ ἐν τοῖς ξίφεσιν αἷμα. Observe also the change of subject in the word *ἐξέμαξεν*.

V. 439 sq. ἄρα μὴ — φέρειν] Dost thou believe that these libations which thou bearest, can free her from the guilt of his murder? i. e. do you think that this murderous deed of Clytaemnestra can be expiated by offerings? On *λυτήριος* joined with a genitive see vs. 635 sq. 1490. and other examples collected by Matth. §. 344. On the phrase *λυτήριος τοῦ φόνου*, meaning freeing from the crime of slaughter, Eur. Hipp. 1449: *ἐπέσει τοῦδ' ἐλευθέρῳ φόνου*. cf v. 1450: *ἀφής αἱματός μ' ἐλευθέρων*; Lastly for *ἄρα μὴ* cf. Ant. 626.

V. 441 sqq. ἀλλὰ ταῦτα μὲν πρλ.] Since there is one and the same subject to both members of the sentence, ἀλλὰ — μέθες, and σὺ δὲ — δὸς αὐτῷ, one may find some difficulty in the pronoun *σὺ* placed in the beginning of the last member. But that there really is no difficulty, will be seen by anyone who perceives that the sense of the preceding words is this: it is not fitting to offer things given by thy mother, i. e. it is wicked for thy mother to send offerings to thy sire. This explanation does not seem to have occurred to Neuius, who

compared Hom. Il. α., 184. 191. and Eur. Or. 34: *ἐντεῦθεν ἀγρίαι ξυντακτὶς νόσφ' νοσεῖ τλήμων Ὀρέστης*. ὁ δὲ πρῶν ἐν διμυλοῖς κεῖται. For in the passage of Euripides no opposition can be imagined, and it appears to be either negligently written or corrupt. See Matth. In Il. α., 191. ὁ δὲ is necessarily put on account of the preceding words *τοὺς μὲν ἀναστήσειεν*, in which the active is put with the accusative *τοὺς μὲν* instead of a passive or neuter verb with which *οἱ μὲν* would have been used, and ὁ δὲ would then be most correctly added. Lastly the meaning of Il. α., 184: *ὡς ἐμ' ἀφαιρεῖται Χρυσήδεα Φοῖβος Ἀπόλλων, τήν μιν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηΐδα χαλλίπάρηον, αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας*. is evidently this: as Apollo deprives me of Chryseis, whom I shall send to him, so will I deprive thee of Briseis. But the Scholiast well observes: *προαικονομικῶς ἀποστέλλει αὐτὴν εἰς τὸν τάφον ἐπὶ τὸ εὐρεῖν τὸν βοστρυχὸν Ὀρέστων*.

V. 442. *τεμοῦσα — φόβας*] Brunck on Eur. Or. 128, well observes that it was customary to shave the head closely (Eur. Hel. 1207.) on hearing of any new calamity but for an old one only to cut off a few locks. ERF. See however Aj. 1179.

V. 444. *λιπαρῇ τρίχα*]

445 καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.
αἰτοῦ δὲ προσπιτυνοῦσα γῆθεν εὐμενῇ
ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν·
καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χειρὸς

455

450 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέrais
χειρὶ στέφωμεν, ἢ τανῦν δωρούμεθα.
οἶμαι μὲν οὖν, οἶμαί τι κάκινω μέλον
πέμψαι τάδ' αὐτῇ δυσπρόσοπτ' ὀνειράτα·
ὅμως δ', ἀδελφή, σοὶ θ' ὑπούργησον τάδε
455 ἐμοὶ τ' ἄρωγὰ τῷ τε φιλτάτῳ βροτῶν
πάντων, ἐν Αἰδον κειμένῳ κοινῷ πατρὶ.

460

ΧΟΡΟΣ.

πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δέ,
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε.

465

ΧΡΥΣΟΘΕΜΙΣ.

δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
460 δυοῖν ἐρῖζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.

Rightly the Schol.: ἐξ ἧς αὐτὸν
λιπαρήσομεν, ὡς εἰ ἔλεγεν ἰκέτιν
τρίχα. Cf. v. 1378: λιπαρεῖ προδ-
στην χειρὶ.

V. 445. Schol.: καὶ ζῶμα τοῦ-
μόν· σύμφωνον τοῦτο τῷ ᾧδε
μὲν ἀεικεῖ σὺν στολῇ (v. 190).
ζῶμα δὲ νῦν τὴν ζώνην δηλοῖ,
οὗ τὸ ἐνδυμα, ἵνα τοῦτω στέφῃ
τὸν τάφον ἀντὶ μίτρας· δίδωσι
γὰρ τὸ ζῶμα ἀντὶ ταινίας. On the
use of the verb ἀσχεῖν see Blomf.
gloss. on Aesch. Pers. 187.

V. 448. ἐξ ὑπερτέρας χειρός] *Hermann* well interprets: with
victorious hand. On the pre-
position ἐκ see at Phil. 91.

V. 457. Schol. rec.: πρὸς εὐ-
σέβειαν· εὐσεβῶς. Cf. v. 369.

V. 459 sq. Schol.: τὸ γὰρ δί-
καιον οὐκ ἔχει λόγον· οὐκ ἔχει
λόγον τὸ φιλονεικεῖν περὶ τοῦ δίκ-
αιου, ὥστε περὶ αὐτοῦ δύο ὄντας
ἐρῖζειν· δεῖ γὰρ τὸν ἑτέρον τῷ
ἑτέρῳ πεῖθεσθαι. *Neuius*, who
follows this interpreter, rightly ob-

serves that δύο might have been
written instead of δυοῖν, taking an
infinitive after, but that δυοῖν is
the dative depending by attraction
on the words οὐκ ἔχει λόγον, on
which he refers to *Matth.* §. 387.
I must add that τὸ δίκαιον is not
the nominative, as some commen-
tators suppose, but the accusative
depending on the verb δρᾶν. Com-
pare my note on *Antig.* 1258 sq.
For the words οὐκ ἔχει λόγον form
the subject, and mean ἀλογόν ἐστι,
on which form of speech I have
spoken at v. 344. so that the
poet must mean: for it is right
for two persons to hasten
the performance of what is
right, not to quarrel about it.
But it is easy to understand why
we should reject the following in-
terpretation of *Hermann*: that
which is right furnishes no
reason why anyone should
contend with two, i. e. why
I should be unwilling to
yield to you and Electra.

πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·
ὥς εἰ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν
δοκῶ με πείραν τήνδε τολμήσειν ἔτι. 470

ΧΟΡΟΣ.

(στροφή.)

- 465 Εἰ μὴ γὰρ παράφρων μάντις ἔφυν
καὶ γνώμας λειπομένα σοφᾶς,
εἰσιν ἅ πρόμαντις 475
Δίκα, δίκαια φερομένα χεροῖν κράτη·
μέτεισιν, ὧ τέκνον, οὐ μακροῦ χρόνου.
470 ὕπεστί μοι θράσος,
ἀδυνπνῶν κλύουσιν ἀρτίως ὄνειράτων.
οὐ γάρ ποτ' ἀμναστέϊ γ' ὁ φύσας
Ἑλλάνων ἀναξ,
475 οὐδ' ἅ παλαιὰ χαλκόπλακτος
ἀμφάκης γένυς, 485
ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκλαῖς.

V. 465. ἔφυν καὶ γνώμας = λειπομένα Dind.

V. 471. κλύουσιν = ἀρτ. Dind.

V. 475—476. form one line in Dind.

V. 476. I have written ἀμφάκης for ἀμφήκης with Brunch.

V. 462. Schol.: σιγὴ παρ' ἑμῶν· εὐλαβὴς οὕσα ἡ Χρυσόθε-
μις κρύπτειν ἀξιοῖ τὸν χορόν.

V. 463 sq. πικρὰν — ἔτι.] She means this: ἀλγεινὴν δοκῶ μοι ἔσθαι τὴν τολμήσιν ταύτης τῆς πείρας. Speaking thus, Chrysothemis goes away to her father's tomb, while Electra remains on the stage.

V. 464. δοκῶ με — τολμήσειν.] On the addition of the pronoun see my note on Trach. 697.

V. 465 sqq. Schol.: εἰ μὴ ἔγωγ παράφρων· ὁ Χορὸς ἐκ τοῦ ὄνειρον προμαντευόμενος θαρδεῖν παραινεῖ τὴν Ἥλεκτραν. Cf. Phil. 910: εἰ μὴ γὰρ κακὸς γνώμην ἔφυν.

V. 467. Schol.: εἰσιν ἅ πρόμαντις· ἡ προμαντευομένη τὰ μέλλοντα ἡ τοῖς συνετοῖς προσηνωσχομένη.

V. 468. Δίκα] On Justice watch- ing over the rights of the dead

see my note on Aj. 1361 sq.

V. 469. Schol.: μέτεισιν· μέ-
τισι, φησί, παρέχουσα τοῖς δύνά-
μιν, ὡς χειρώσασθαι τοὺς ἐχθρούς.
On the genitive χρόνου see at Oed.
C. 393.

V. 471. κλύουσιν.] One might have expected the dative; but see the note on Aj. 980. The adjective ἀδυνπνῶν is rightly explained by Triclinius: εὐφραντῶν ἡμῖν. So sleep is called εὐδῆς in Phil. 828. which the Scholiast rightly inter-
prets εὐπνους.

V. 473. Schol.: οὐ γάρ ποτ' ἀμνηστεῖ: οὐ γὰρ ἀμνημονεῖ, φησί, τῶν τολμηθέντων καδ' ἐαν-
τοῦ ὁ βασιλεὺς, ἀλλ' ἐπεξελεύσεται
κατὰ τῶν ἐχθρῶν.

V. 475. Schol.: χαλκόπλακτος·
ἀπὸ κοινοῦ τὸ ἀμνηστεῖ. οὐδ'
ἀμνημονεῖ, φησὶν, ἡ χαλκόπλακτος
γένυς, ἡ ἐλοῦσα αὐτόν, ἀλλὰ καὶ
αὐτὴ τιμωρὸς ἦξει κατὰ τῶν δρα-
σάντων.

(ἀντιστροφή.)

ἦξει καὶ πολύπους καὶ πολύχειρ

490

ἃ δεινοῖς κρυπτομένα λόχοις,

480 χαλκόπους Ἑρινύς.

ἄλεκτ' ἄννυφα γὰρ ἐπέβα μαιφόνων

γάμων ἀμιλλήμαθ', οἶσιν οὐ θέμις.

πρὸ τῶνδ' ἐτοι θράσος,

495

V. 478. πολύχειρ ἃ δ. Dind.

V. 483. I myself have first written τῶνδ' ἐτοι θράσος. MSS. and Dind. τῶνδ' ἐτοι μ' ἔχει, except that Aug. C. has τῶνδ' ἐτοι μ' ἔχει θάροςος, which the editors consider a mere interpretation. But I have no doubt but that the verbs μ' ἔχει are rather the work of the interpreter. For what Greek writer would have used ἔχει με with the infinitive in such a manner as to mean: I trust or hope that etc.? But the examples adduced by Hermann on Vig. p. 873. and Reisig on Oed. C. 357. p. 242. are inapposite. Nor could the Scholiast have explained this by θαρῶν, as they have done on this passage. Besides, which is still more important, the word θάροςος is answered by the same word in the strophe. Lastly, we have seen the genuine word give way to a gloss of the grammarians in vss. 21. and 1377.

V. 478. Schol. rec.: πολύπους· πολλὰ διερχομένη. πολύχειρ· πολλὰ ἐργαζομένη. Neuius quotes Her. VI, 86: ἀλλ' ὄρχου παῖς ἐστὶν ἀνώνυμος, οὐδ' ἐπὶ χεῖρες, οὐδ' ἐπὶ πόδες· κραιπνὸς δὲ μετέρχεται, εἰς ὅτε πᾶσαν συμμάχους δέσσει γενεὴν καὶ οἶκον ἅπαντα. Aristot. Polit. III, 11, 9: αἰσὼν ἴσως ἂν εἶναι δόξειεν, εἰ βέλτιον ἴδοι τις θνοῖν ὄμμασι καὶ θνοῖν ἀκοαῖς κρίνων, καὶ πράττων θνοῖ ποσὶ καὶ χερσίν, ἢ πολλοὶ πολλοῖς. ἐπεὶ καὶ νῦν ὀφθαλμοὺς πολλοὺς οἱ μόνον ποιοῦσιν αὐτῶν, καὶ ὡτα καὶ χεῖρας καὶ πόδας.

V. 480. Schol.: χαλκόπους· ἢ στερεὰ καὶ ἀκροπιάστος ἐν τῷ ἐπίνειναι κατὰ τῶν φονέων. Compare my note on Aj. 818.

V. 481 sq. Schol.: ἄλεκτ' ἄννυφα· ἀντὶ τοῦ μὴ νενομισμένα, ἀλλὰ παράνομα διὰ τὴν μοιχείαν. [Εἰς τὸ αὐτό.] δύλκτρα καὶ κακόννυφα. The sense here is: for the wicked lust after marriages defiled with murder has fallen upon those for whom it was not holy. The adjectives ἄλεκτρα ἄννυφα are by a frequent custom of the poets (see on Phil. 1101 sq.) not joined with the noun γάμων, as would have been expected, but

with ἀμιλλήματα. For the whole expression cf. Eurip. Hippol. 1139: νυμφιδία δ' ἀπόλωλε φυγὴ σὺ λέκτρων ἀμιλλα κούραις. And lastly, for ἐπέβα cf. Trach. 298: ἐμοὶ γὰρ οἶκτος δεινὸς ἐξέβη.

V. 483 sqq. πρὸ τῶνδ' ἐτοι—συνδρῶσιν] The noun θράσος, before which we must supply ἐστὶ μοι or ἔχει με, signifies confidence or very certain hope, in which sense we find it v. 470. Cf. Phil. 597: οὗτος γὰρ πλέον τὸ θάροςος εἶχε θάτερον δράσειν τάδε. Of the omission of ἐστὶ I will quote one example from Hom. Od. β, 280: ἀλλ' ἐπεὶ οὐδ' ὀπιθεὶν κακὸς ἔσσεαι, οὐδ' ἀνοήμων, ἐλπωρή τοι ἐπειτα τελευτήσαι τάδε ἔργα. The pronoun τάδε refers to the deeds of Clytaemnestra and Aegisthus lately mentioned, and we must join πρὸ τῶνδ' ἐτοι with the words μὴ νομιζέμεν. On πελᾶν, the infinitive future of the verb πελάζειν, cf. Oed. C. 1060, and Matth. §. 181, 2. But upon this verb the dative ἡμῖν depends, the other dative. τοῖς δρῶσι x. σ., upon the adjective ἀψυχός. Finally, as οὐ χαίρειν is often used of a person suffering from the most excessive grief, so ἀψυχὸς τοῖς δρῶσι does not so much mean what the authors of crime will not

485 μήποτε, μήποθ' ἡμῖν ἀψεγὲς πελᾶν τέρας
τοῖς δρωσὶ καὶ συνδρωσίν. ἦ τοι
μαντεῖαι βροτῶν
οὐκ εἰσὶν ἐν δεινοῖς ὄνειροις,
οὐδ' ἐν θεσφάτοις,

500

490 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.

(ἐπ' ὠδός.)

ὦ Πέλοπος ἅ πρόσθεν

V. 485. ἡμῖν = ἀψ. Dind.

V. 485. I have written ἡμῖν for ἡμῖν on account of the metre.

V. 488—489. one verse in Dind.

V. 491—502. Hermann has divided these verses into a pair of strophes, so that the antistrophe may begin from v. 497.

blame, as that which they detest and which is most grievous in their eyes. Hence it is clear that the sense of the whole passage is as follows: but I trust that, in revenge for those crimes, never, never will that ill-omened spectacle draw nigh unto us, except as a most bitter one to the murderers and their accomplices, i.e. in revenge for these crimes I trust that some one will come who will exact the severest punishments from Aegisthus and Clytaemnestra. Though τέρας πελάζει τιναί, might otherwise appear a strange mode of expression in the sense I have assigned to it, yet its aptitude in this passage will easily be perceived by anyone who reflects that the Chorus speak of the probable result of the dream of Clytaemnestra in such a manner (vs. 417—422) as to suppose some daemon coming to avenge the wickedness of Aegisthus and Clytaemnestra. And when the poet says that such a deity is about to come to the friends of Agamemnon, it is very evident that he refers to the return of Orestes himself, and the revenge he will take upon the murderers? And his future return for such a purpose had been already pointed out by the Chorus itself, although unawares,

in the words in which they say that Justice and the Furies are shortly coming. Again, has not the poet employed a similar metaphor in v. 490, where the expression εὖ κατέχειν is frequently used of the prosperous and happy arrival of sailors at a port.

V. 488. Schol.: δεινοῖς τοῖς ἐκροβαῦσι τοὺς ὀρῶντας, δταν ὡσεὶ δεινοί.

V. 490. Schol.: εὖ κατασχέσει· οὐ τοῖς ἐωρακόσιν, ἀλλὰ τῇ Ἡλέκτρᾳ. Musgrave rightly observes that the metaphorical use of the phrase εὖ κατέχειν is derived from ships, which are said κατασχεῖν, when they draw towards land. But in what sense the omen appearing to Clytaemnestra in a dream could be said εὖ κατέχειν, is shewn by my remarks on vs. 483 sqq. So Sophocl. Trach. 817 sq.

V. 491 sqq. ὦ Πέλοπος κτλ.] Musgrave thinks that this part of the chorus is foreign to the subject, because the Chorus had begun to elevate their minds with good hopes. But since this prosperous event cannot be brought about except by a murder, the Chorus with great aptness refers also to the atrocity which had ravaged the family of the Pelopidae since the death of Myrtilus.

Ibid. Schol.: ὦ Πέλοπος· οἶον ἦν καὶ τὸ πρῶτον· πολὺ φθορὸν τε δῶμα Πέλοπιδῶν τόδε.

- πολύπονος ἱππεία,
ὦ ἔμολες αἰανῆς
τάδε γὰρ.
495 εὔτε γὰρ ὁ ποντισθεῖς
Μυρτίλος ἐκοιμάθη,
παγχρυσέων δίφρων
510 δυστάνοις αἰκίαις
πρόρρηξις ἐκριφθεῖς,
500 οὔτι πῶ
ἔλιπεν ἐκ τοῦδ' οἴκου
πολύπονος αἰκία. 515

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

- Ἀναιμένη μὲν, ὥς ἔοικας, αὐτὸ στρέφει·
οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπείχ' ἀεὶ
505 μῆτοι θυραῖαν γ' οὔσαν αἰσχύνουν φίλους·
νῦν δ', ὥς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει
ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ 520

V. 493. αἰανῆς is restored from La. Vulg. αἰανή.

V. 497. I have written παγχρυσέων for παγχρύσων with Hermann, on account of the metre. Dind. παγχρύσων ἐκ δίφρ.

V. 500. Hermann first restored οὔτι for the MSS. reading οὔτις.

Φερεκύδης φησὶ· Πέλοψ νικήσας τὸν ἀγῶνα καὶ λαβὼν τὴν Ἰπποδάμειαν, ὑπέστρεφεν ἐπὶ τὴν Πελοπόννησον μετὰ τῶν ὑποπτέρων Ἰππων καὶ τοῦ Μυρτίλου· καὶ ὁδὸν δὲ καταλαβὼν αὐτὸν προϊόντα πρὸς τὸ φιλεῖσαι αὐτὴν ἐρῶνεν εἰς θάλασσαν. Cf. Sturz fragm. Pherec. ed. sec. p. 94 sq. See also the same circumstance detailed at length by Diodor. Sic. IV, 73., Pausan. VIII, 14, 7., Schol. Pindar Olymp. I, 114. and Schol. on Eurip. Or. 981. ed. Matth. p. 451. On the nominative ἃ πρόσθεν see at Ant. 1090.

V. 492. Schol.: πολὺπονος ἱππεία πολὺπονος γενομένη πᾶσιν Ἀργείοις· καὶ ἐρμηνεύει αὐτὸ λέγων ὥς ἔμολες αἰανὴ τῆδε γῆ. Αἰανὴ δὲ θρηνητικὴ, παρὰ τὸ αἶα, ἔξ οὗ γίνεται. See my remarks on this word at Aj. 653.

V. 495 sq. Schol.: εὔτε γὰρ ὁ

ποντισθεῖς· ὁ νοῦς τοιοῦτός ἐστιν· ἀφ' οὗ ὁ Μυρτίλος ἀπέθανεν, οὗ διέλιπεν αἰκία τοὺς πολυκτήμενας δέμους· ὁ γὰρ Ἑρμῆς, πατὴρ Μυρτίλου, ἐμήνισε τοῖς Πελοπίδαις. Cf. Eur. Or. 989 sqq.

V. 503. Schol.: ἀναιμένη· ἀνεσιν ἔχουσα· πανταχόθεν δὲ διαφόροις ἐξαλλαγαῖς τὸν ἕλεον Ἡλέκτρας διαγράφει ὁ ποιητής. See on Ant. 577.

V. 505. Schol.: αἰσχύνουν φίλους· ἀντὶ τοῦ καθ' ἡμῶν λέγειν. But we must not regard φίλους as strangely used in this passage, for they also whom it is wicked not to love are called οἱ φίλοι. Cf. Hermann in censura Aeschyl. Eumen. ab. O. Müllero edit. Opusc. T. VI. 2. p. 33.

V. 507 sqq. καίτοι πολλὰ — ἀρχῶ] The sense and connexion is: although you have said not now only, but long since

- ἐξεῖπας, ὥς θρασεία καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
 510 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω; κακῶς δέ σε
 λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.
 πατήρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' αἶε, 525
 ὥς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
 ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 515 ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
 ἢ χρῆν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες.
 ἐπεὶ πατήρ οὗτος σός, ὃν θρηνηῖς αἶε, 530
 τὴν σὴν ὄμαιμον μοῦνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 520 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτους' ἐγώ.

V. 509. *ἔχω*. Dind.

V. 515. Gaisford has recalled the reading of Triclinius *εἰλε* *κοῦκ*, confirmed by some MSS. as La. L. β. Γ.

on many occasions, that I am insolent and exercise a lawless and unjust power over thee. Cf. v. 264: *ἐκ τῶνδ' ἀρχομαι*, and v. 597: *καὶ σ' ἔγωγε δεσπότην ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω*. On *πολλά* — *δή* cf. v. 603 sq. *ὃν πολλά δή με κτλ.* 1387. *ἢ σε πολλά δή*, and my note on Phil. 1430. — Schaefer ought not to have made use of this passage in his note on Demosth. Mid. p. 540, 8. to shew that *ἐξεπεῖν τινά τι* may be used, as *πολλά* is here put for *πολλάκις*. But see my note on v. 967.

V. 510 sq. *ἐγὼ δ' ὕβριν — σέθεν θαμά*] Clytaemnestra says that the insult proceeds not from herself, but from Electra, for that she herself only retaliates the insults she receives from Electra. On the phrase *ὑβριν ἔχειν* see at Aj. 532.

V. 513. Schol. *ἐξ ἐμοῦ καλῶς· ἴδιον ῥητορικῆς τολμῆς τὸ μὴ ἀρνεῖσθαι μὲν, πιθανὴν δὲ τῶν δεδραμένων ἐπειφένειν αἰτίαν· οὐχ ὥς δίκαια δὲ πραττούσης συν-*

ηγορεῖ ὁ ποιητής, ἀλλ' ἵνα μὴ ἀργὸν εἴη τὸ προσωπον.

V. 516. *εἰ φρονοῦς' ἐτύγχανες*] On the imperfect, for which one would have expected the aorist, see at Oed. C. 267.

V. 518. *ἔτλη*] See my note on the use of this verb at Oed. C. 180.

V. 519 sq. *οὐκ ἴσον — ἐγώ*] Observe an unheard of redundancy in the words *οὐκ ἴσον καμῶν ἐμοὶ λύπης, ὥσπερ ἡ τίκτους' ἐγώ*. For *οὐκ ἴσον ἐμοὶ* is just the same as *οὐκ ἴσον, ὥσπερ ἐγώ*. Hence we cannot understand why both *ἐμοὶ* and *ὥσπερ* should be used at once, nor do I believe that such was the work of Sophocles, who, I have not doubt, wrote *οὐκ ἴσον καμῶν ποτε ἢ τότε*. Nor shall I without some reason observe that the sense is this: although he did not bear the same pains when he begat her, as I who was her mother. For the poet varied the expression, and wrote I who am the parent, when one would have expected when I gave her birth.

- εἶεν· δίδαξον δὴ με, τοῦ χάριν τίνων
 ἔθυσεν αὐτήν; πότερον Ἀργείων ἐρεῖς; 535
 ἀλλ' οὐ μετῆν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν
 525 τᾶμ', οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὓς τῆςδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὄδ' ἦν χάριν;
 ἢ τῶν ἐμῶν Ἀιδης τίν' ἵμερον τέκνων
 530 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρεῖτο. Μενέλεω δ' ἐνῆν; 545

V. 521. *τίνων*, which I have restored, is found not only in the MSS. of Triclinius, but also in La. a. pr. m. with the termination *ος* noticed above. Vulg. *τίνος*. I have quoted the words of the Schol. cod. Barocc. in the explanatory note.

V. 521. *εἶεν*] See my remarks on the use of this verb at Oed. C. 1303. On the words *τοῦ χάριν τίνων* κτλ. the Schol. Cod. Bar. rightly observes: ἵγουν τίνος χάριν ἀποδιδούς ἐθυσίαν; τοῦτο δηλοῖ τὸ τίνων, ἡγουν ἀποδιδούς. ἔστι δὲ μετοχή καὶ οὐ γυνική πληθυντική.

V. 523. ἀλλ' οὐ μετῆν αὐτοῖσι κτλ.] They had no right over my daughter so as to slay her, i. e. they had no right to slay her. On the use of the verb *μέτεστιν* see my note on Ant. 48.

V. 524 sq. ἀλλ' ἀντ' — δώσειν δίκην] But grant that he slew my daughter for the sake of Menelaus, ought he not to pay the penalty of my daughter's murder? See Ant. 456 sq. with my note. On the particles *ἀλλὰ* δῆτα see at Philoct. 1324.

V. 526. Schol.: πότερον κείνῳ παῖδες λαμβάνονται τινος τοῦ ποιητοῦ ἐκ τῶν Ὀμηρικῶν ἐπὶ εἰκὸς μίαν γεγονέναι τῷ Μενελάῳ τήν Ἑρμιόνην σῆσιν (Odys. δ, 12.), οὗτος δὲ διπλοῦς ὁμομητρῶς γῆσιν αὐτῷ γεγονέναι.

ὁμῶς συμφωνεῖ αὐτῷ Ἡσίοδος· ἢ τέκεθ' Ἑρμιόνην δουρικλειτῷ Μενελάῳ· ὁπλοτάτον δ' ἔτεκεν Νικόστρατον, ὄζον Ἀρηος. οὐ περὶ μεγάλων δὲ αἰ τοιαῦται διαφωνοῦσι τοῖς ποιήμασιν, ὥστε οὐ πᾶν δεῖ αὐτοῖς ἐπὶ τῶν τοιούτων ἐνοχλεῖν, ἀπεμείνων τῶν ἀναγκαιοτέρων, ἅπερ παρατηρεῖν ἐχρήν· ταῦτα δὲ ἔστι τὰ ἡθικά καὶ χρήσιμα ἡμῖν τοῖς ἐντυγχάνουσιν. οὐα οὖν, πῶς ἐκείνῳ τῷ μέρει τῆς ἱστορίας κατεχρήσατο, ὅτι συνέθερε τῷ λόγῳ τῆς Κλυταιμνήστρας.

V. 529. Schol.: ἢ τῶν ἐμῶν Ἀιδης· τὸ ἐξῆς· ἢ τῶν ἐμῶν τέκνων δαίσασθαι πλέον ἵμερόν τινα Ἀιδης ἔσχε, ἢ τῶν ἐκείνης; Nay, there is scarcely a doubt but that δαίσασθαι is an exegetical infinitive. See Porson and Schaefer on Eur. Med 1396.

V. 532. Μενέλεω δ' ἐνῆν] The Schol. in Cod. Lips. rightly interprets: τῶν τοῦ Μενέλεω παίδων. Wrongly the Schol. Barocc.: ἀρα ὁ πόθος τῶν ἐξ ἐμοῦ παίδων ἡμελεῖτο τῷ πανώλει πατρὶ Ἀγαμέμνονι, τῷ δὲ Μενελάῳ ἐννηύχε πόθος τῶν αὐτοῦ παίδων; The particle *μὲν* is sufficient evidence,

- οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;
δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
535 φαιη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.
ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις
δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς, 550
γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

ΗΛΕΚΤΡΑ.

- ἐρεῖς μὲν οὐχὶ νῦν γέ μ', ὥς ἄρξασά τι
540 λυπηρόν, εἶτα σοῦ τὰδ' ἐξήκονσ' ὕπο·
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ

V. 537. Neuius has rightly written *εἰ δὲ σοὶ* instead of *εἰ δέ σοι*.

V. 541. I have written *θ'* with the MSS. of Triclinius. Vulg. *γ'*, except that some MSS. as La. and F. omit the particle entirely.

for if *Μινίλεω* had been used, it would not have occupied its present place, but would have stood thus: *τῷ μὲν πανώλει πατρί.* HERM.

V. 533. Schol. rec.: *κακοῦ γνώμην· ἦγουν κακοτροπῶν.*

V. 534. *σῆς δίχα γνώμης*] Although my words are different from your ideas on the subject. See Schaefer on Theogn. 91. FR. JACOBS.

V. 536 sq. *ἐγὼ μὲν οὖν οὐκ εἰμὶ — δύσθυμος*] I repent not therefore that I have done these things. On the word *δύσθυμος* cf. v. 211.

V. 537 sq. Schol.: *γνώμην δικαίαν· οἷον λογισμῷ χρησαμένη δικαίῳ, μὴ τὸ πᾶν ὀργῇ καταχαριζομένη· τοὺς πέλας ψέγε· ἀντὶ τοῦ ἡμᾶς· τινὲς τοὺς πέλας τοὺς πρὸς Ἀγαμέμνονα.* I myself formerly followed the latter of these interpretations considering the connexion and sense of the passage to be this: therefore I repent not that Agamemnon was slain by me; and if this disposition of mine displease thee, and I appear not to have done rightly, who have followed a right determination, transfer thy blame to others, and accuse

him (i. e. Agamemnon) who compelled me to do it. But on a more diligent examination, I have changed my opinion, and prefer the first interpretation given by the Scholiast; so that Clytemnestra may speak to this effect: but if I seem to thee to judge ill, blame me, but blame me on just and sufficient grounds, i. e. blame others (myself), but so as to assert a just cause of reprehension. On the phrase *τοὺς πέλας* cf. Aj. 1151. Ant. 479.

V. 539 sq. Schol.: *ἐρεῖς μὲν οὐχὶ νῦν· οὐκ ἂν εἴποις, ὥς λυπήσασά σε τοιαῦτα ἀνταχέχοι σου· ἐμοῦ γὰρ εἰπούσης οὐδέν, σὺ προκατήρεω τῆς εἰς ἐμὲ λοιδορίας.* On the collocation of the words *ἐρεῖς μὲν οὐχὶ* see at Ant. 223. But it is easy to see that *ἀκούειν τι ἐπὶ τινος* can only be used when it means to meet with words from anyone, as, for instance, to be harassed with abuse by anyone. So Aj. 1235: *ταῦτ' οὐκ ἀκούειν μυγάλα πρὸς δούλων κακά;* and ibid. 1320 sq.: *οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους — τοῦδ' ὕπ' ἀνδρός ἀρτίως;*

V. 541 sq. *τοῦ τεθν.* — *τῆς κασιγνήτης θ'*] The poet has

λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

555

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'. εἰ δέ μ' ὦδ' ἀεὶ λόγους
ἐξηρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

- 545 καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν
τούτου λόγος γένοιτ' ἂν ἀσχίῳν ἔτι.
εἴτ' οὖν δικαίως, εἴτε μὴ; λέξω δέ σοι,
ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν
πειθῶ κακοῦ πρὸς ἀνδρός, ὃ τανῦν ξύνει.
550 ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνας

560

V. 543. λόγους, which I have restored, is found in La. a pr. m. Vulg. λόγοις, but this is foreign to the usage of the Greeks.

opposed the words τῆς κασιγνήτης τε to the preceding τοῦ τεθνηκότος τε, in the same manner as if he had written τοῦ πατρός. For both Agamemnon and Iphigenia were now numbered with the dead.

V. 543 sq. Schol.: εἰ δέ μ' ὦδ' ἀεὶ λόγοις· εἰ πρὸ τῶν λόγων ἐπυνθάνον, εἰ τὸ λέγειν σοι ἐφίημι, οὐκ ἂν ἦς λυπηρὰ. This is a rather free interpretation of the poet's words. The phrase λόγους ἐξάρχειν τινά means to address anyone or to address words to anyone. So in Eurip. Troad. 149 sq.: μολπᾶν — ἐξηρχον θεούς, meaning μέλπειν θεοὺς ἤρχοντο. The words of Sophocles also, Oed. C. 1115. λόγον μηκύνειν τινά, to speak of someone for a long time, are similar. See my note on the passage. Moreover the words οὐκ ἂν ἦσθα λυπηρὰ κλύειν have nearly the same meaning as οὐκ ἂν ἦν λυπηρὸν κλύειν σου, as I have already observed on Oed. C. 37.

V. 545. καὶ δὴ λέγω σοι] On the particles καὶ δὴ I have spoken above at v. 310.

V. 545. Schol.: πατέρα φῆς

κτεῖναι· ὥς ῥήτωρ διείλεν εἰς κεφάλαια τὸν λόγον· καὶ πρῶτον κεφάλαιον, ὅτι οὐδὲν χαλεπώτερον τούτου, εἴ γε δικαίως· δεύτερον, ὅτι οὐ δικαίως, ἀλλὰ πεισθείσα Αἰγίσθῳ· δείκνυσσι δὲ, ὅτι ἀκουσίως ὁ Ἀγαμέμνων ἐθύσε τὴν Ἰφιγένειαν ἐν τῇ Αὐλίδι.

V. 548. Schol.: ὥς οὐ δίκη γ' ἔκτεινας· ἐναντίον τῷ ἢ γὰρ δίκη γινεῖται.

V. 549. πειθῶ κακοῦ πρὸς ἀνδρός] On the addition of the preposition see the similar examples collected at Ant. 193.

V. 550 sq. τίνας ποινάς] I. e. τί ἐκδικήσουσα. But on the apposition, in place of which we have ποινάς, see Matth. §. 432, 5. Then τὰ πνεύματ' ἔσχε is the same as τοὺς ἀνέμους κατέσχε in Schol. Eur. Or. 647. ed. Matth. where he is speaking of Iphigenia. Cf. Oed. C. 429. 888. Finally τὰ πολλὰ πνεύματα seems to be rightly explained by Hermann: the many winds which usually blow in that place. This agrees with the nature of the Euripus, which is particularly remarkable for winds and tempests. Cf. Liv. XXVIII, 6.

- ποινας τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·
 ἢ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
 πατὴρ ποδ' οὐμός, ὡς ἐγὼ κλύω, θεᾶς
 παλῶν κατ' ἄλσος ἐξεκίνησεν ποδοῖν·
 555 στικτὸν κεράστην ἔλαφον, οὐ κατὰ σφαγὰς
 ἐκκομπάσας ἔπος τι τυγχάνει βαλῶν.
 καὶ τοῦδε μηνίσασα Αἰγυῖα κόρη 570
 κατεῖχ' Ἀχαιοὺς, ὡς πατὴρ ἀντίσταθμον
 τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
 560 ὦδ' ἦν τὰ κείνης θύματ'. οὐ γὰρ ἦν λύσις
 ἄλλη στρατῷ πρὸς οἶκον, οὐδ' εἰς Ἴλιον.
 ἀνθ' ὧν, βιασθεῖς πολλὰ κἀντιβάς, μόλις 575

V. 551. *ποινας*, which Musgrave rightly conjectured to be the true reading, is found in La. a. pr. m., Lb. and A. In F. *ποινας*. The other MSS. *ποινης*.

V. 555. Hermann writes *κατασφαγὰς* in one word.

V. 553. *ὡς ἐγὼ κλύω*] See on Oed. C. 33. and Phil. 259. But as to the causes of that sacrifice, different reports are related by Aeschylus Agam. 104—159. Euripides Iph. T. 15—24. Callimachus in Dian. 262.

V. 554. *παλῶν κατ' ἄλσος*] Scheffer rightly interprets: walking for the sake of pleasure. For Agamemnon does not appear to have entered the sacred wood of Diana with the intention of hunting.

V. 555. *στικτὸν — ἔλαφον*] See note on Phil. 183.

V. 555 sq. *οὐ κατὰ σφαγὰς — βαλῶν*] Of which slaughter when he was boasting, he by chance let drop an impious word (against Diana). Cf. Schol. on Eur. Or. 647. ed. Matth.: *καυχησάμενος δὲ ἐπὶ τῇ ἐπιτυχίᾳ καὶ εἰπὼν, ὡς οὐδ' ἂν αὐτὴ ἢ Ἀρτεμις οὕτως ἔβαλεν, ἐπειράθη τῆς θεοῦ δογίζομένης καὶ κατεχούσης τοῦ ἀνέμου, ὡς μὴ δύνασθαι αὐτοὺς εἰς Ἴλιον στέλλεσθαι*.

V. 557. *Αἰγυῖα κόρη*] See on Aj. 134.

V. 558 sq. *κατεῖχ' Ἀχ.*, *ὡς — ἐκθύσειε*] This form of speaking is well explained by Porson on Eur. Phoen. 89.

V. 560. *ὦδ' ἦν — θύματ'*] Observe the brevity of speaking. For the sense is: on this account she was sacrificed.

V. 560 sq. *οὐ γὰρ ἦν λύσις πτλ.*] For there was no other means of escape for the army either homeward or to Troy. On the signification of substantives like *λύσις* I have spoken at Phil. 61. But it is yet greatly to be doubted whether the poet really wrote this word, for though I formerly understood *λύειν* as put here in the same sense as *σῶζειν* is frequently used, I must now express my conviction, that such an usage is contrary to the genius of the Greek language. I think therefore that the reading of the MSS. is corrupt, and that we should restore what I originally conjectured in Emendat. in Soph. Trachin. p. 14 sq.: *οὐ γὰρ ἦλυσις ἄλλη στρατῷ πρὸς οἶκον ἦν, οὐδ' Ἴλιον*.

V. 562 sq. *ἀνθ' ὧν — ἔθυσεν αὐτήν*] *ἀνθ' ὧν* is usually,

- ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἔρῳ γὰρ καὶ τὸ σόν, κεῖνον θέλων
 565 ἐπωφελῆσαι ταῦτ' ἔδρα, τοῦτου θανεῖν
 χρῆν αὐτὸν οὔνεκ' ἐκ σέθεν; ποίῳ νόμῳ;
 ὄρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, 580
 μὴ πῆμα σαντῇ καὶ μετάρνοιαν τίθης.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
 570 πρώτη θάνοις ἄν, εἰ δίκης γε τυγχάνοις.
 ἀλλ' εἰσόρα, μὴ σκῆψιν οὐκ οὔσαν τίθης.
 εἰ γὰρ θέλεις, δίδαξον, ἀνθ' ὅτου τανῦν 585

V. 568. I have restored the indicative *τίθης*, both here and in v. 571 which has been changed into the conjunctive by Brunck against the authority of the MSS. For only cod. Par. D. has *τιθῆς* in this verse. See explanatory note.

but wrongly, thought to be joined with *βιασθῆις*, so as to mean on account of which thing. We should rather join it with *ἔθυσεν*, so that the common force of the preposition *ἀντί* may be retained here, and *ἀνθ' ὧν* will consequently mean: to this end, that the army might be enabled to set out to Troy.

V. 567 sq. *ὄρα — μὴ πῆμα — τίθης*] Schaefer, Melett.Critt. p. 115. lays down as a rule, that *ὄρα μὴ*, when it is followed by the conjunctive, means beware lest, but when by the indicative, see whether; and this distinction is approved by Herm. on Elmsley's Med. Eurip. v. 310. who explains it at length. But the distinction is certainly better made thus: that *ὄρα μὴ* with the conjunctive means: see or beware lest, with the indicative, see whether it is not so (an non). Plato Lach. p. 196. C.: *ὁρῶμεν, μὴ Νικίας οἴεται τι λέγειν, καὶ οὐ λόγον ἔνεκα ταῦτα λέγει*, i. e. *videamus, an non aliquid se dicere Nicias putet, et non dicis causa ista dicat*. Idem Alcib. sec. p. 139. D.: *ἀλλ' ὄρα, ὦ μακάριε, μὴ οὐχ οὕτω ταῦτ' ἔχει*, i. e. *sed vide, an non aliter haec se habeant*. In

the same manner we must take the words of the messenger in Soph. Ant. 1253 sq.: *ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον κρυψῇ κἀλύπτει καρδίᾳ θυμουμένη*, itaque *videamus, an non occlusum aliquid irato animo servet*. The messenger grants it is likely that Jocasta was plotting some design in her enraged mind. On the contrary the conjunctive is rightly used both in v. 1004. of this play, and Philoct. 30.

V. 570. *εἰ δίκης γε τυγχάνοις*] If justice be done thee, if thou suffer a just punishment. Cf. v. 1505: *χρῆν δ' εὐθύς εἶναι τήνδε τοῖς πάσιν δίκην* κτλ. Dindorf quotes Aristoph. Av. 1221: *ἀδικεῖ δὲ καὶ νῦν· ἀρὰ γ' ὁλοθαι τοῦθ', ὅτι δικαιοῦται· ἂν ληφθεῖσα πασῶν ἱσίδων ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες*;

V. 571. Schol.: *ἀλλ' εἰσόρα· ὄρα, φησί, μὴ παρακάλυμμα τῶν σαντῆς ἀδικημάτων ταύτην κομίζῃ τὴν πρόφασιν*. The words *οὐκ οὔσαν* are rightly interpreted by Neuius: empty.

V. 572. *ἀνθ' ὅτου*] This does not so much mean: on account of what, according to the common interpretation, as, for what reason, i. e. in avenge for what injury.

- αἷσχιστα πάντων ἔργα δρῶσα τυγχάνεις,
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ
 575 πατέρα τὸν ἄμὸν πρόσθεν ἐξαπάλεσας.
 καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὖσεβεῖς
 καὶ εὖσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις. 590
 πῶς ταῦτ' ἐπαινέσωμεν; ἢ καὶ ταῦτ' ἐρεῖς
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
 580 αἰσχροῦ δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμῆσθαι τῆς θαγατρὸς οὐνεκα.
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595
 ἢ πᾶσαν ἦς γλῶσσαν, ὡς τὴν μητέρα

V. 575. In an other place I will shew that I have rightly condemned this verse as spurious in emend. in Soph. Trach. p. 16.

V. 578. ἐπαινέσωμεν I have received from the Scholia. MSS. ἐπαινέσαιμ' ἄν. See my remarks in Comment. de Schol. in Soph. tragg. auctoritate pr. 37. I have also written ταῦτα from conjecture. MSS. τοῦτο, the inappositeness of which I have shewn in Emendat. in Soph. Trach. p. 15 sq. (Dindorf retains ἐπαινέσαιμ' ἄν.)

V. 583. Ald. and the greater part of the MSS. ἴεις. Brunck ἴεις. See Porson on Eur. Or. 141.

V. 574. Schol. rec.: παλαμναίῳ· φρονεῖ. παλαμναῖος ὁ ταῖς οἰκείαις χερσὶ φόνον ἐργασάμενος.

V. 576. καὶ παιδοποιεῖς] Pausanias mentions Erigone as the daughter of Aegisthus II, 18, 5. and Tzetzes on Lycophr. 1374 clearly refers to Clytaemnestra as her mother. HERM.

V. 576 sq. Schol. rec.: εὖσεβεῖς· ἐννόμους, ἡγουν ἐξ ἐννόμου γάμου. καὶ εὖσεβῶν· τουτέστιν ἐννόμῳ γάμῳ ἡρμοσμένων, ἡγουν ἐννόμων. The words ἐκβαλοῦσ' ἔχεις have nearly this meaning: you have caused to be exiles.

V. 578. πῶς ταῦτ' ἐπαινέσωμεν] How do you wish I should praise these things? or do you wish me to praise these things? Of the deliberative conjunctive after πῶς I have adduced many examples in Comment. de Schol. in Soph. tragg. auctoritate p. 37.

V. 578 sq. ἢ καὶ ταῦτ' ἐρεῖς

ὡς — λαμβάνεις] I. e. ἢ ἐρεῖς, ὡς καὶ ταῦτα τῆς θυγατρὸς ἀντίποινα ἔστιν, ἃ λαμβάνεις; Will you also pretend to say that your infamous connexion with Aegisthus was for the purpose of avenging your daughter's death? By this Clytaemnestra is represented as having committed two crimes in order to revenge her husband, one in murdering her husband, of which Electra has spoken in vs. 545 sq., the other in wedding her partner in the murder.

V. 582. ἀλλ' οὐ γὰρ κτλ.] On the particles ἀλλὰ — γάρ, which are here used rather differently from the common manner, mention has been already made at vs. 216 sq. They are put in the same manner in vs. 606 sq. and Ant. 155. But rightly the Schol. τὸν ἐλεγχον νουθετεῖαν ὠνόμασιν.

V. 583. πᾶσαν ἦς γλῶσσαν] See my note on Oed. C. 130 sq. Schol. Jen.: πᾶσαν — γλῶσσαν· τουτέστι λέγεις πάντα λόγον.

- κακοστομοῦμεν. καὶ δ' ἔγωγε δεσπότιν
 585 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
 ἢ ζῶ βλον μοχθηρόν, ἐκ τε σοῦ κακοῖς
 πολλοῖς αἰεὶ ξυνοῦσα τοῦ τε συννόμου. 600
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φηγών,
 τλήμων Ὀρέστis δυστυχῇ τρῶβει βίον·
 590 ὃν πολλὰ δὴ μέ σοι τρέφειν μιάστορα
 ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,
 ἔδρων ἄν, εὖ τοῦτ' ἔσθι. τοῦδ' ἔγ' οὖνεκα 605
 κήρυσσε μ' εἰς ἅπαντας εἴτε χρῆς κακὴν,
 εἴτε στόμαργον, εἴτ' ἀναιδείας πλέαν.
 595 εἰ γὰρ πέφνκα τῶνδε τῶν ἔργων ἰδρίς,
 σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

ΧΟΡΟΣ.

ὄρω μένος πνέουσιν· εἰ δὲ σὺν δίκη 610

V. 593. I have written *χρῆς* instead of the absurd reading of the MSS. *χρή*. (Dindorf places a comma after *ἅπαντας*.)

Demosth. pro corona p. 293, 12: ὑπὲρ οὗ τότ' ἐκείνος πάσας ἀφῆκε φωνάς. The contrary occurs in Trach. 323: οὐδὲν διήσει γλώσσαν.

V. 588. ὁ δ' ἄλλος] I. e. ὁ δ' αὐτ. So τοῦτο μὲν — τοῦτ' ἄλλο in Oed. R. 605., for which τοῦτο μὲν — τοῦτ' αὐτ. is more frequent. DINDORF.

V. 590. μιάστορα] I. e. ἀλάστορα. Aeschyl. Eumen. 176: οὐποτ' ἐλευθεροῦται· ποικιλόπαιος ὢν δ', ἕτερον ἐν χάρα μιάστορ' ἐκείνου πάσεται. Eurip. Med. 1361: οἶδ' εἰσὶν, οἴμοι, σφ' χάρα μιάστορες. οἱ παῖδες must be understood. Not so v. 275. NEVIUS.

V. 592. τοῦδ' ἔγ' οὖνεκα] See above on v. 380.

V. 593. *χρῆς*] I. e. *χρήσις*. On which word see my note on Antig. 874 sq.

V. 595 sq. εἰ γὰρ πέφνκα κτλ.] Schol. εἰ γέγονα τοῦτοις τοῖς κακοῖς ἔνοχος, στόμαργος καὶ ἀναιδής, ὡς φῆς, οὐ καταισχύνω σου τὴν φύσιν, ἐλάττων σου οὐσα, ἀλλ' ὁμοία σου φανίσομαι. Eustathius p. 1969, 18. (on Od. ω,

508: μή τι καταισχύνειν πατέρων γένος)· διὰ καταισχύνει τις γένος, ὅτε κατ' ἀρετὴν ἀνάμοις τοῖς προγόνοις ἐκβαίνει. ἐντεῦθεν τὸ τραγικὸν ἐρρήθη ἀντιστρόφως κατὰ τι σκῶμμα, εἰ γὰρ πέφνκα τῶνδε τῶν ἔργων ἰδρίς, σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν. ὥς γὰρ παῖς ἐκβάς ἀγαθὸς οὐ καταισχύνει ἀγαθοῦς γονεῖς, οὕτως οὐδὲ τοὺς φανίλους παῖς κακῶν ἰδρίς κατ' ἐκείνους γενόμενος.

V. 596. τὴν σὴν — φύσιν] I. e. τὴν ἀπὸ σοῦ φύσιν. See on v. 336. and on the noun φύσιν v. 325. The words σχεδόν τι are spoken with the same bitterness as those of Antigone in Ant. 470: σχεδόν τι μωρῶ μωρὸν ὄφλησάνω.

V. 597 sq. Schol.: ὄρω μένος πνέουσιν· ὁ Χορὸς τεθναμακῶς ἐπὶ τοῖς λόγοις γησίν· ὄρω μένος πνέουσιν τὴν παιδα· εἰ δὲ σὺν δίκῃ αὐτῇ τοῦτο τὸ μένος σύνεστι, τοῦτον τοῦ μένους φροντίδα οὐκ ἔτι ὄρω γινομένην ὑπὸ τινος. εὐσχημένως δὲ ἐς τὴν Κλυταιμνή-

ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

600 πολας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
ἣτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,
καὶ ταῦτα τηλικούτος; ἄρ' αὖ σοι δοκεῖ
χωρεῖν ἂν εἰς πᾶν ἔργον ἀσχύνης ἄτερ;

615

НАЕКТРА.

605 εὖ νῦν ἐπίστω τῶνδ' ἐμ' αἰσχύνην ἔχειν,
 καὶ μὴ δοκῶ σοι· μανθάνω δ', ὁθιούνεκα
 ἔξωρα πράσσω κούκ μοι προσεικότα.
 ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.
 αἰσχροῖς γὰρ αἰσχροῖα πρόγνματ' ἐκδιδάσκειται.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

610 ὦ θρέμῃ' ἀναιδές, ἥ σ' ἐγὼ καὶ τᾶμ' ἔπη
καὶ τᾶργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

V. 601. ἀρά σοι La. a pr. m. and Lb. Vulg. ἀρ' οὐ σοι.

στραν τὸν λόγον ἀποτελείουσιν· ἀντίλαμπανομένη οὖν ἐκείνη τοῦ ἄλλου φησίν· πῶς δέ μοι δὲ πρὸς γε τήνδε φροντίδος; Hermann moreover observes: this explanation is learned, but the words εἰ δὲ σὺν δίκῃ ξύνεστι, should be thus explained: εἰ δὲ ἡ Ἥλέκτρα σὺν δίκῃ ξύνεστι τῷ μέναι. But τοῦδε refers not to μένος, but to the whole subject: I see that she breathes forth fury; but whether she has rightly given up herself to passion, she seems not to heed.

V. 599. ποίας δέ μοι δεῖ] On the construction of the verb δεῖ see Matth. §. 391, 2.

V. 600. τοιαῦτα τὴν τ. ὑβρι-
σεν] On the phrase ὑβρίζειν τοι-
αῦτά τινα see at Oed. R. 259 sq.

V. 601. Schol.: καὶ ταῦτα τη-
λικοῦτος· ὑπὲρ ἐπιτάσεως, ὅτι
καὶ δοίη τις ἔξουσίαν ἀντὶλέγειν
τοῖς γονεῦσιν, ἀλλ' οὐ ταύτη παρ-
θένω οὐσῃ ἐπρεπε τηλικαύτῃ. On

the form *τηλικούτος* cf. Buttm.
§. 60. not. 4. Matth. §. 118.
not. 1.

V. 601 sq. ἀρά σοι — ἄτερε] I shall observe with some reason that the sense is this: does she not seem likely to venture upon any deed without the least shame? On ἀρα, see at Aj. 269.

V. 607. Schol.: ἐμπατικώτερον
τὸ ἐξαναγκάζει με διὰ τῆς προθέ-
σεως.

V. 609. ὦ θρέμμα') Neuius quotes Trach. 574. 1093. 1099. Aesch. Sept. c. Th. 182: ὦμας ἰθαρῶ, θρέμματ' οὐκ ἀνσχεῖται. Eur. Androm. 261: ὦ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος. Hermann rightly interprets the whole passage: Certainly both I and my words and deeds furnish thee with an opportunity of speaking too much.

V. 610. λέγειν ποιεῖ] Cause thee to speak. So Philoct. 925 sq.: τῶν γὰρ ἐν τέλει κλύειν τό τ'

ἩΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σύ γάρ ποιεῖς
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται. 625

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

ἀλλ' οὐ μὰ τὴν δέσποιναν Ἀρτεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἴγισθος μόλη.

ἩΛΕΚΤΡΑ.

615 ὄρᾳς; πρὸς ὄργην ἐκφέρει, μεθεῖσά μοι
λέγειν ἂν χρήζοιμ', οὐδ' ἐπίστασαι κλύειν.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

οὔκουν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς 630
θύσαι μ', ἐπειδὴ σοὶ γ' ἐφῆκα πᾶν λέγειν;

ἩΛΕΚΤΡΑ.

ἔῶ, κελεύω, θῦε, μηδ' ἐπαιτιῶ
620 τοῦμόν στομό, ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

ἔπαιρε δὴ σὺ θύμαθ' ἢ παροῦσά μοι
πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους 635

ἐνδικόν με καὶ τὸ συμφέρον ποιῇ.
Herodot. VIII, 5: ὁ δὲ Θεμιστο-
κλῆς τοὺς Ἕλληνας ἐπισχεῖν ὥδε
ποιέει.

V. 611. σύ τοι λέγεις νιν] I. e. αὐτά. See above on v. 429. For the whole phrase cf. Valcken. on Eur. Hipp. 352.

V. 613. δέσποιναν] See on Aj. 38. The words θράσους τοῦδ' οὐκ ἀλύξεις are rightly, I think, explained by Matthiae: you shall not escape the punishment of your boldness. Cf. Gramm. Gr. §. 353, 2. coll. §. 369. 370.

V. 615. ὄρᾳς] This is a form of admonition and censure. Cf. Valcken. on Eur. Phoen. 726. and Porson on Eur. Or. 581. So in German: Siehst du? Schol.: οὐκ ἐμμενῆς οἷς πρότερον εἶπας; ἐφῆ γὰρ καὶ μὴν ἐφίλημι. πι-
θανῶς δέ· οὐ γὰρ χρηρὴ ἐν ταῖς ἀντιλογίαις θυμοῦσθαι τὸν ἡττώ-
μενον. But ἐκφρασεῖται here means
to suffer oneself to be car-

ried away, to be carried away by passion. A similar force of the preposition ἐκ is found in the verb ἐκτρέπειν, as in Aj. 53.

V. 617. ὑπ' εὐφήμου βοῆς] Brunck rightly renders: sparing ill omened cries (or words), i. e. in silence. But see my note on Trach. 175. On the preposition ὑπό cf. Matth. §. 592. β.

V. 621. Schol.: ἔπαιρε δὴ σὺ πρὸς θεράπαιναν φησί. θύματα δέ, θυμιάματα. The verb ἔπαιρε is here put in the same sense, as αἶρε in Aj. 537. On the nominative ἢ πάρ., for which one would have expected the vocative, see at Ant. 1090.

V. 622. Schol.: πάγκαρπα· ἐπέπαν ὁσπρία ἐθνον τοῖς θεοῖς.

V. 622 sq. λυτηρίους — δεῖ-
μάτων] On the genitive see at vs. 439 sq.

εὐχὰς ἀνάσχω δειμάτων, ἃ νῦν ἔχω.
 κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
 625 κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις
 ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει
 πρὸς φῶς, παρουσίας τῆςδε πλησίας ἐμοί,
 640 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσω βοῇ
 σπειρῇ ματαίαν βάξιν ἐς πᾶσαν πόλιν.

V. 623. ἃ I have restored from the best MSS. instead of ὧν.

V. 624. Schol.: *προστατήριε*· *ἔτι* πρὸ τῶν θυρῶν ἱδρύται. So also Hesychius: *προστατήριος*. τὸν Ἀπόλλωνα οὕτω λέγουσι, παρόσον πρὸ τῶν θυρῶν αὐτὸν ἀφιδρύοντο. Photius: *προστατήριος* Ἀπόλλων, ἐπεὶ πρὸ τῶν θυρῶν αὐτὸν ἱδρύοντο. Σοφοκλῆς. Against these etymologies Hermann rightly observes on Trach. 208. (209. ed. Br.): »This explanation is false. For in Electra v. 637. to which passage the grammarians referred, Apollo is invoked as *προστατήριος*, not because his statue was before the doors, but as a defender. Nay more, he had a temple at Megara dedicated to him under that title, in which there were images both of himself, and of Diana and Latona, as we are informed by Pausan. I. 44. 2. For the same reason Diana also is called *προστατήρια* in Aesch. Sept. c. Th. 455., who must not be confounded with *προπυλαία*, *προθυραία*, *προθυριδίς*, as was thought by Spanheim on Callim. h. Dian. 38. p. 196. ed. Ern.« I should nevertheless prefer explaining *προστάτην* and *προστατήριον*, a patron or guardian; and as the ancient Greeks considered and worshipped Apollo as such, they used to place statues of that God before their houses, that he might defend them from every evil. He was not therefore called *προστάτης*, because statues were erected in honour of him before houses, but because he was a *προστάτης*, i. e. a defender or

protector, the statues were erected before the doors. Cf. note on Oed. R. 16. So the chorus says in O. R. 881: *θεὸν οὐ λήξω ποτὲ προστατάν ἰσχαν*, where I have shewn that the word *θεόν* means Apollo. On the words *κλύοις ἂν* cf. Schol. rec.: *ἐπὶ τῶν μεγάλων προσώπων, ἢ φ' ὧν ἐδόκει βαρὺ τὸ φανερώς προσταττεῖν, ἐχρῶντο οἱ Ἀττικοὶ εὐκτικῶς μετὰ τοῦ ἂν, ὡς ἐνταῦθα ἔχει τὸ κλύοις ἂν ἀντὶ τοῦ ἐπάκουε*. Cf. Matth. §. 515. γ. Rost §. 118, 3. b.

V. 625. *κεκρυμμένην μου βάξιν*] It is evident, and rightly observed by Musgrave, that *κεκρυμμένην* does not signify a low voice, but ambiguity and obscurity of words: For she soon after says that it does not suit her *πᾶν ἀναπτύξαι*, i. e. to relate the whole matter as it happened. Compare also vs. 644 sq.

Ibid. Schol.: *οὐ γὰρ ἐν φίλοις· οὐκ εἰς τὸν χορὸν ἀποτείνεται, ἀλλ' εἰς τὴν Ἥλεκτραν*.

V. 628. *πολυγλώσσω βοῇ*] So v. 798.

V. 629. *ματαίαν βάξιν*] The adjective *μάταιος* seems here to have nearly the same meaning as in Aeschyl. Eum. 336. *αὐτοσυργίαι μάταιαι*. Soph. Trach. 565: *ψαυεῖ ματαίως χερσίν*. In Herodotus *λόγοι μάταιοι* mean improper, rash discourse. See Ind. Herodot. FR. JACOBS. It will be better, I think, to interpret *βάξιν ματαίαν* a false rumour. Cf. v. 63. *λόγῳ μάτην θνήσκοντας*. 1298. *ἐπ' αἷτ' τῇ μά-*

- 630 ἀλλ' ὦδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω.
 ἃ γὰρ προσεῖδὼν νυκτὶ τῇδε φάσματα
 δισσῶν ὀνείρων, ταῦτά μοι, Λύκει' ἄναξ, 645
 εἰ μὲν πέφηνεν ἐσθλά, δὸς τελεσφόρα,
 εἰ δ' ἐχθρά, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες.
- 635 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινας
 δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς.
 ἀλλ' ὦδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ 650
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,

την λελεγμένη. Phil. 345. λέγοντες
 εἴτ' ἀληθείς, εἴτ' ἄρ' οὖν μάτην.
 Trach. 341.

V. 630. Schol.: ἀλλ' ὦδ' ἄκουε·
 οὕτως ἐμοῦ λεγούσης· τῇδε γὰρ
 ἀντὶ τοῦ τούτῳ τῷ τρόπῳ.

Ibid. τῇδε γὰρ κἀγὼ φράσω] For after this fashion I shall speak; i. e. for I shall utter my prayers, although only obscurely in the presence of Electra. On the particle καί, which must be joined with τῇδε, not with ἐγώ, see my note at Ant. 280.

V. 631. ἃ γὰρ προσεῖδον] On the particle γὰρ used in the same sense again in vs. 668. 677. see my note on Ant. 238 sq. Atossa is advised by the Chorus to offer up similar prayers to the Gods after her nightly visions in Aeschyl. Pers. 215 sqq.: οὐ σε βουλόμεσθα, μητερ, οὐτ' ἄγαν φρεῖν λόγοις οὐτε θαρσύνειν, θεοὺς δὲ προστροπαῖς ἰκνουμένη, εἴ τι φλαῦρον εἶδες, αἰτοῦ τῶνδ' ἔποτροπὴν λαβεῖν, τὰ δ' ἁγὰρ ἐκτελεῖ γενέσθαι σοί τε καὶ τέκνοις σέθεν καὶ πόλει ὅλοις τε πᾶσιν.

V. 632. Schol.: δισσῶν ὀνείρων· ἢ διπλὴν ἐχόντων φύσιν, ὡς καὶ Ὅμηρος (Od. τ, 562).· δοῖται γὰρ τε πύλαι ἀμνηνῶν εἰσιν ὀνείρων· δύναται δὲ τὸ δισσῶν καὶ ἀριθμὸν ἐμφαίνειν, ὡς δύο αὐτῆς ὀνείρους θιασαμένης, καὶ τὸ μὲν ἐν φάσμα ἡγήσαμένης εἶναι, ὑπὲρ οὗ καὶ πέποιθεν ἀποτροπαιοποιησμένην τὴν Χρυσόθεμιν· τίχα δὲ καὶ ἔτερον αὐτὴν κεκρίνηκεν, ὑπὲρ οὗ καὶ εὐ-

χεται τῷ Ἀπόλλωνι, ὅπερ οὐδὲ ἐξ-
 εἶπε πρὸς τινά, οὐδὲ πρὸς τὸν Ἀπόλλωνα. ἡ δισσῶν, τῶν ἀμφι-
 βόλων καὶ δισσοποιῶν· ἐλυσε δὲ αὐτὸ εἰποῦσα· εἰ μὲν πέφηνεν — μέθες. Hermann also thinks that δισσῶν ὀνείρων must be understood of the ambiguity of the dream, and compares Ruhnken on Tim. p. 86., who illustrates a similar use of the word διπλοῦς. On the contrary Fr. Jacobs observes: »I think we may doubt the truth of this interpretation. I should not be so sceptical, if the words were διπλῶν ὀνείρων. But δισσός is another thing. Did not Clytaemnestra wish to signify the two parts of the dream by which she had been visited, the first of which contained the return of Agamemnon, the second the image of the sceptre flourishing again?«

Ibid. Λύκει' ἄναξ] That Apollo is invoked by this name as The Averter is well known. See note on Oed. R. 198.

V. 637. ἀλλ' ὦδε με κτλ.] On the imperative to be supplied see at v. 72., on the phrase ζῆν βίω at Oed. R. 63. In the same manner Trach. 168: ζῆν ἀλυπητῶ βίω.

V. 638. δόμους — τάδε] The verb ἀμφέπειν, having nearly the same meaning as ἔχειν, must be referred as much to the noun δόμους as to σκῆπτρα. Cf. Ant. 1118., and Dissen on Pindar p. 418. But when Clytaemnestra prays that she may retain the sceptre of the Atreidae hereafter, she is evidently

- φίλοισί τε ξυνοῦσαν, οἷς ξύνειμι νῦν,
 640 εὐήμεροῦσαν καὶ τέκνων ὄσων ἐμοὶ
 δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.
 ταῦτ', ὦ Λυκεί' Ἀπολλων, ἔλεως κλύων,
 655 δὸς πᾶσιν ἡμῖν, ὥσπερ ἐξαιτούμεθα·
 τὰ δ' ἄλλα πάντα, καὶ σιωπῶσης ἐμοῦ,
 645 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστί πάνθ' ὄραν.

ΠΑΙΔΑΓΩΓΟΣ.

- Ξέναι γυναικες, πῶς ἂν εἰδείην σαφῶς,
 660 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;

ΧΟΡΟΣ.

- τάδ' ἐστίν, ὦ ξέν'. αὐτὸς ἤκασας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

- 650 ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
 κείνου; πρέπει γὰρ ὥς τύραννος εἰσορᾶν.

ΧΟΡΟΣ.

- μάλιστα πάντων. ἦδε σοι κείνη πάρα. 665

V. 649. Brunck first restored the Attic ἤκασας. MSS. εἰκασας.

praying that she may always be queen. See my note on Aj. 988 sqq.

V. 939. Schol.: φίλοισί τε ξυνοῦσαν· τὸ ὅλον ὑπὲρ τοῦ Αἰγίσθου εὐχεται· διὰ δὲ τοῦ πληθυντικοῦ, τοῦ φίλοις, τὸ τολμηρὸν τοῦ λόγου ἐπεκάλυψεν.

V. 640. Schol.: εὐήμεροῦσαν· ἐκάστην ἡμέραν εὖ διαίγουσαν. The particle καὶ answers to τέ in the preceding verse, and the connexion of the words is: εὐμεροῦσαν ξυνοῦσαν φίλοις τε, οἷς ξύνειμι νῦν, καὶ τέκνοις, ὄσων κτλ. For τέκνων is put by attraction for τέκνοις.

V. 644. Schol.: τὰ δ' ἄλλα πάντα· τὰ περὶ τῆς τελευτῆς Ὀρέστου ἔοικεν εὐχεσθαι. ζητοῦσι δὲ, διὰ τί ἐνταῦθα μὲν οὐκ ἐμφαίνει περὶ τοῦ Ὀρέστου, ὅστερον δὲ, τοῦ ἀγγέλου ἔλθόντος, φαίνεται ἐφηδομένη· ζητεῖον οὖν, ὅτι νῦν μὲν προσδοκῶσα αὐτὸν ἦγοντα

ζῶντα, τότε δὲ ὡς κατὰ ἀποθανόντος παρῶνσιάζεται, ἀφοβος γενομένη.

V. 647 sqq. Schol.: ὁ παιδαγωγὸς ἤκει πλάσσεμενος τὰ περὶ τοῦ θανάτου τοῦ Ὀρέστου. τὸ δὲ ἦθος αὐτοῦ μέσον ἐστίν, οὔτε ἀποικτιζόμενον παντάπασιν, οὔτε ἠδομένου, ἀλλ' ὡς ξένου. εὐκαίρως δὲ ἤκει, ἔξω οὐσῶν ἀμφοτέρων· πρῶτον ἵνα μὴ δισσολογήῃ, πρὸς ἀμφοτέρους ἀπαγγέλλων· δευτέρον πρὸς τὸ δηλωθῆναι τὴν γνώμην ἀμφοτέρων· πιθανῶς δὲ ἔροισι ὡς ἀγνοῶν. On the particles πῶς ἂν see at Phil. 777.

V. 650. ἦ καὶ — κείνου] Do I also rightly guess that this is his wife? On ἐπεικάζων κυρῶ see my note at Philoct. 220 sq.

V. 651. πρέπει] She is conspicuous or remarkable. Many examples of this use of the verb πρέπει are adduced by

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἤκω λόγους
ἡδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθῳ θ' ὁμοῦ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

655 ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
πρώτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεύς, πρᾶγμα πορσύνων μέγα. 670

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὦ ξέν'; εἰπέ. παρὰ φίλου γὰρ ὦν
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

660 τέθνηκ' Ὀρέστης· ἐν βραχεὶ ξυνθεῖς λέγω.

ΗΛΕΚΤΡΑ.

οἱ γὰρ τάλαιν', ὅλωλα τῇδ' ἐν ἡμέρᾳ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε. 675

ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

V. 663. *πάλαι λέγω* is restored from La. Lc. Γ. Δ. and the MSS. of Triclinius. Vulg. *τότ' ἐννέπω*.

Brunck on this passage. See also Blomf. gloss. on Aesch. Pers. 244. and Monk. on Eur. Alc. 528. On the infinitive *εἰσορᾶν* see Matth. §. 535.

V. 655. *ἐδεξάμην τὸ ῥηθέν*] I accept the omen. The omen means the good tidings the paedagogue professed to bear. So Herodot. VIII. 114. extr.: *ὁ μὲν δὴ δεξάμενος τὸ ῥηθέν ἀπαλάσσετο*. On the aorist see Hermann on Vig. p. 746. Matth. §. 506. and Rost §. 116. 8. not. 4.

V. 662. Schol.: *τί φῆς, τί φῆς· οἱ ἡδέος ἀκούοντες λόγον, κἂν πάνν σαφῶς ἀκούσωσι, δις καὶ τρίς τὰ αὐτὰ ἀκούειν βούλονται*. Persons who can scarcely persuade themselves, or who are

unwilling that the things any one relates be true, whether they be pleasant or disagreeable, often wish them to be told over and over again. Here however Clytemnestra asks this through delight at the news. So Oed. R. 943. 957. But the interrogation is used in a matter of heavy grief by Creon in Antig. 1265 sqq. and Oed. C. 1583. Philoct. 333. 414. 1237.

Ibid. Schol.: *μὴ ταύτης κλύε· οἶον μὴ δια ταύτην φυλάξῃ εἰπεῖν τὰ ἐξῆς*.

V. 663. *νῦν τε καὶ πάλαι λέγω*] See Ant. 181. *κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ*, and v. 907. of this play. On the particle *πάλαι* see at Oed. R. 1443.

ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

665 σὺ μὲν τὰ σαντῆς πρᾶσς· ἐμοὶ δὲ σύ, ξένε,
τάληθ' εἰπέ, τῷ τρόπῳ διόλλυται;

ΠΑΙΔΑΓΩΓΟΣ.

κἀπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
κεῖνος γὰρ ἔλθων εἰς τὸ κλεινὸν Ἑλλάδος
πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
670 ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,
εἰςῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας· 685

V. 668 Porson Adv. p. 210. for κλεινόν produces κοινόν from four MSS. and Thomas Mag. v. πρόσχημα.

V. 671. Hermann writes δρόμον from a few MSS. understanding κρίσιν.

V. 666. Schol.: τῷ τρόπῳ διόλλυται. ἴδιον καὶ τοῦτο των ἡδομένων· μαθόντες γὰρ τὸ πᾶν, καὶ τὸ κατὰ μέτρος ἡδόμενοι πυνθάνονται· ἔπειτα ὁ ποιητὴς βούλεται εὐδοκιμεῖν περὶ ἀγῶνος λίγων Ἑλληνικοῦ. In order that no doubt might be left as to Orestes' death, Clytaemnestra requests the paedagogue to explain the manner thereof at length.

V. 667. κἀπεμπόμην — καὶ φράσω] On the use of the particles καὶ — καὶ see Matth. §. 620, 2.

V. 668 sq. Ἑλλάδος πρόσχημ' ἀγῶνος] Hermann rightly points out the mistake of Brunck, who considered Ἑλλάδος as an adjective. πρόσχημα is joined with a double genitive (see on Aj. 54.), so that ἀγῶνος may be the explicative genitive, signifying that in which the beauty or elegance (πρόσχημα) is perceived. Hermann adds that ἄθλων χάριν is said, because Orestes had come as a combatant, not as spectator.

V. 669. Δελφικῶν ἄθλων] Schol.: οὕτω ἦν ἐπὶ Ὀρέστου ὁ Πυθικός ἀγών. See on v. 47.

V. 670. ὀρθίων κηρυγμάτων] So Eurip. Iph. A. 93: ὀρθίῳ κηρύγματι Ταλθύβιον εἶπον πάντ' ἀμείναι στρατόν.

V. 671. οὗ πρώτη κρίσις] I have not yet discovered the signification of the substantive κρίσις, which occurs here and in Trach. 266. τῶν ὧν τέχνων λείπειτο πρὸς τόσον κρίσιν, mentioned by the lexicographers. For it signifies in both places a contest. Nor is it strange that this substantive should bear such a meaning, when it is known that κρίνισθαι is used to signify the act of contending or contesting. Cf. Passow Lex. Gr. v. κρίνειν 3. b. Fr. Jacobs prefers interpreting it, as I had formerly, thus: concerning whom judgement takes place first. — Hermann also rightly observes: «Triclinius well notes, that the course was the first of the contests. The same thing also took place in the Olympic games viz the race over the stadium; and that most of the customs of the Olympic games were received into the Pythian, is known from Pausan X, 7, 3.»

δρομον δ' ισώσας τῇ φύσει τὰ τέρματα,
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.
 675 χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω.

V. 673. From the conjecture of Musgrave Brunck and Hermann have both written τῇ φύσει or τῇ ἀφίσει, but I cannot see any fit sense in this emendation. The common reading is right. (Dindorf writes τὰφίσει.)

V. 673. δρόμον — τὰ τέρματα] Neuius observes: «τῇ φύσει is instead of the Latin ablative, ἰσοῦν means to equal, to reach. Virg. Aen. III, 671: nec potis Ionios fluctus aequare sequendo. Sallust. Catil. 3: facta dictis sunt exaequanda; where other examples are given by Cortius.» But these examples from Latin writers are both different from each other, and are by no means fit to defend an unheard of use of the Greek verb ἰσοῦν. For no one is ignorant that the use of the Latin verb aequare or exaequare is quite different from that of the Greek ἰσοῦν. But not even a Roman writer would ever have said: cursus terminos natura sua aequare, if he wished to express, as Neuius thought, ad cursus sive stadii terminos natura sua pervenire. Besides, how absurd an addition the ablative natura would be! I therefore think that it is most evident that the dative τῇ φύσει has the signification of a dative, and depends upon the verb ἰσώσας. Hence it naturally follows that the sense of the whole passage should be this: when he had accomplished the course in a manner befitting his noble stature, i. e. when his velocity in the course had proved equal to the beauty of his figure. And this interpretation has already been proposed by one of the Scholiasts, who has this note: τῇ φύσει ἴσα τὰ τέρματα τοῦ δρόμου ἐποίησατο. In the same manner a Scholiast in Johnson's edition explains it thus: τὰ τέρματα τοῦ δρόμου ἰσώσας τῇ

φύσει, ἡγουν ἀρμοδίως τῇ ἑαυτοῦ φύσει δραμῶν. But Matthiae objects to this, observing: »Does not anyone manage to perform his course according as his nature, bodily strength, skill in driving, may permit? This is not therefore peculiar to Orestes, and is a most unmeaning addition.« This objection would hold good, did not these words precede: ἐξῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας. From which words it is evident that his admirable excellence of stature is meant by τῇ φύσει, whence one may readily perceive that when Orestes is said to have accomplished the course in a manner befitting his own nature, he is understood to have done so nobly. But the word φύσις occurs in this sense both in other places, and in Oed. R. 740: τὸν δὲ Λαῖον φύσιν τέλ' εἶχε, φράζει, τίνα δ' ἀκμὴν ἤβης ἔχων; in answer to which Jocasta replies: μέγας, χνοίζων ἄρτι λευκανθὲς κάρα, μορφῆς δὲ τῆς σῆς οὐκ ἀπειστάται πολὺ. Compare also Pindar Ol. VIII, 25: ἦν δ' ἐσορᾶν καλός, ἔργω τ' οὐ κατὰ εἶδος ἐλέγχων. ejusd. Nem. III, 31: εἰ δ' ἐὼν καλὸς ἐρδων τ' εἰκότα μορφῇ ἀγοραίς ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνους. Isthm. VI, 29 sq.: σθίνει τ' ἐκπαγλὸς ἰδεῖν τε μορφάεις· ἀγει τ' ἀρετᾶν οὐκ αἰσχίον φνᾶς.

V. 675. ἐν πολλοῖσι] Among many things which may be said, which means the same as Musgrave's: out of the many things which may be said. Boissonade compares Pindar Pyth. IX, 134: βαῖδ' ἐν μακροῖσι ποικίλλειν ἄκοα σοφοῖς.

- οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
 ἔν δ' ἴσθ'· ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690
 δρόμων διαύλων πεντάεθλ', ἃ νομίζεται,
 τούτων ἐνεγκῶν πάντα τάπινικια
 680 ὠλβίζेत', Ἀργεῖος μὲν ἀνακαλούμενος,
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος'
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695
 καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν
 βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 685 κείνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
 ἦν, ἡλίου τέλλοντος, ὠκύπους ἄγων,
 εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα. 700
 εἰς ἣν Ἀχαιοί, εἰς ἀπὸ Σπάρτης, δύο
 Αἰβυες ζυγωτῶν ἀρμάτων ἐπιστάται·
 690 ἀκείνος ἐν ἰούτοισι, Θεσσαλὰς ἔχων

V. 676. Brunck has received *τοιαῦθ'* from one manuscript.

V. 677. *βραβῆς*, which Brunck first restored both here and v. 696. occurs in both places in La., with *εἰ* written above. Vulg. *βραβεῖς*.

V. 678. I have left the reading of the MSS. untouched, although evidently corrupt. For neither do the conjectures of others appear probable, nor has anything occurred to my own mind, which I should think likely to be the writing of Sophocles. Porson Miscell. p. 221. conjectured *δρόμων διαύλων· ἃθλ' ἔπερ νομίζεται*. Hermann in *censura Pindar*, a Dissen. edit. p. 51. (in *Iahnii Annal. paedag.* Vol. I. fasc. 1. ann. 1831.) thinks the poet had perhaps written *δρόμων, διαύλων, πέντε θ' ὧν νομίζεται ἃθλων*. He however adds that the whole verse appears spurious, in which opinion I also acquiesce. Dind. *πένταθλ.*

V. 680. *ἀγκαλούμενος*. Dind.

V. 683 sq. Schol.: *ὅταν δέ τις θεῶν· ὅμοιον αὐτῷ τὸ Πινδαρικόν* (Pyth. II, 50.)· *θεὸς ὃ καὶ πτερόεντι' αἰτῶν κίχῃ, καὶ θαλασσαιῶν παραμειβείται δελφίνα*. See my note on Oed. C. 248.

V. 685 sq. *ἱππικῶν* — *ὠκύπους ἄγων*] The noun *ἱππικῶν* is neuter, as Schaefer has already remarked. But *ἱππικῶν ἄγων* appears to mean a contest of chariot racing. Cf. note on Aj. 1003. For the phrase *ὠκύπους ἄγων* see on Aj. 909.

V. 686. *τέλλοντος*] I. e. *ἀνατέλλοντος*. See note on Aj. 745.

V. 688 sqq. *εἰς ἣν Ἀχαιοί* schol.: *φιλοτιμίας διὰ πινυθιότηα ταῦτα ἐπεξεργάζεται*.

V. 689. *Αἰβυες*] It is well known that the inhabitants of foreign nations used to come to witness the national games of the Greeks. See Bos. *Antiquit. Gr.* I, 22, 17. BOTH. From what city the Libyans were, is shewn by the poet below v. 714.

V. 690. Schol.: *παῖς ἰνός· ὁ Ὀρέστης*.

Ibid. *Θεσσαλὰς — ἱππους*] The Thessalian horses were considered the most noble among the ancients on account of their swiftness and activity. Cf. Varro de R. R. II, 7. Lucian VI, 396. For the feminine gender cf. vs. 705. 734. 737. On the contrary we find the masculine in 721. 722. 744.

- ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας
 ξανθαῖσι πώλοις· ἑβδομος Μάγνης ἀνὴρ· 705
 ὁ δ' ὄγδοος λεύκιππος, Αἰνιὰν γένος·
 ἔνατος Ἀθηνῶν τῶν Θεοδμήτων ἄπο·
- 695 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
 στάντες δ', ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήρους ἔπηλαν καὶ κατέστησαν δίφρους, 710
 χαλκῆς ὑπαὶ σάλπιγγος ἤξαν· οἱ δ' ἅμα
 ἵπποις ὁμοκλήσαντες, ἥνις χεροῖν
 700 ἔσεισαν· ἐν δὲ πᾶς ἐμεστῶθι δρόμος

V. 697. I have written κλήρους from conjecture. Vulg. κλήροις. But how κλήροις πάλλειν could be used, I cannot understand. On the contrary κλήρος ἐνθάδ' οὐκ ἐπάλλετο occurs in Antig. 396. — The librarians have in v. 543. changed the accusative λόγους, which they could not understand, into the dative in a very similar manner.

V. 700. Hermann writes ἐκ δέ from several MSS., so that it may be said by tmesis for ἐξεμεστῶθη δὲ κτλ. But there cannot be found a single example of the verb ἐξεμεστῶν in use.

V. 693. λεύκιππος] In the MS. Lips. this is distinguished as a proper name by a line drawn over. But Eustathius p. 524, 31 (397, 14.) rightly observes that it is only an epithet. The Scholiast is of the same opinion, as we may learn from his note: ἔμοι δοκεῖ ὄνομα εἶναι· οὐδὲν γὰρ ἄτοπον ἐπιθετον εἶναι· ὄνομα γὰρ κύριον οὐ προτιθεῖται πρὸς τὸ τοῦ πράγματος ἀνεξίλεγκτον· ὅλη γὰρ ἡ διήγησις τοῦ ἀγῶνος πέπλασται.

Ibid. Αἰνιάν] Schol.: οἱ Αἰνιᾶνες τῶν Θεσπρωτῶν ἢ Θορακῶν. Ὀμηρος (Il. β. 749.)· τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοι τε Πηλεῖβοι. Cf. Valcken on Herodot. VII, 132.

V. 694. Ἀθηνῶν τῶν Θεοδμήτων] Schol.: προσχαρίζεται Ἀθηναίοις, ἐν Ἀθηναίοις λέγων. Cf. v. 731. Aj. 202.

V. 695. δέκατον ἐκπληρῶν ὄχον] A pregnant expression, meaning: guiding the tenth chariot, so as to fill up ten courses, i.e. to complete the number of ten chariots by his own. Hermann remarks that the passage deserves notice

as shewing the number of chariots which started at one trial in a contest.

V. 696 sq. ὅθ' αὐτοὺς — δίφρους] The words ὅθ' αὐτοὺς by no means depend upon κλήρους ἔπηλαν, as the editors suppose, but upon the verb κατέστησαν, so that κλήρους ἔπηλαν καὶ is the same as κλήρους πῆλαντες. See my notes on Antig. 535. and 1258 sq. So Eurip. Hec. 102. τὰς δισποσύνους σκηρὰς προελποῦσ', ἵν' ἐκκληρώθην καὶ προσετάχθην δοῦλη, i. e. ἵνα κληρωθεῖσα προσετάχθην. But in the words αὐτοὺς and δίφρους thus joined no one will find any difficulty, who recollects even the single passage of Aj. 1035 sq.: ὦν οὐνεκ' αὐτὸν οὕτως ἔστ' ἀνὴρ σθένων τοσούτον, ὥστε σῶμα τυμβεύσαι τάφῳ. This whole narration of a chariot contest may be compared with Il. ψ, 356 sqq. from whence Virg. G. III, 103 sqq. has drawn very largely.

V. 700. ἐν δὲ πᾶς ἐμεστῶθι] Ἐν is found adverbially, when the particle δέ follows in these passages of Sophocles: Aj. 675. Oed.

- κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω
φορεῖθ'. ὁμοῦ δὲ πάντες ἀναμειγμένοι 715
φείδοντο κέντρων οὐδέν, ὥς ὑπερβάλοι
χνόας τις αὐτῶν καὶ φρονάγμαθ' ἱππικά.
705 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
ἤφριζον, εἰςέβαλλον ἱππικαὶ πνοαί.
κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720

V. 702. Hermann with Brunck writes 'φορεῖθ'', and v. 703. 'φείδοντο.'

R. 162. Ant. 420. Oed. C. 55. Trach. 207. For I except Oed. R. 27. and Ant. 1274. where *ἐν* must be joined with the verb. In the other passages it means either at the same time, or during this, or even. It is certain that it is used of time to signify either at the same time, or at once, both here and in Ant. 420. which passage is very similar to this, and Trach. 207. In Oed. C. 55. on the contrary it means *simul cum*.

V. 701. *κροτητῶν*] In what sense this word is used, appears from the Homeric expression *ὄχεια κροτεῖν*, as Il. ο. 543: *ὕπερῳσαν δέ οἱ ἱπποί, κτείν' ὄχεια κροτέοντες*. Schweighaeuser on Athen. Vol. VII. p. 499. observes that *κροτητῶν ἀρματα* are creaking chariots; for it is rightly rendered *ήχητικά* in an interlinear gloss in codd. Par. and Aug. which I consulted some time ago.

V. 702. *φορεῖθ'*] On the omission of the augment see note on Oed. C. 1588.

V. 703 sq. Schol.: *ὥς ὑπερβάλοι χνόας τις αὐτῶν οἶον πρῶτοι τοῦ δρόμου γινέσθαι χνόας δὲ τὰς τοῦ ἀξονος σύριγγας, ἀπὸ δὲ μίτρους τὸ ὄλον ἄρμα. σύριγξ δὲ ἴσται τὸ εἰς τὴν δὴν τοῦ τροχοῦ ἐμβαλλόμενον μέρος τοῦ ἀξονος· καὶ αὐτὴ δὲ ἡ δὴν τοῦ τροχοῦ οὕτως καλεῖται. ὑπερβάλοι· ὑπεκδράμοι. φρονάγματα· φυνήματα, πνεύματα. It is evident that not only Musgrave, who conjectured *ἀλλων* for *αὐτῶν*, but*

likewise Brunck, who rendered these words thus: *ut alter alterius rotas frementesque equos praeverteret*, must have considered the genitive *αὐτῶν* dependent on the substantive *χνόας*. But I cannot see what can be the sense of the words so joined; and there seems no doubt but that the genitive *αὐτῶν* depends upon the pronoun *τίς*, and that the sense is this: that some one of them might reach the chariots and foaming horses. Now that this is rightly spoken, nor, as some one might suppose, *πᾶς τις ὀρέσσος* might have been put for *αὐτῶν τις*, is perceived from the fact that not all could surpass all, but only one the rest.

V. 705 sq. *ὁμοῦ — ἱππικαὶ πνοαί*] Brunck's version, although free, is not incorrect: *namque conferti equi alii aliorum aurigarum in terga rotarumque orbitas spumam fervidosque fundebant flatus*. So Virg. G. III, 111: *humescunt spumis flatusque sequentum*. But although the same asyndeton, which the poet seems to use in this place, is also found in Aj. 60., yet I believe, that it was admitted by Sophocles in neither place. See on the forementioned passage of Ajax.

V. 707 sqq. *κεῖνος δ' ὑπ' αὐτὴν κτλ.*] *Ἐσχάτη στήλη* is the last of the number of ports which stood along the hippodrome, and likewise signifies the goal,

ἔχριπ' αἰὲ σύριγγα, δεξιὸν τ' ἀνείς
σειραῖον ἵππον εἶργε τὸν προσκείμενον.

710 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροισι,

V. 708. Vulg. (and Dind.) ἔχριμπ': but La. ἔχριπ', with μ written above, Γ. and Δ. Harleianus and Bar. 2. ἐγγριπ'. See v. 881. and Blomf. on Aesch. Prom. v. 738. and Matth. on Eur. Phoen. 99. and Hippol. 217. — I have also restored δεξιὸν τ' from good MSS. for δεξιὸν δ'.

round which the charioteers turn their horses. ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων is used of him who has nearly got to this point, and is driving his horses that way. For ἔχειν is frequently used of the course which the charioteer keeps (see on Ant. 138). He is said χρῆμπτειν αἰὲ σύριγγα to that pillar, who, as often as he arrives there, turns in so short a circle, that the axle tree almost touches the column: and that this was the chief care of the driver is evident from Homer II. ψ, 334 sqq. For the shorter the circle, the more certain and safe was the driving; but the more bent the circle, the more violently was the chariot turned aside transversely. But as these circles were made to the left hand by the charioteers, it was requisite to give a loose rein to the horses on the right hand, and encourage their speed, while those on the left were held in. Nothing more then is described in these verses than the skill with which Orestes guided his horses. See my dissertation on the words by which the Greeks express the motions of horses in Beckii Comment. Soc. philol. Vol. I. part. I. p. 49. and Bulenger de Circo Rom. C. 29. in Graevii Thes. ant. Rom. T. IX. HERM. In these remarks of Hermann's the only fault I find is with the interpretation of the pronoun αὐτὴν. For ὑπ' αὐτὴν στήλην rather means: at the very goal, in German unmittelbar um die Säule, so that Orestes may be understood to have been

nearest the goal throughout the race, and to have got the nearest turn. But κείνος is said of Orestes, as above vs. 685 and 690. Schol.: στήλην· τὸν λίθον τὸν καμπτήρα.

V. 708 sq. Schol.: σειραῖον ἵππον· τὸν ἐξω τοῦ ζυγοῦ, τὸν δεξιὸν· προσκείμενον δὲ, τῷ καμπτήρι, ἄριστερόν. As there is nothing in this whole description that might not apply to two-horsed chariots, and as this line seems even more evidently to denote two, Hermann thinks that σειραῖος ἵππος means the horse on the right hand, so called from the greater strength usually required in right hand horses. But Sophocles could never have represented Orestes contending with bigae, since at this time, as Hermann himself has shewn, the use of quadrigae was constant both in these games and in the Olympic. For bigae were not introduced at the Olympic games till Olymp. XCIII, according to Pausan. V. 8. 3., but in the Pythian not till Pythiad. XLVIII, which falls Olymp. XCV. Now Sophocles died Olymp. XCIII, 3. It is therefore impossible that Sophocles could have called a horse in a regular yoke σειραῖον, funalem. There is no doubt therefore but that δεξιὸς σειραῖος ἵππος means equus dexter funalis, the right hand rein-horse, but προσκείμενος the left. And this is rightly observed by Constantine Matthiae. But there was no occasion for the poet to mention the horses in loose rein.

ἔπειτα δ' Αἰνῖανος ἀνδρὸς ἄστομοι
πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστροφῆς,
τελοῦντες ἔκτον ἑβδομόν τ' ἤδη δρόμον,

725

V. 711. Schol.: ἄστομοι· σκληροῦστομοι. Those horses are meant, who do not submit to the rein, which is the case with such as run away with their driver.

V. 712. βίᾳ φέρουσιν] A horse is said βίᾳ φέρειν, or, in one word ἐκφέρειν, who, despising the rein, carries away his driver at full speed, which we express in German by durchgehen. — The same words βίᾳ φέρουσιν are used of the same thing by Euripid. Hippol. 1224. HERM.

V. 712 sqq. ἐκ δ' ὑποστροφῆς — ὁχοῖς] These words are variously explained by the interpreters, of none of whose opinions I can entirely approve. But at there is not time to explain as length why I consider the explanations hitherto given as false. it will be sufficient for me to shew in a few words what I consider to be the sense. I think then it is this: and having turned the contrary way, while accomplishing the sixth or seventh course, they dash their foreheads again the quadrigae of a Barcaean. The circumstance related appears to be this. After the horses of the Aenian had carried away their rider through fury, at the time when the other drivers were turning their horses at the goal, finishing the seventh course, these horses who were inward, did not turn to the left in making round the goal, but whilst they were carried along with violence, and wished to avoid what seemed to impede their progress, and while the other horses were turning to the left, they turned to the contrary way, i. e. to the right, and, blind as it were with their violence, ran straight against the chariot of the Barcaean, who was guiding his horses to the right. Now it is evident that the horses of the Bar-

caean were outside. Nor is my explanation, I think, of ἐξ ὑποστροφῆς less correct, in uniting these words with μέτωπα συμπάουσι κτλ. For some of the editors have wrongly referred them to τελοῦντες ἔκτον κτλ. On the use of the preposition ἐκ see note at Phil. 60. Then the poet has so placed the masculine τελοῦντες as to shew that he had in mind ἵπποι, not πῶλοι. Lastly the words ἔκτον ἑβδομόν τε are well explained by Musgrave, the sixth or seventh. Neuius quotes Tacit. Agr. 12: rarus duabus tribusque civitatibus conventus, where see Walch. Now that the Greek τέ, as well as the Latin que, is used in expressions of this kind, seems evident from this passage, although I cannot confirm the usage by other examples. For since the horses of the Aenian are said to have rushed against the quadrigae of the Barcaean at the very moment, when that which is related in v. 713. took place (as is evident from the participle τελοῦντες, which must be referred to the finite verb συμπάουσι), and as it was impossible for the horses to dash their heads twice against the chariot of the Barcaean, it certainly seems quite plain that ἔκτον ἑβδομόν τ' ἤδη is spoken in the sense I have stated. Finally, Hermann well remarks, that the sixth and seventh courses are not mentioned in such a manner that the seventh must be considered the last, as among the Romans, and as one of the Scholiasts appears to suppose. For twelve courses were customary among the Greeks with horses of full growth; of which number Sophocles will seem to have thought, if we compare this passage with v. 728. (741.); but horses not yet of full growth (πῶλοι) only ran eight courses, as the later Scho-

- μέτωπα συμπαίονσι Βαρχαίοις ὄχοις.
 715 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ
 ἔθραυε, κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαῖον ἱππικῶν πέδον. 730
 γνούς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος
 ἔξω παρασπᾶ κἀνακωχεύει, παρεῖς
 720 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.
 ἤλαυνε δ' ἔσχατος μὲν, ὕστερας δ' ἔχων

V. 721. Brunck erased the particle *δέ* after *ὕστερας* on the authority of La. a pr. m., Lb. and Aug. b. So also Dind.

liast on Pindar Ol. III, 55. observes. But quadrigae of these horses were not introduced at the Olympic games until Olymp. XCIX, and bigae even later; see Pausan. V, 8. extr.; while in the Pythian games not till Pythiad LXIX, i. e. Olymp. CXVI, as the same author asserts X, 7, 3. The poet cannot therefore have meant any thing more than the middle time of the race, in the same manner as Statius Theb. VI, 459. speaks of the quartus pulvis.

V. 714. Schol.: Βαρχαίοις ὄχοις· τοῖς Λιβυκοῖς. Βάρκη γὰρ πόλις Λιβύης, ἣ νῦν Πτολεμαῖς καλουμένη. That this is an anachronism of the poet, as Barce was not built till a long time after these events, has been shewn by Passow from Herodot. VI, 160. where see the commentators.

V. 717. ναυαγίων — ἱππικῶν] So v. 1444. On the adjective ἱππικός I have spoken at Aj. 1003. Schol.: ναυαγίων· πτωμάτων. ναυάγιον appears to have been used properly of such mischances. Fr. Jacobs refers to Demosth. Or. Amat. T. II. p. 1410. g.: ὡς ἐν τοῖς ἱππικοῖς ἀγῶσιν ἡδίστην θάνατον παρέχεται τὰ ναυαγῶντι. Aeschyl. in Athen. I. p. 17. C. on an οὐράνη broken: περὶ δ' ἐμῷ κάρῳ πληγῆς ἐναντίησιν ὁστρακωμένῃ. Cf. Naek on Choer. p. 166.

V. 718. Schol.: γνούς δ' οὐξ

Ἀθηνῶν δεινός· δεινὸς ἀντὶ τοῦ ἐμπειρός· πρὸς εὐνοίαν δὲ τῶν ἀχρωμένων ἐπαινεῖ αὐτὸν ὡς Ἀθηναῖον. He seems to have perceived the calamity by looking back, as was frequent with the charioteers (cf. Bulenger de circo Rom. c. 29.), for that the Athenian had then got before all the rest appears from the words παρεῖς κλύδων' ἔφιππον κτλ.

V. 719. ἔξω παρασπῆ] He turned aside from the middle track, a course in which he saw them so disturbed, and drew his horses towards the galleries in which the spectators sat.

Ibid. Schol.: κἀνακωχεύει] ἀνασειράζει, κατέχει· ἀνακωχεύειν γὰρ κυρίως λέγεται, ὅταν, χεῖμῶνος ὄντος ἐν τῷ πελάγει, στείλαντες τὰ ἄρματα σαλεύωσιν αὐτοῖσι, μὴ διαμαχόμενοι τῷ πνεύματι. μεταφορικῶς οὖν ἐπὶ τοῦ ἄρματος εἶρηκεν· οὐ διεμιλλήσατο, ἀλλ' ἀφῆκε τὸν τῶν ἵππων κλύδωνα, καὶ ὕστερος ἡρῆμα ἤλαυνεν.

Ibid. παρεῖς] I. e. having suffered to pass. Brunck wrongly, and contrary to grammatical laws, interprets it: while he passes by.

V. 721 sq. ἤλαυνε δ' ἔσχατος — πίστιν φέρων] Orestes was borne along last indeed of all, but he wished his horses to come last, because he rested his hopes on the end of the race. No one will

- πώλους Ὀρέστῃς, τῷ τέλει πίστιν φέρων. 735
 ὅπως δ' ὄρᾳ μόνον νιν ἐλλελειμμένον,
 ὅξυν δι' ὧτων κέλαδον ἐνσείσας θοαῖς
 725 πώλοις διώκει· ἀξισώσαντε ζυγὰ
 ἡλαννέτην, τότε ἄλλος, ἄλλοθ' ἄτερος
 κάρα προβάλλων ἰππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων.
 730 ἔπειτα λύων ἡνίαν ἀριστεράν
 κάμπτοντος ἵππου, λανθάνει στήλην ἄκραν
 παίσας, ἔθραυσε δ' ἄξονος μέσας χυόας, 745

V. 723. In La. a pr. m. and Γ. ὅπως δ' ὄρᾳ, which I have received. In the other MSS. ὁ δ' ὡς ὄρᾳ.

V. 752. Dindorf puts a full stop after παίσας.

find any difficulty in this explanation of the phrase ὅστιρας ἔχειν πώλους, if he recollects that ὅστιρεῖν often means to come late, or after others. Orestes did therefore what good drivers usually do, as we know from other sources and from Cicero Academ. Prior. Lib. II. c. 29. §. 94: ego enim, ut agitator callidus, priusquam ad finem veniam, equos sustinebo. Cf. Bulenger de circo Rom. c. 29.

V. 723 sqq. ὅπως δ' ὄρᾳ — διώκει] The Scholiasts do not say who they think is meant by ὄρᾳ, and who by νιν. The later interpreters understand ὄρᾳ of Orestes, νιν of the Athenian. But in such a case one would rather expect ἐκείνον than νιν. For it is necessary that νιν should be applied to the person about whom we are chiefly speaking, and this is Orestes. Besides, the whole description seems to require us to understand νιν as meaning Orestes. For the whole affair stood thus. When his chariot was disturbed by the horses of the Aenian, the Athenian turned towards the outer part of the course, and reining in his horses, suffered the other crowd to pass on. But when Orestes drove on the last of them, and by that means escaped the collision, the

Athenian perceiving that he was his only remaining rival, began to hasten his horses onward, and to follow and come up with Orestes. For since Orestes had before been the last of all these, the Athenian was now the last, because Orestes had passed him with the whole crowd, while he was curbing his horses. It is plain that ἐλλελειμμένον does not mean the one outstripped by the rest, but he who is left sole contender in the hippodrome. Schol. Cod. Lips. a. ἀντὶ τοῦ ἀπολειμμένον. Schol. Cod. Lips. b. ἀντὶ τοῦ ἐναπολειμμένον. So Eur. El. 608: σὺ δ' ἐκ βιάθρων γὰρ πᾶς ἀνήρησαι φίλοις, οὐδ' ἐλλέλοιπας ἐλπίδα, i. e. λέλοιπας ἐν αὐτοῖς. HERM.

V. 725. Schol.: παξισώσαντε· ὁ Ὀρέστῃς καὶ ὁ Ἀθηναῖος.

V. 729. ἐξ ὀρθῶν δίφρων] The phrase ὠρθοῦσθαι ἐκ δίφρων may be aptly compared with χρεμάνυσθαι ἐκ τινος and similar phrases. Neuius compares Ant. 411: καθήμεθ' ἄκρων ἐκ πάγων.

V. 730. Schol.: λύων· χαννῶν, διὰ τὸ συμπεπλήχθαι.

V. 732. Schol.: χυόας· τὸ λεπτὸν μέρος τοῦ ἄξονος, τὸ τριβόμενον ὑπὸ τῆς χοινιχίδος· εἰρηται δὲ ὁμοίως τὸ παρ' Ἀπολλωνίῳ (Argon. I, 757.)· ἄξονος ἐν

- καὶ ἀντύγων ὤλισθε, σὺν δ' ἐλίσσεται
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδω,
 735 πῶλοι διεσπάρησαν ἐς μέσον δρόμον.
 στρατὸς δ' ὅπως ὄρᾳ νιν ἐκπεπτωκότα
 δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
 οἳ ἔργα δράσας οἷα λαγχάνει κακά,
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
 740 σκέλη προφαίνων· ἔστε νιν διφορηλάται,
 μόλις κατασχεθόντες ἱππικὸν δρόμον,
 ἔλυσαν αἵματηρόν, ὥστε μηδένα 755
 γνῶναι φίλων ἰδόντ' ἄν ἄθλιον δέμας.
 καὶ νιν πυρρᾷ κέαντες εὐθύς ἐν βραχεῖ
 745 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
 ὅπως πατρῴας τύμβον ἐκλάχῃ χθινοῦς. 760
 τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ

V. 744. I have written with Hermann *κέαντες*. MSS. *κήαντες*.

V. 747. I have restored the conjunctive *ἐκλάχῃ* from Jen. and Aug. b. which is more suitable to the preceding words than the optative.

V. 748. Brunck has written *τοιαῦτά τοι*. *λόγῳ* is received from La. Γ. Δ. The rest *λόγοις*.

πλήμνησι παρακλιδὸν ἀγνυ-
 μένοιο.

V. 733. σὺν δέ] See my note on v. 292.

V. 734. *τμητοῖς ἱμάσι*] Neuius quotes Hom. II. x, 567. γ, 30. ψ, 684. Eur. Hippol. 1234: *χῶ μιν ἐκ δεσμών λυθεῖς τμητῶν ἱμάντων*. *ibid.* 1226 sqq.: *αὐτὸς δ' ὁ τλήμων ἡνίαισιν ἐμπλακεῖς δεσμὸν δυσεξήνυστον ἔλκεται δεθεῖς, σποδοῦμενος μὲν πρὸς πέτρας φίλον κάρα, θραύων δὲ σάρακα*.

Ibid. *πίπτοντος πέδῳ*] I. e. *εἰς πέδον*. Agath. Anthol. Pal. IX, 204. of a stone: *πῶς τὸν Πριамίδην ἐξεκύλισα πέδῳ*. Cf. Abresch. ad Aesch. T. II. p. 73. FR. JACOBS.

V. 736. *στρατὸς*] So Trach. 795. See also my note on Ant. 8. On the verb *ἀνωλόλυξεν* I have spoken at Trach. 202 sq.

V. 738. οἳ? — *λαγχάνει κα-*

κά] I. e. *μέγιστα κακὰ λαγχάνει*. See Ant. 3. with my note.

V. 739. *φορούμενος κτλ.*] The adverb *ἄλλοτε* is omitted in the former part of the sentence in Trach. 11. Cf. Porson on Eur. Hec. 28.

V. 744. *καὶ νιν πυρρᾷ κέαντες κτλ.*] Schol.: *καὶ ἵνα ἀξιοπίστος εἴη ὁ ἄγγελος, καὶ ἵνα πάλιν τὸ περιπαθεῖς εἴη τῇ Ἠλέκτρᾳ*.

V. 745. *μέγιστον σῶμα δειλαίας σποδοῦ*] That the genitive *σποδοῦ* depends upon the noun *σῶμα* was first rightly observed by Hermann. But *σῶμα σποδοῦ* (ein Körper aus Asche bestehend) is used by the same idiom as *στέφανος ποίας*, and other similar expressions, on which see Matth. §. 374. b. and Rost §. 108. II, 6.

V. 748. *τοιαῦτα — ἐστίν*] So Oed. C. 62. The words *ὥς μὲν ἐν*

ἀλγεινά, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
750 μέγιστα πάντων ὧν ὅπως ἐγὼ κακῶν.

ΧΟΡΟΣ.

φεῦ, φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἔφθαρται γένος. 765

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
ἢ δεινὰ μέν, κέρδη δέ; λυπηρῶς δ' ἔχει,
755 εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὧδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίττειν ἐστίν· οὐδὲ γὰρ κακῶς 770
πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

λόγῳ ἀλγεινά mean this: as miserable as can be made by words or in telling them. For the phrase ὡς μὲν ἐν λόγῳ see Matth. G. G. §. 628, 3. e. and on Eur. Androm. 1161., on the preposition ἐν see my note at Phil. 60.

V. 749. τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν] If the poet had wished to continue the construction as he commenced it, he ought to have written ὡς δὲ ἐν τῇ ὕψει κτλ. But, as poets are fond of doing, he continued it in such a manner, that the latter member of the sentence does not suit the form, so much as the sense of the former. Cf. v. 183. with my note. Now the sense of the former is this: τοῖς μὲν ἀκούουσιν ἀλγεινά, and to these words, which he had in mind, the poet aptly opposed τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν, but to these who have seen them, such as we who have seen them. This nevertheless appears from the following, μέγιστα πάντων ὧν ὅπως ἐγὼ κακῶν, to have been meant by the poet to express nothing more than to us who have seen.

V. 751. δεσπόταισι] On the

dative see Matth. §. 389. g. Rost §. 105. annot. 2. But the reader himself will see that the genitive would have been less elegant in this passage.

V. 753. τί ταῦτα κτλ.] I. e. τί ταῦτα λέγω, πότερον εὐτυχῇ, ἢ δεινὰ; Cf. Heindorf on Platon. Phaed. p. 123. Matth. §. 420. not. 2. a. Schol.: ὡς μὲν γυνὴ κελύνηται ἐπὶ τῷ πάθει· πρὸς δὲ τὸν κίνδυνον ἀποβλέπουσα ἡδεται· διὰ δὲ τὸν Χορὸν ἀλγεῖν ὑποκρίνεται.

V. 755. τοῖς ἐμαυτῆς — κακοῖς] She speaks of the death of her son.

V. 757. δεινὸν τὸ τίττειν ἐστίν] Cf. Eur. Phoen. v. 358: δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί, καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος. Iphig. Aul. 917: δεινὸν τὸ τίττειν, καὶ φέρει φίλτρον μίγα πᾶσιν τε κοινόν, ὥςθ' ὑπερκρίμνεν τέκνων.

V. 758. πάσχοντι] She speaks universally; for which reason we need not find difficulty in the masculine gender. Cf. Trach. 151. and Hermann on Vig. p. 715. nr. 50. On the conjunctive τέκη see Matth. §. 527. not. 2. and Rost §. 123. not. 1.

ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

- 760 οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις,
εἴ μοι θανόντος πλὺτ' ἔχων τεκμήρια
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς,
μαστῶν ἀποστάς καὶ τροφῆς ἐμῆς, φργάς
ἀπεξενούτο, καὶ μ', ἐπεὶ τῆσδε χθονὸς
765 ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρώους δεῖν' ἐπηπείλει τελεῖν,
ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας
780 ἐμὲ στεγάζειν ἡδύν, ἀλλ' ὁ προστατῶν
χρόνος διττῆς μ' αἰὲν ὡς θανουμένην.
770 νῦν δ', (ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου
πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μελίζων βλάβῃ

V. 760. λέγοις; Dind.

V. 764. Dind. has a full stop after ἀπεξενούτο.

V. 768. ἡδύν. Dind.

V. 770. I have restored ἀπηλλάγην from La. Lb. and Γ. In La. however the termination μαι is marked above the line. The other MSS. have ἀπηλλάγμαι.

V. 759. μάτην ἄρα] Elmsley adduces further examples of these nouns united in his note on Eur. Med. 1229.

V. 761 sq. εἴ μοι θανόντος — ὅστις] Observe the phrase τεκμήρια θανόντος, ὅστις, by which this is meant: τεκμήρια, ὅτι ἔθανεν αὐτός, ὅστις, or τεκμήρια τοῦ θανεῖν αὐτόν, ὅστις. On the pronoun omitted I have spoken at Phil. 137 sqq. The poet has spoken even more briefly, than here in v. 904. where τεκμήριον Ὀρέστου signifies this: τεκμήριον, ὅτι παρῆστιν Ὀρέστης. Add 1109: ἥς ἠκούσαμεν φήμης ἐμφανῇ τεκμήρια, i. e. τεκμήρια ἐμφανῇ, ὅτι ἀληθὴς ἐστὶν ἡ φήμη, ἥς ἠκούσαμεν.

V. 762. τῆς ἐμῆς ψυχῆς] Moschopolus Dictt. Att. in v. ψυχῇ· ψυχῇ καὶ ἡ φύσις, ὡς παρὰ Σοφοκλεῖ· ὅστις τῆς ἐμῆς ψυχῆς γεγώς, ἔχουν τῆς ἐμῆς φύσεως. The same remarks occur

in Schol. Eur. Hec. 175. (173. ed. Matth.) and Schol. Aristoph. Plut. 524. This is spoken, as among us, on such occasions as when that which is most closely allied to us and united with our existence, is meant. So also vs. 786. and 1127. HERM.

V. 766. φόνους πατρώους] Neuius rightly quotes v. 955. Trach. 1125. Hom. Od. α, 299: ἡ οὐκ αἰεὶς, οἷον κλέος ἔλλαβε δῖος Ὀρέστης πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα, Αἰγισθον δολομήτην, ὃς εἰ πατέρα κλυτὸν ἔκτα; γ, 197. 307. Eurip. Or. 186. πατροφόνου ματρός, who has slain our parent, not her own.

V. 767. ἐξ ἡμέρας] Properly used of the day: here it is nearly the same as the Latin interdiu. Cf. Matth. §. 574. p. 1133.

V. 768. Schol.: ὁ προστατῶν χρόνος· ὁ ἐπιγενόμενος. Schol. cod. Lips.: ἀντὶ τοῦ ἐνιστάμενος. See on Trach. 29 sq.

ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' ἀεὶ 785
 ψυχῆς ἄκρατον αἷμα) νῦν δ' ἔκηλά που
 τῶν τῆςδ' ἀπειλῶν οὔνεχ' ἡμερεύομεν.

ΗΛΕΚΤΡΑ.

775 οἷμοι τάλαίνα· νῦν γὰρ οἰμῶξαι πάρα,
 Ὀρέστα, τὴν σὴν ξυμφοράν, ὅθ' ὥδ' ἔχων
 πρὸς τῆςδ' ὑβρίζει μητρος. ἄρ' ἔχει καλῶς; 790

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔτοι σύ, κείνος δ', ὡς ἔχει, καλῶς ἔχει.

ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

780 ἤκουσεν ὧν δεῖ καπέκώρωσεν καλῶς.

ΗΛΕΚΤΡΑ.

ὑβρίξε. νῦν γὰρ εὐτυχούσα τυγχάνεις.

V. 773. Brunck wrongly sejects the particle δέ.

V. 772 sq. τοῦμόν — ἄκρατον αἷμα] So Creon of Ismene Ant. 531: σὺ δ', ἢ κατ' οἴκους ὡς ἔχουσιν' ὑφειμένην λήθουσά μ' ἐξέπινες.

V. 773. νῦν δέ] The repetition of the particle δέ after a parenthesis is noticed by Hermann on Vig. p. 847. The same critic quotes Aesch. Choeph. 621—629. Cf. Rost §. 134. annot. 3. c.

V. 774. τῶν τῆςδ' ἀπειλῶν οὔνεχ'] On this use of the adverb ὥνεκα mention is made at v. 380.

V. 777. ἄρ' ἔχει καλῶς;] Have I not been well treated? Which is spoken ironically in this sense: am I not very wretched? So again v. 803. Yet Clytaemnestra malignantly, as if these words were to be taken in a proper sense, replies thus: οὔτοι σὺ καλῶς ἔχεις, denying that she is well or under proper treatment, in as much as she is not yet destroyed and removed from life. On the particle ἀρα I have spoken

at Aj. 269. But ἔχει is used impersonally by Electra, personally by Clytaemnestra, as is easily seen.

V. 779. ἄκουε, Νέμεσι πτλ.] Schaefer placed a comma after Νέμεσι, so as to join ἄκουε τοῦ θανόντος. comparing the following verse. Against whom Neuius rightly observes that the Nemesis of Orestes is invoked by Electra, because treated insolently, while Clytaemnestra is thinking of the goddess Νέμεσις. Besides, the avenging goddess would be absurdly said to hear him by whom nothing is spoken. On the contrary she seems most rightly to hear what Clytaemnestra had just said of her son Orestes: ὡς ἔχει, καλῶς ἔχει, and to revenge that insult. On the form of the vocative Νέμεσι see Porson on Eur. Phoen. 187.

V. 780. ἤκουσεν πτλ.] When Clytaemnestra says that the goddess, who avenges wickedness, had heard and accomplished what was fitting, she means that she had heard her prayers, and punished

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

οὐκουν Ὁρέστης καὶ σὺ παύσετον τάδε.

795

ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σὲ παύσομεν.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιος τυχεῖν.

785 εἰ τήνδε παύσαις τῆς πολυγλώσσου βοῆς.

ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

ἦμιστ' ἐπέπερ οὐτ' ἐμοῦ κατάξει ἂν

800

πράξιαις οὔτε τοῦ πορεύσαντος ξένου.

ἀλλ' εἴσιθ' εἴσω, τήνδε δ' ἔκτοθεν βοᾷν

790 ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

ΗΛΕΚΤΡΑ.

ἄρ' ὑμῖν ὥς ἀλγοῦσα κώδυνωμένη

805

δεινῶς διακρῦσαι κάπικωκῦσαι δοκεῖ

τὸν υἱὸν ἢ δύστηνος ὧδ' ὀλωλότα;

ἀλλ' ἐγγελῶσα φροῦδος. ὦ τάλαιν' ἐγώ.

V. 785. *τήνδε παύσαις* is my conjecture instead of *τὴνδ' ἐπαυ-
σας*, which reading I have shewn at length to be totally unfit in this
place in my *Miscell. Soph.* published at Grimma the preceding year.
Dind. *ἐπαυσας*.

V. 787. *καταξίως*, which should have been corrected even
against the authority of MSS. See Matth. on Eur. Hippol. 468. But
MSS. Jen. Lc. and *Δ.* have *κατ' ἀξίαν*.

V. 789. *ἔκτοσθεν*. But Neuius rightly observes that the
reading of La. Lb. *Γ.* is not only confirmed by the authority of Homer,
but likewise of Eurip. Androm. 956: *φίλων μὲν ἂν γήμαιμ' ἀπ' ἀν-
δρῶν, ἔκτοθεν δ' οὐ ῥάδιον*.

Orestes while meditating her own
death.

V. 782. *οὐκουν — τάδε*] Not
you then and Orestes shall
destroy this (i. e. my happi-
ness). Clytaemnestra adds the
particle *οὐν*, not with view to the
words of Electra, but her own in
v. 780.

V. 783. *οὐχ ὅπως*] On these
particles see Vig. p. 432. 465. and
Hermann on Vig. p. 790. Rost
§. 139, 8. b. extr.

V. 784. *πολλῶν — τυχεῖν*] On the infinitive added see my
note on v. 999; on the form of
the optative *παύσαις* cf. Oed. R.
v. 446. and Elmsley on Eur.
Med. 319.

V. 790. *τῶν φίλων*] Is fre-
quently used of one person. See
note on Oed. R. 361.

V. 793. *ἢ δύστηνος*] Used in
the same sense as in v. 120.

- 795 Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.
ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
αἷ μοι μόναι παρῆσαν ἐλπίδων ἔτι, 810
σὲ πατρός ἥξιν ζῶντα τιμωρόν ποτε
κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;
800 μόνῃ γὰρ εἰμι, σοῦ τ' ἀπεστερημένη
καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοί, 815
φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει;
ἀλλ' οὐ τι μὲν ἔργωγε τοῦ λοιποῦ χρόνου
805 ξύνοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ
παρεῖδ' ἐμυτήν ἄφιλος ἀνὰ βίον.
πρὸς ταῦτα καινέτω τις εἰ βαρύνεται 820
τῶν ἔνδον ὄντων· ὥς χάρις μὲν, ἦν κτάνῃ,

V. 801. Brunck wrote ἡ δῃ. MSS. καὶ πατρός ἡδῃ. δεῖ με κτλ My distinction of the words in the text is due to Hermann.

V. 805. ἔσσομ' cannot have been written by Sophocles: for neither the hiatus or the epic form suits the passage. La. a pr. m., Lb. Lc. F. have ἔσομ', codd. Monac. Ven. A. ἔσομαι. Dawes Misc. crit. p. 276. conjectures ἔσομαι ξύνοικος. Hermann in his first edition suspected that the poet wrote: ξύνοικος αὐτοῖς or ἐτι ξύνοικος. And this seems much more probable than what he suspected in the second ξύνοικος εἴσιμ'. Nor do I doubt but that there was one finite verb to the whole period contained in vs. 804—806. viz. ἀνὰ βίον, and ξύνοικος was opposed to the participle παρῆσα. But the copyists, misunderstanding the construction of the passage, supposed that a complete member was wanting to the words ἀλλ' οὐτι — ξύνοικος, and, as they have often done, put down what they thought fit to complete the lacuna.

V. 808. Brunck and others have received ἦν θάνω from the Schol. on v. 975. instead of ἦν κτάνῃ the reading of all the MSS.

V. 799. ποῖ με χρὴ μολεῖν;] Whither shall I go? Whence shall I seek help? So Aj. 1006: ποῖ γὰρ μολεῖν μοι δυνατόν εἰς πόλους βροτοῦς;

V. 803. ἄρά μοι καλῶς ἔχει;] See my note on v. 777.

V. 806. παρεῖδ' ἐμυτήν] I neither assent to Brunck's interpretation, prostrated, nor to that of Hermann, who formerly explained it: giving up myself, desponding, but now joins it with τῇδε πρὸς πύλῃ: giving up myself to any evil which may be brought upon me, yielding myself. I myself have

no doubt but that the sense is: neglecting myself, i. e. taking no care for myself. So παρῆς, neglecting, Oed. C. 1212.

Ibid. Schol. rec.: ἀνὰ βίον· ἔθρανῳ, ἦτοι μετὰ σκληρότητος διαβιβάζω. In the words ἀνὰ βίον Electra says the same thing as Philoctetes in Phil. 954. by one word ἀνασθῆναι.

V. 807. πρὸς ταῦτα] Wherefore, i. e. because I lie thus prostrated before the gates. Brunck has well expressed the sense thus: but if any one of those within is angry with me, he may slay me.

λύπη δ', εἰς ζῶ, τοῦ βίου δ' οὐδέ τις πόθος.

(στροφή α').

ΧΟΡΟΣ.

810 ποῦ ποτε κεραυνοὶ Διός, ἢ ποῦ φαέθων
"Αἴλιος, εἰ ταῦτ' ἐφορῶντες
κρύπτουσιν ἔκηλοι;

825

ΗΛΕΚΤΡΑ.

ἔξ, αἰαῖ.

V. 809. ζῶ. Dind.

V. 810. Brunck assigns these verses to Electra.

V. 810 sq. Schol.: ποῦ ποτε κεραυνοὶ Διός· ἐν τοῖς ἐμπροσθεν παραμυθούμενος ὁ Χορὸς τὴν Ἥλεκτραν ἔλεγεν (173 sq.). θάρσει μοι, τέκνον, θάρσει· ἐτι μέγας οὐρανῷ Ζεὺς, καὶ τὰ ἐξῆς. νῦν οὖν πανταχόθεν ἀπεγνωσμένης τῆς σωτηρίας καὶ προστεθείσης τῆς κατὰ τὸν Ὀρέστην συμφορᾶς, εἰκότως παρακεκινδυνευμένη τῷ λόγῳ ἐχρήσατο, ὥστε καὶ περὶ θεῶν τι εἰπεῖν, καὶ ὅλως ἀμφιβάλλειν, εἰ ὅλως ἐν οὐρανῷ εἰσιν, εἴ γε περιουῶσι τοιαῦτα γινόμενα, καὶ τὸν μὲν "Ἥλιον ὡς πάντα ἐφορῶντα παρέλαβε, τὸν δὲ Αἴα ὡς πάντων διασπότην ὄντα. We must by no means suppose that the Chorus only express a doubt whether there are Gods, since they are willing to pass over such injuries without punishment; for this is neither suited to their character nor to the sense of the whole passage, in which every word is directed to the consolation of Electra; but when they ask where the Gods can be, who see and avenge the crimes of mankind, if they revenge not these crimes, there is no doubt but that they mean this. — As I believe that there are Jove and the Sun, who look down upon, and avenge the misdeeds of men, I am certain that they will not allow these infamous deeds to pass away unpunished.

Ibid. κεραυνοὶ—"Αἴλιος] Κε-

ραυνοὶ Διός are mentioned, because Jupiter uses his lightning for the punishment and destruction of insolent and wicked men. See my note on vs. 1046 sq. Mention is made of the Sun, because he beholds all that happens on earth better than the other Gods. Cf. Trach. 101. with my note. But both these powers are ascribed to Jove, as in v. 175. of this play: Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.

V. 812. Schol.: κρύπτουσιν ἔκηλοι. οἷον οὐκ ἔχουσιν εἰς φῶς τὴν τούτων παρανομίαν. The sense of the words εἰ — ἔκηλοι is this: if they look upon these things calmly, and will them to remain unpunished. For it is plain that he is rightly said κρύπτειν to conceal a crime, who does not wish it to be punished. Monk, who is followed by Hermann, most strangely supposed that κρύπτειν was here used in a neuter sense, which it never possesses. The pronoun ταῦτα refers to all the impious and wicked words and deeds of Clytaemnestra. Fr. Jacobs observes that ἔκηλοι signifies with gentle or unruffled mind, easy, neither moved with wrath against the wicked, nor desirous of punishing them.

V. 813. ἔξ, αἰαῖ] We may suppose that Electra sheds tears, because led to the miserable reflection that the Gods are unwilling

ΧΟΡΟΣ.

ὦ παῖ, τί δακρύεις;

ΗΛΕΚΤΡΑ.

815 φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' αὖσῃς.

830

ΗΛΕΚΤΡΑ.

ἀπολείς.

ΧΟΡΟΣ.

πῶς;

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερωῶς οἰχομένων

to avenge those crimes. The observation of the Scholiast is, I think, incorrect: θορνυῖ ἡ Ἥλεκτρα τὸν ἀδελφόν· ἐλκεῖν δὲ λίαν τὸ τοιοῦτο μέρος.

V. 814. ὦ παῖ, τί δακρύεις;] These words must not be understood in such a manner as for us to suppose that the Chorus asks Electra why she weeps, which would be absurd, but we must understand the Chorus as saying by that modest question: weep not, Electra. But because tears are signs of the most extreme grief and desperation, when they proceed from persons of great and strong mind, like that of Electra, this modest and friendly admonition likewise contains some consolatory idea: do not give up all hope that these crimes will yet meet their deserts. By a similar idiom in German, instead of the question o Kind, was weinst du? we use this entreaty: o Kind, weine nicht! In which sense the word expressing weeping must be distinguished above the rest by pronunciation.

V. 815. φεῦ] Φεῦ is almost always the exclamation of a person suffering something most unworthily, so that it is nearly the same as if one were to say: it is shameful, it is horrid, it is hateful. Cf. v. 764. Aj. 958.

1266. Oed. R. 316. 964. Ant. 1048. 1276. Trach. 987. Phil. 428. 1018. 1302. Moreover it is certain that the note of the Scholiast commonly added to the observation on vs. 810 sq. belongs to this exclamation: οἷ δὲ τὸν ὑποκριτὴν ἄμα τῇ βοῇ ἀναβλέψαι τε εἰς οὐρανὸν καὶ τὰς χεῖρας ἀνατείνειν· ὃ δὲ πωλοῖται ὁ Χορός, μηδὲν μέγ' αὖσῃς. And this observation is very correct; for the Chorus feared lest Electra, driven to the height of desperation, should utter impious words against the Gods; and to prevent this, they interrupted her with these words, μηδὲν μέγ' αὖσῃς, which words the same Scholiast, as is evident from his note on v. 817., explained correctly in the same manner as the interpreter whose glosses Brunck first edited: μηδὲν ἀρεπὴς εἰς τοὺς θεοὺς εἴπῃς. See Schol. and my note on Aj. 376.

V. 817. Schol.: ἀπολείς· δαιμονίως τούτο ἐπηγάγεν· οὐ γὰρ ἀμελήσασα τῶν ἀπὸ τοῦ Χοροῦ ἐπιτιμῶσεων ἔρῃ τι ἀρεπὴς εἰς θεοὺς, ἐπεὶ καὶ τελὲς ἀμυχανεῖ ὁ Σοφοκλῆς εἰς τοὺς θεοὺς βλασφημιῶν· καὶ γὰρ εἰς ἡν τῶν θεοσεβειῶν· ἀλλ' ὥσπερ δυσχεροῦναι ταῖς ἐπιτιμῶσεσιν ὡς ψυχραῖς, τούτο φησὶν. Electra explains her own expression ἀπολείς by the following vs. 819 sqq.

V. 819 sq. εἰ τῶν — ὑπολ-

820 εἰς Ἴδαν ἐλπίδ' ὑποίσεις. κατ' ἐμοῦ ταχομένης 835
μᾶλλον ἐπιμβάσει.

(ἀντιστρ. α'.)

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις
ἔρχεσι κρυφθέντα γυναικῶν.

V. 823. Brunck first destroyed the word *ἀπάταις* added in the MSS. after *γυναικῶν*. But this was added by the interpreters, who did not perceive the ambiguous sense of *ἔρχεσι*.

σεις] If you give me hopes of those who are known to have descended into Hades. Since Electra believed her brother Orestes, who was just reported dead, to be the only means of revenging the wickedness of Clytaemnestra, she means nothing more by these words than this: if you say there yet remains any hope of revenge. For she denies that any remains now that Orestes is dead. But the expression *τοῦ οἰχομένου ἐλπίδα ὑποσχεῖν*, to give hope of one dead, deserves notice as meaning to bid one hope anything from a dead man. But we find *ἐλπίς ἀνδρός* in the same sense v. 1460 sq.

V. 820 sq. *κατ' ἐμοῦ* — *ἐπεμβάσεις*] See my note on Aj. 1320.

V. 822 sq. *οἶδα γὰρ πῶς*] The connexion and sense is this: I will not cease to attempt to console thee; for I know that Amphiaraus also, although he perished miserably through his own wife, yet now enjoys the highest honours among the dead. But in mentioning the honours enjoyed by Amphiaraus among the Shades, the Chorus seems to wish to give Electra hopes that Agamemnon has acquired the glory of immortality after his miserable end. The fable of Amphiaraus, to which the poet refers, is as follows: When Amphiaraus, who was gifted with the knowledge of futurity, was un-

willing to join the army of Polynices against Thebes, because forewarned of his death, if he did so, he was compelled by his wife Eriphyle, who had been corrupted by Polynices with a golden necklace, to become a partaker in the expedition. On his perishing in this expedition, his son Alcmaeon in revenge for the wickedness of his mother Eriphyle, slew her. Cf. Hom. Od. λ. 327. and his Schol. Apollod. III, 6, 1. 2. Diodor. Sic. IV, 65. Baehr on Herodot I, 46.

V. 822 sq. *χρυσοδέτοις* — *γυναικῶν*] The participle *κρυφθέντα* signifies buried in the earth, interred. See on Ant. 25. But the poet seems to refer to the story that Amphiaraus was swallowed up by a yawning of the earth, together with his chariot. Cf. Pindar. Nem. IX, 24: *ὁ δ' Ἀμφιάρεα χάσσαν κεραιῶν παμβίε Ζεὺς τὰν βαθυπέτρων χάσμα, κρύψεν δ' αὖ ἵπποις*. The words *χρυσοδέτοις ἔρχεσι* are sufficiently well interpreted by the Schol.: *τῷ ὄρμῳ, ὅς ἦν ἐκ χρυσοῦ πεποιημένος, τὸ δὲ ἔρχεσιν οἶον τοῖς δεσμοῖς καὶ φράγμασιν καὶ ἡ ἀνάγκη τῇ ἀπὸ τοῦ ὄρμου γινομένη*. For the poet evidently wished the word *ἔρχη* to be taken in a double sense, so as to mean both a necklace and a net, by which destruction is plotted against anyone, a snare. That *ἔρχη* is put in the former sense is plain from the adjective *χρυσοδέτοις*,

καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

825 ἔ ξ, ἰώ.

840

ΧΟΡΟΣ.

πάμψυχος ἀνάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

on which see my note at Ant. 931. and that it also bears the latter is understood from *χρυφθίνα* and *γυναικῶν*. But the necklace, which Eriphyle received from Polynices, was the cause of Amphiarus' setting out to war, and consequent destruction, as had been foreseen by Eriphyle, to whose advice Amphiarus himself had promised obedience in dubious matters. See the statements of different writers quoted in note on v. 823. Lastly, although *γυναικῶν* is said universally, as we say in German *durch Weiber Zwang*, when we mean but one female, yet Eriphyle alone is understood. Cf. Oed. C. 970.

V. 826. Schol.: *πάμψυχος ἀνάσσει· ἀντὶ τοῦ πασῶν ψυχῶν ἀνάσσει, αἱ δὲ ἐν χρόνῳ καθεστᾶσι τῆς ἐκείνου μαντικῆς. ἡ πάμψυχος, ὁ διασώσας πᾶσαν τὴν αὐτοῦ ψυχὴν, ἣ ὁ διαπαντὸς τὴν ψυχὴν σώζων, ὃ ἐστὶν ἀθάνατος*. The first interpretation, although approved by the learned, is most absurd. For neither were the souls of the dead ever supposed to consult prophets, nor could *πάμψυχος ἀνάσσει* be used in Greek to mean *πασῶν ψυχῶν ἀνάσσει*. In fact, as the matter itself shews, Amphiarus is called *πάμψυχος*, because he retained his mental faculties in a perfect state, although dead. For the shades of the dead were considered *ἀπραδές*, as they are called by Hom. Od. λ, 474: *πῶς ἔτλης Αἰδὸςδε κατελθέμεν, ἐνθα τε νεκροὶ ἀπραδές ναίουσι, βροτῶν ἐκδῶλα καμόντων*. On the contrary, they who had been celebrated for their wisdom while on earth were sometimes thought to retain their

senses even among the dead, and this was accorded to the soul of Tiresias, *μάντιος ἀλαοῦ, τοῦ τε φρένες ἐμπίθοι εἰσιν· τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνητα, οἷω πινύσθαι· τοὶ δὲ σκιαὶ αἰτσοῦσιν*, according to Homer Od. x, 490 sqq. In the same manner, therefore, Amphiarus was thought to have retained his whole mental faculties, and to have foretold the future to men even after death. Cf. Cicero de Divin. I, 40: *Amphiarum autem sic honoravit fama Graeciae, deus ut haberetur, atque ut ab eius solo, in quo est humatus, oracula peterentur*. The same person is here said by Sophocles *ὑπὸ γῆς ἀνάσσειν*, because he was thought to enjoy when dead the same dignity he had received in his life time, for it was the opinion of the ancients, according to Brunnck on Aesch. Pers 688, that kings, who had been distinguished by deeds and character during life time, exercised the same power over the images or shades of the dead. So Ulysses in Hades thus address Achilles (Hom. Od. λ, 481 sqq.): *σῖο δ', Ἀχιλλεῦ, οὗτις ἀνὴρ προπάρουθε μακάριτος, οὐτ' ἄρ' ὀπίσσω. πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἰσα θεοῖσιν, Ἀργεῖοι, νῦν αὖτε μέγα χρατέεις νεκύεσσιν, ἐνθάδ' ἔων*. — Fr. Jacobs is of a different opinion, and thinks that these words refer to the fable of Amphiarus having been swallowed up by the earth; so that he went to the shades with body and soul alike uninjured and perfect.

V. 827. Schol.: *φεῦ· μνησθεῖσα τῆς Ἐριφύλης ἡ Ἥλεκτρα ἀναβοῇ*

ΧΟΡΟΣ.

φεῦ δῆτ' ὀλοὰ γάρ

ΗΛΕΚΤΡΑ.

ἐδάμῃ.

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ.

830 οἶδ', οἶδ' ἐφάνη γὰρ μελέτωρ

V. 828. The commentators, (sa Dind.) conceiving that ἦν was omitted, have placed a stop after ὀλοὰ γάρ. But I do not think it could have been omitted in this form of speech.

V. 829. Hermann follows the old editions, putting a note of interrogation after ἐδάμῃ. Brunck puts a mark of the a breaking off.

εἰ μὴ τῷ ᾗθις αὐτῆς δυσχεραίνουσα.

V. 828. Schol.: φεῦ δῆτ' ὀλοὰ γάρ· ὁ Χορὸς συγκατατιθέμενός φησιν, ὅτι δικαίως ἀνεβόησας ὀλοῇ γάρ ἦν ἡ Ἐριφύλη· ὅρα δὲ ὅν, εἰ ἐπραξέ τι ὁ Χορὸς· ἀπέσπασε γάρ αὐτὴν τοῦ θρηγεῖν ἑμβολῶν τὸ κατ' αὐτὴν μῦθον. I think that it is evident from the whole passage, though some may deny it, that ὀλοός is here put in the active signification in which it everywhere occurs. For the Chorus being about to explain why that wickedness of Eriphyle is justly to be condemned, would not adduce her own death as a reason, but rather the fact that she had wrought the destruction of others. Besides, I can never believe, as the general opinion of the interpreters seems to assume, that a complete sentence is contained in the words ὀλοὰ γάρ; for as the Chorus was about to say something to this effect: ὀλοὰ γάρ ἐφάνη, their words were interrupted by Electra exclaiming ἐδάμῃ. On the particle δῆτα see at v. 1144. — Fr. Jacobs has communicated to me the following remarks on this passage: »Since the Chorus had related the fable of Amphiarus on account of the similitude of the fate of Agamemnon and the punishment of Eriphyle, Electra seems to me indeed to mean nothing more by

φεῦ than an exclamation of grief and astonishment. The Chorus confirming it says φεῦ δῆτα; for that wretched woman was punished when an avenger of Amphiarus arose; and there is therefore some hope left to thee also. The meaning of the Chorus is caught up by Electra, but in such a manner as for her to deny that any hope is left since her brother is dead, as she supposed.»

V. 829. Schol.: ἐδάμῃ· ἡ Ἐριφύλη δηλονότι· ὁ δὲ λόγος ἀποφαντικός· ὁ Χορὸς δὲ ὡς πυνθανομένης ἐπάγει τὸ ναί. Electra means was slain, you say. In German: du meinst, sie sei mit dem Tode bestraft worden.

V. 830 sqq. Schol.: οἶδ', οἶδ'· ἐφάνη. οἶδα, ὅτι ἐδάμῃ. ἐφάνη γάρ ὁ ἐπιμελούμενος τοῦ ἐν τῷ φόνῳ, τουτέστι τιμωρὸς τοῦ πατρὸς· ἐμοὶ δὲ οὐδεὶς πάριστιν, ἀποθανόντος Ὁρέστου. ὁ μὲν οὖν Χορὸς παρέβαλε τὸν Ἀγαμέμνονα τῷ Ἀμφιαράῳ, ἵνα ἡ Ἠλέκτρα εὐέλπης εἶη περὶ τοῦ πατρὸς, ὅτι ταῦτάς τιμῃς· ἡ δὲ φησιν, ὅτι Ἀμφιαράος ὑπὸ τοῦ Ἀλκμαίωνος ἐτυχε τιμωρίας· πάνν δὲ περιπαθῶς τὸ πάθος τοῦ Ἀγαμέμνονος εἰς ἐαυτὴν μεταφέρει διὰ τοῦ ἐμοὶ δ' οὕτως. As he is called μελέτωρ ἑμφί τινα who is the avenger of anyone, so in v. 237. ἀμείλιν ἐπὶ τινι is used of those who

ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ' οὔτις ἔτ' ἔσθ'· ὅς γάρ
 ἔτ' ἦν
 φροῦδος ἀναρπασθεῖς.

(στροφὴ β').

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

835 ἀγὼ τοῦδ' ἴστωρ, ὑπερίστωρ
 πανσύρτῳ παμμήνῳ δεινῶν
 στυγνῶν τ' ἀχέων αἰῶνι.

ΧΟΡΟΣ.

εἶδομεν ἃ θρηνεῖς.

ΗΛΕΚΤΡΑ.

μή μὲ νυν μηκέτι

840 παραγῶγης, ἔν' οὐ

V. 831. forms two lines in Dind.

V. 836 sq. δεινῶν — αἰῶνι I have written from Dindorf's conjecture, the merit of which is however due to Hermann, who first pointed out the correct way to this emendation, correcting thus: πολλῶν δεινῶν στυγνῶν τ' αἰῶνι. The MSS. have πολλῶν δεινῶν στυγνῶν τ' ἀχέων, but in La. a pr. m. and in Par. 1. we find ἀχέων for ἀχέων. Brunck had corrected δεινῶν τε στυγνῶν τ' ἀχέων.

V. 838. θρηνεῖς is from Erfurd's conjecture. MSS. θροεῖς. The words θροεῖν and θρηνεῖν are confused in Aj. 575. and Phil. 207. Besides, Dindorf writes ἀφρήνεις, i. e. ἀ ἐσρήνεις.

neglect to avenge anyone.

V. 831. Schol.: ἀμφὶ τὸν ἐν πένθει· τὸν Ἀμφιάραον. For the dead was thought to grieve as long as he remained unrevenged.

V. 834. Schol.: δειλαία δειλαίων· καὶ τοῦτο εἶδος παραμυθίας, τὸ εἰς τε παραχωρεῖν τοῖς λυπομένοις καὶ συγχωρεῖν αὐτοῖς κλατεῖν, ὡς ἐπὶ ἀπαρηγορήτοις καχοῖς. On the phrase δειλαία δειλαίων see at Phil. 65. on κυρεῖς v. 46. Johnson, who is followed by some of the editors, interprets it: you unhappy bear unhappy things.

V. 835 sqq. ἀγὼ — αἰῶνι] The dative αἰῶνι serves as an ablative of instrument, depending on the words ἴστωρ, ὑπερίστωρ. But

the genitive ἀχέων is not governed by the substantive αἰῶνι, but depends upon the adjective πανσύρτῳ, which, as it signifies nothing more than well filled, is rightly joined with the genitive. The other adjective παμμήνῳ is rightly explained by the Scholiast: πολυχρόνῳ, διηνεκεί.

V. 838. εἶδομεν ἃ θρηνεῖς] We have seen what you are lamenting, i. e. we have seen your evils ourselves.

V. 839 sq. μή μὲ — παραγ.] Wherefore do not wish to lead me further thither, where etc., i. e. do not try to console me any longer, since etc.

V. 840 sqq. ἔν' οὐ — παρὰ γαί — ἀρωγαί ἑλπίδων

ΧΟΡΟΣ.

τί φής;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων
εὐπατρίδων τ' ἄρωγαί.

(ἀντιστρ. β').

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφν μόρος.

860

ΗΛΕΚΤΡΑ.

845 ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις
οὕτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὀλκοῖς ἐγκυῖσθαι;

ΧΟΡΟΣ.

ἄσκοπος ἂ λῶβα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὕκ; εἰ ξένος

865

V. 841. After *τί φής*; the MSS. have the words *ἀδελφὸς δὲ ποῖον*; which Brunek first erased with Triclinius.

V. 843 I have written *εὐπατρίδων* from the conjecture of Neuius. MSS. *εὐπατριδᾶν*, excepting that two excellent copies of Suidas v. *παράγαγης*, have *εὐπατριδῶν*. Then *ἄρωγαί* was elicited from the Scholiast by Musgrave, confirmed by cod. I. and received by Hermann. Vulg. *ἄρωγαί*.

κοινοτόκων εὐπατρίδων τε is used rather boldly in this sense: where there is no longer the help of a wished-for noble brother. For *κοινοτόκος* is one born from the same parent, and *ἐλπίδες κοινοτόκοι* is used with some boldness to signify the hope of a brother, fraternal hope, i. e. a wished-for brother. Similar examples however are adduced by Matth. §. 446. not 3.

V. 841. Schol.: *διὰ μέσου τὸ τί φής*;

V. 845 sqq. Schol.: *εἰπόντος τοῦ Χοροῦ· πᾶσι θνητοῖς ἔφν μόρος, ἀντιτίθηναι ἢ Ἡλέκτρα· ἄρα οὖν οὕτω πέπρωται τοῖς θνητοῖς τελευτᾶν ἐν ταῖς ἀμίλλαις ταῖς ἱππικαῖς; τμητοῖς δὲ ὀλκοῖς, τοῖς ἱμῶσιν· ὀλκοῦς οὖν ἀντὶ τῶν ἱμῶντων, ἐν οἷς εἰλκυσθῇ. Cf. vs. 746*

sq. On the phrase *χαλαροὶ ἀμίλλαι*, which the Scholiast well renders *ἱππικαὶ ἀμίλλαι*, i. e. *ἱππῶν* or *δρίκων ἀμίλλαι*, see Matth. §. 446. not 3. c. — Fr. Jacobs: »To perish also by so wretched a fate? The Chorus replies: An unforeseen calamity, which no one would have expected«

V. 848. *ἄσκοπος ἂ λῶβα*] *ἄσκοπος* is used both of a place which is not seen (Oed. C. 1680.), a time which is infinite (Trach. 346.) and a thing which is unexpected or incredible (Aj. 21. Phil. 1111., and Schol. on v. 1315. of this play). The last signification appears to be the one required here.

V. 849 sq. *εἰ ξένος πτλ.] Cf.*

850 ἄτερό ἐμᾶν χειρῶν

ΧΟΡΟΣ.

παπαῖ.

ΗΛΕΚΤΡΑ.

κέκευθεν, οὔτε του τάφου ἀντιάσας
οὔτε γόων παρ' ἡμῶν.

870

ΧΡΥΣΟΘΕΜΙΣ.

855 Ἵφ' ἡδονῆς τοι, φιλτάτῃ, διώκομαι
τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.
φέρω γὰρ ἡδονάς τε κἀνάπανλαν ὧν
πάροιδεν εἶχες καὶ κατέστενες κακῶν.

ΗΛΕΚΤΡΑ.

πόθεν δ' ἂν εὔροις τῶν ἐμῶν σὺ πημάτων
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;

875

ΧΡΥΣΟΘΕΜΙΣ.

860 πάρεστ' Ὀρέστῃς ἡμῖν. ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥσπερ εἰσορῶς ἐμέ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἢ μέμνηνας. ὦ τάλανα. καὶ σὺ τοῖς

V. 854. Brunck, who is followed by Erfurdt und Schaefer, writes σοι for τοι.

V. 859. La. ἰδεῖν, with ἔτι written above. Monac. ἔρεσθ' ἔτι. A. ἴασιν οὐκ ἔνεστ' ἔτι. Triclinius; εἰ μὲν ἴασιν γράψαι, πρὸς τὸ ἰδεῖν συντάξεις· εἰ δὲ ἴασιν, πρὸς τὸ ἔνεστι.

V. 862. καὶ σὺ is my own emendation. MSS. καπλ, which could never have been written here by Sophocles, as I have shewn in Miscell. Soph. p. 19 sq. In the same place I have collected all the glosses which have over loaded this play through the negligence of the scribes.

1136 sqq. On ἕλεος, meaning in a foreign land, see Oed. C. 562. Trach. 65.

V. 852. Schol.: κέκευθεν· ἀντί τοῦ χρύπτειται.

V. 854 sqq. Schol.: ὕφ' ἡδονῆς τοι· ἢ Χρυσόθεμις παραγέγονε τὰ ὑπὸ τοῦ Ὀρέστου ἐγκείμενα τῷ τάφῳ εὐροῦσα.

V. 855. τὸ κόσμιον μεθεῖσα] Neglecting ornament. For even the movements of the body are to a certain extent ornamental, provided they be neither hasty nor

overslow; although a gentle delay is approved in all female matters. CAM.

V. 856. φέρω] I bring word of, nuntio. See on Oed. C. 416.

V. 859. οἷς — ἰδεῖν] The dative οἷς is used poetically, although it is likewise a dat. commodi, depending on the noun ἴασιν. She says: for which things one cannot perceive any means of cure.

V. 862 sq. τοῖς — κακοῖσι καπλ] For the preposition placed

σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελᾶς;

880

ΧΡΥΣΟΘΕΜΙΣ.

865 μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
λέγω τάδ', ἀλλ' ἐκείνον ὥς παρόντα νῶ.

ΗΛΕΚΤΡΑ.

οἷμοι τάλανα, καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας ὧδε πιστεύεις ἄγαν;

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλης, σαφῇ
σημεῖ ἰδοῦσα, τῷδε πιστεύω λόγῳ.

885

ΗΛΕΚΤΡΑ.

870 τίν', ὦ τάλαινα, ἰδοῦσα πίστιν; ἐς τί μοι
βλέψασα θάλπει τῷδ' ἀνηκέστῳ πυρί;

ΧΡΥΣΟΘΕΜΙΣ.

πρὸς νυν θεῶν, ἄκουσον, ὥς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μωρὰν λέγῃς.

890

V. 865. νῶ is the conjecture of Will. Dind. for νῶν. Codd Harl. and Monac. νόει.

V. 868. Vulg. and Dind. ἄλλον: but the other reading is retained by La. a pr. m. and P., but with *ou* noted above. In La. and Lb. the common reading is from the hand of a corrector. Neuius rightly compares vs. 100 and 1182.

after its case cf. Ant. 366. Oed. R. 734. 761. and Matth. Gr. Gr. §. 595, 4.

V. 865. νῶ] I. e. νόει. So νένωται is found by a Doric crasis for νενόηται in fragm. 191. ed. Dindorf. So also in Aesch. Pers. 1054. Dindorf with some probability thinks καπιβῶ should be restored for the common καπιβῶν. On the form of speaking cf. Phil. 410.

V. 868. ἐμοῦ τε κοῦκ ἄλλης] Doederlein compares Oed. R. 1275: πολλὰκις τε κοῦχ ἄπαξ. Oed. C. 932: βίε τε κοῦχ ἐκῶν. Rhés. 964: ὡς θανάων τε κοῦ λεύσων φάος.

V. 870. πίστιν] This word is often used by Greek writers, as the Latin fides, to signify a thing to which we can trust, as in

Virg. Aen. II, 309: Tum vero manifesta fides, Danaumque patescunt insidiae.

V. 871. Schol.: θάληρ· ἀντὶ τοῦ παραδόχῃ τὰς φρένας ὥς ἐν πυρετῷ ἀνηκέστῳ δὲ πυρί, ὡς εἰ ἔλγην ἀντίτῳ ἐλπίδι· ἀνέλπιστον γὰρ τὸ παραγενέσθαι Ὀρέστην ἤδη ἀπολωλότα. [Εἰς τὸ αὐτό.] θερμαίνεις τῇ χαρᾷ. But this interpretation is not sufficiently correct. For neither does πῶρ mean either hope or joy, but passion or madness, of which Electra accuses Chrysothemis, because she asserts that she has beheld what no one could have thought would be seen after what the paedagogue had said. In the same manner Electra above v. 862. uses μέμηνας. But when she says that that

ΗΛΕΚΤΡΑ.

οὐ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΥΣΟΘΕΜΙΣ.

- 875 καὶ δὴ λέγω σοι πᾶν, ὅσον κατειδόμεν.
 ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,
 ὁρῶ κολώνης ἐξ ἄκρας νεοῤῥύτους
 πηγὰς γάλακτος καὶ περιστεφῇ κύκλῳ 895
 πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρὸς.
 880 ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ,
 μή πού τις ἡμῖν ἐγγὺς ἐγγράπτη βροτῶν.
 ὥς δ' ἐν γαλήνῃ πάντ' ἔδερχόμεν τόπον,
 τύμβου προσεῖςπον ἄσσον, ἐσχάτης δ' ὁρῶ 900
 πυρᾶς νεωρῇ βόστρυχον τετμημένον.
 885 κενύθῃς τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι

V. 881. Vulg. ἐγγράπτῃ, which Gaisford first corrected from Ald. and La. ἐγγράπτει also occurs in Γ. and Δ. See the critical note on v. 708.

ardour of mind is ἀνήκεστον, she does not mean incurable, but rather insane. So Aj. 52. ἀνηκέστου χαρᾶς.

V. 876. γάρ] On this use of the particle γάρ I have spoken at Ant. 238.

Ibid. Schol. rec.: ἀρχαῖον· ἦτοι τὸν ἐκ παλαιῶν ὄντα προγονικὸν ἡμῶν. δηλοῖ δὲ τὸν περιέχοντα τόπον τοῦς τάφους, ἀπὸ μέρους τὸ ὅλον λέγων. οὐ γὰρ ὁ Πίλοπος μέχρι Ἀγαμέμνονος τῶν ἀποθνήσκόντων ἦν τάφος· οὐδὲ γὰρ ἔθος τοῖς Ἕλλησι δύο καὶ τρεῖς εἰς τὸν αὐτὸν θάπτειν τάφον. Bothe adds that τάφος here means a family grave, as we should call it; for the particular tomb of Agamemnon, who had been only lately killed, could not be called ἀρχαῖον.

V. 878. Schol.: πηγὰς γάλακτος· πολλὴ γάλα, ὥς τὸ δακρύων πηγὰς ἀντὶ τοῦ πολλὰ δάκρυα. But see my note on Oed. C. 475.

V. 878 sq. περιστεφῇ — ἀνθέων] Many adjectives of this kind joined with a genitive are added by Matth. §. 345.

V. 879. Schol.: θήκην πατρὸς· τὴν σορὸν λέγει, ἐνύα τὸ λείψανον ἐτέθη.

V. 882. ἐν γαλήνῃ — τόπον] The phrase ἐν γαλήνῃ τόπον δεῖρομαι deserves notice. Its meaning is: I perceive the place disturbed by no tumult, i. e. I hear no man's tread or voice.

V. 883 sq. ἐσχάτης δ' ὁρῶ πυρᾶς] Schaefer conjectured ἐσχάτῃ δ' ὁρῶ πυρᾶς. Nothing must be changed, for the genitives must be joined with ὁρῶ, I see from the summit of the tomb a lock of hair, as the Greeks frequently measure not from him who sees or hears to the thing seen or heard, but from the latter to the former. So also v 877: ὁρῶ κολώνης ἐξ ἄκρας. HERM. These words are rather differently explained by Matth. §. 377. The adjective νεωρῇ is well explained by Fr. Jacobs νέον, recently placed, as also in Oed. C. 730. it means recently arisen. Schol. τὸν νεωστί ἡρημένον.

V. 885 sq. ἐμπαίει τί μοι — τεκμήριον] A familiar

- ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὄρα'ν τεκμήριον·
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ, 905
 χαρᾶ δὲ πίμπλημι' εὐθύς ὄμμα δακρύων.
 890 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι
 μὴ του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε;
 καγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ. πῶς γάρ; ἢ γε μηδὲ πρὸς θεοὺς
 895 ἔξεστ' ἀκλαύστῳ τῆςδ' ἀποστῆναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρος οἶθ' ὁ νοὺς φιλεῖ
 τοιαῦτα πρᾶσσειν, οὔτε δρῶσ' ἐλάνθαν' ἄν·
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτυμβία. 915

V. 897. I have written *ἐλάνθαν' ἄν* with Brunck. MSS. *ἐλάνθανεν*, which Hermann defends, but wrongly. Cf. Matth. on Eur. Alc. 923. That his objections to Hermann's reasoning are correct I will prove in a dissertation I shall shortly publish on conditional sentences among the Greeks.

V. 898. *τὰπιτυμβία* is from the conjecture of Will. Dindorf. Vulg. *τὰπιτῖμια*.

spectacle strikes my mind, that this lock which I behold is a sign of my dearest Orestes. We must observe however that upon the one phrase *ἐμπαίει μοι ψυχῇ*, both the nominative *σύνηθες τὸ ὄμμα*, and the infinitive *ὄρα'ν τοῦτο τεκμήριον* depend in such a manner that, in order to explain the passage at length, the sense will be this: the face of a relation suddenly appears to my mind and I am persuaded that this hair I behold is a sign of my beloved Orestes. It is remarkable that anyone should have found any difficulty in the noun *ὄμμα*. Cf. Aj. 977. *ὦ ξύναιμον ὄμμα' ἐμοί*, and the examples adduced by Matth. §. 430. p. 798. But that the hair is called *τεκμήριον Ὀρέστου*, so as to mean *τεκμήριον ἐστὶ Ὀρέστης πάρεστι*, has been already mentioned at vs. 761 sq.

V. 888. *δυσφημῶ μὲν οὐ*] Abstain from ill-omened words. On the particle *οὐ* placed after see at Ant. 223.

V. 890. *νῦν θ' — καὶ τότε*] See my note on v. 663.

V. 892. Schol.: *τὸ μὲν ἀπὸ τῆς δυνάμεως τοῦ βοστρύχου κινεῖσθαι ἐπὶ τὴν ἀλήθειαν γελοῖον· πιθανῶς οὖν ἐπάγει, ὅτι οὐδενὶ ἄλλῳ ἢ τῷ πάντῳ συνημμένῳ κατὰ γένος τί τοιαῦτα προσήκει*. Neuius aptly compares Aeschyl. Choeph. 168—204. Eurip. El. 509—527.

V. 895. *ἀκλαύστῳ*] Used actively (see on v. 1463.) and here meaning with impunity. Cf. note on Ant. 230.

V. 896. *ἀλλ' οὐδὲ μὲν δὴ*] Mention has been made of these particles at Aj. 858. On the formation of the members *μητρος οὔτε — οὔτε*, see my note on Ant. 756. and compare also 995 sq. of this play.

- 900 ἄλλ', ὦ φίλῃ. θάρσυνε. τοῖς αὐτοῖσί τοι
οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
νῶν δ' ἦν τὰ πρόσθεν στυγνός, ἥ δὲ νῦν ἴσως
πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ, τῆς ἀνοίας ὧς σ' ἐποικτεῖρω πάλαι.

920

ΧΡΥΣΟΘΕΜΙΣ.

τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;

ΗΛΕΚΤΡΑ.

- 905 οὐκ οἶσθ', ὅποι γῆς οὐδ' ὅποι γνῶμης φέρει.

ΧΡΥΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;

V. 899. Brunck has written ἄγ', ὦ φίλῃ, from the conjecture of Valck. on Eur. Hipp. 288.

V. 900. οὐχ αὐτός was first restored by Brunck, excepting that he wrote ὠντός. MSS. οὐκ αὐτός.

V. 903. Vulg. φεῦ τῆς ἀνοίας. ὧς κτλ. which was first corrected by Hermann.

V. 905. Schol. φέρῃ· γρ. ἔφνε.

V. 899. θάρσυνε] Used intransitively, as *πραῦνεν* Pilock. 642. and *βραδύνειν* Phil. 1400.

V. 899 sq. τοῖς αὐτοῖσί τοι — παραστατεῖ] For the sentiment Neuius compares Herodot I, 207: *ἐκείνο πρῶτον μάθαι, ὡς κύκλος τῶν ἀνθρωπῶν ἐστὶ πρηγμάτων· περιφερόμενος δὲ οὐκ ἐξ αἰεὶ τοὺς αὐτοὺς εὐτυχεῖν*. Trach. 440.

V. 902. Schol.: *κῦρος· ἐπιτεν-κτική καὶ κυρία*. Rightly Fr. Jacobs: *ἡδὲ ἡ ἡμέρα κυρώσει πολλὰ ἀγαθά*.

V. 903. τῆς ἀνοίας — ἐποικτεῖρω] On the genitive see Matth. §. 368. Rost §. 109, 4.

V. 904. πρὸς ἡδονήν] So as to cause pleasure. See Trach. 176. and Blomf. gloss. on Aesch. Ag. 278.

V. 905. οὐκ οἶσθ' — φέρει]

The Scholiast edited by Blomfield observes: *ἡγουν οὐ γνῶσκεις, εἰς ποῖον μέρος τῆς γῆς φέρεαι, οὐδὲ εἰς ποῖον μέρος τοῦ νοῦ*. The proper construction would have been *οὐ γῆς* and *ὅποι γνῶμης*, but the poet used *ὅποι* twice by attraction. The sense is: you know not to what place or by what opinion you are carried away, i. e. you have become so silly, that you suppose you have here found a lock of your brother, when he is dead in a distant place. HERM. She seems to mean: you know not where you are, nor what you think. Cf. Philock. 805: *ποῦ ποῦ ὦν, τέκνον, κυρῆς*;

V. 906. πῶς δ' οὐκ κτλ.] So Phil. 250: *πῶς γὰρ κάτοιδ', ὅν γ' εἶδον οὐδ' ἐπώποτε*; The meaning is explained by v. 1448: *ἐξοῖδαι*. πῶς γὰρ οὐχί;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὦ τάλαινα, τὰ κείνου τέ σοι
σωτήρι' ἔθρεν· μηδὲν ἐς κείνόν γ' ὄρα. 925

ΧΡΥΣΟΘΕΜΙΣ.

οἴμοι τάλαινα, τοῦ τὰδ' ἤκουσας βροτῶν;

ΗΛΕΚΤΡΑ.

910 τοῦ πλησίον πάρόντος, ἤνικ' ὦλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ 'στιν οὗτος; θαυμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον ἡδὺς οὐδὲ μητρὶ δυσχερής.

ΧΡΥΣΟΘΕΜΙΣ.

οἴμοι τάλαινα, τοῦ γὰρ ἀνθρώπων πότ' ἦν
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα; 930

ΗΛΕΚΤΡΑ.

915 οἴμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιούσδ' ἔχουσ' ἔσπενδον, οὐκ εἰδυῖ ἄρα,
ἔν' ἤμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἐκόμην, 935

920 τὰ τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΥΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ; 940

V. 907. τὰ κείνου τέ is my conjecture for τὰ κείνου δέ. Dind. δέ.

V. 912. Schol. δυσχερής· γρ. δυσμενής. Dind. puts a comma after οἶκον.

V. 921. Hermann writes δ' ἐμοί with Brunck.

V. 907 sq. τὰ κείνου — σω-
τήρια] His safety, i. e. the sa-
fety you trust he will bring. Others
explain ἱερὰ σωτήρια, the sacrifices
which would be offered in grati-
tude for the safety of Orestes.

V. 912. ἡ δ' ὅς] Understand μη-
τρὶ. Schol.: οὐδὲ μητρὶ δυσ-
χερής· ὃ ἔστιν· οὐ κατὰ τοῦτο
τῇ μητρὶ δυσχερής ὁπθείας, καὶ διὰ
τῆς ἀγγελίας λυπήσας αὐτήν.

V. 916. Schol.: μνημεῖ' Ὀρέ-

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφυν.

ΧΡΥΣΟΘΕΜΙΣ.

925 τί γὰρ κελεύεις ᾧν ἐγὼ φερέγγυος;

ΗΛΕΚΤΡΑ.

τληῖναί σε δρωῶσαν ἄν ἐγὼ παραινέσω.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

ΧΡΥΣΟΘΕΜΙΣ.

ὄρω. ξυνοίσω πᾶν ὅσονπερ ἄν σθένω.

ΗΛΕΚΤΡΑ.

930 ἄκουε δὴ νυν, ἧ βεβούλευμαι τελεῖν.
παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
ὥς οὔτις ἡμῖν ἐστιν, ἀλλ' Ἀιδης λαβὼν
ἀπεστέρηκε, καὶ μόνα λελειμμεθον.

950

ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίω

935 θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδα

V. 930. I have written *δὴ νυν* with Dindorf. Vulg. *δὴ νῦν*.
Schol. *ποεῖν γο. τελεῖν*.

V. 931. Schol.: *καὶ ποῦ σοι φίλων γο. καὶ σύ που φίλων*.

V. 935. *θάλλοντ' ἔτ'* I have received with Erfurd from Reiske's emendation. Brunck and others have edited *θάλλοντά γ'* from Par. D. and Juntt. The other MSS. and edd. have *θάλλοντά τ'*, which Hermann retained, approving the interpretation of Triclinius, who makes *βίω θάλλοντά τε* to be the same as *ἐν βίῳ ὄντα* or *ζῶντα θάλλοντά τε*. But that the Greeks ever wrote thus, I neither know nor believe.

στον· τοῦ Ὁρέστον μνημόσυνα.

V. 925. Schol.: *ᾧν ἐγὼ φερέγγυος· ᾧν ἐγὼ εἰς τὸ πράττειν ἀσφαλὲς εἰμι. [Eis τὸ αὐτό.] φερέγγυος λέγεται ὁ ἐκδεχάμενός τε καὶ δυνάμενός ἀποτίσαι, οἷον ἀξιοχρεῶς, δυνάμενι ἀναδέξασθαι.* See Blomf. gloss. on Aesch. Sept. c. Th. 392.

V. 926. *τληῖναί σε δρωῶσαν*] On the participle depending on the verb *τληῖναι* see Matth. §. 550. b. Neuius adds Aesch. Sept. c.

Th. 753: *ὄστε μὴ πρὸς ἀγνάν σπείρας ἄρουραν, ἴν' ἐτραφή, ῥέζαν αἰματώεσσαν ἔτλα.*

V. 928. Schol.: *ἐντυχεῖ ἀντι τοῦ ἐπιτυχάνεται.* On *ἐντυχεῖ* put impersonally see note on Trach. 189.

V. 929. Schol.: *ξυνοίσω· συμπονήσω.*

V. 931 sq. *παρουσίαν — ἐστιν*] See Matth. §. 296. and Rost §. 122. I, 8.

V. 934 sq. *βίῳ θάλλοντ'*] So

- φόνου πότε αὐτὸν πράκτορ' ἵξεσθαι πατρός·
 νῦν δ' ἡνίκ' οὐκέτ' ἔστιν, εἰς σέ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρώου φόνου 955
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
- 940 Αἴγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ὀρέθυμος εἰς τίν' ἐλπίδων
 βλέψας ἔτ' ὀρθήν; ἢ πάρεστι μὲν στένειν
 πλούτου πατρώου κτήσιν ἐστερημένῃ, 960
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
- 945 ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως
 τεύξει ποτ'. οὐ γὰρ ᾧδ' ἄβουλός ἐστ' ἀνὴρ

V. 937. οὐκ ἔτ' Dind.

V. 940. I have no doubt but that this verse was added by some performer.

Critias in Sext. Emp. p. 562. δαίμων ἀφθίτω θάλλων βίω. So v. 650: ζῶσαν ἀβλαβεῖ βίῳ, except that the verb θάλλειν contains the notion of flourishing. See on Oed. R. 65.

V. 936. Schol.: πράκτορα· ἐκδικον.

V. 938. πατρώου] That there is nothing objectionable in this word is evident from the parallel passages I have adduced on v. 766.

V. 939. ξὺν τῇδ' ἀδελφῇ] Used as ὅδε ὁ ἀνὴρ for ἐγώ. Cf. Rost §. 99, 6. d.

V. 940. Αἴγισθον] Observe, that Electra is meditating the death of Aegisthus, not of her mother; for although she wishes her dead, she yet fears to kill her herself. Besides there is less occasion to dread her, if Aegisthus, on whom she relies, be slain. The Chorus speaks obscurely of her intentions in v. 1080: διδύμαν ἐλοῦσ' ἐρινύν. HERM. Electra appears to me indeed to express a wish for the death of Aegisthus in particular, because she was aware that nothing would incite Chrysothemis to attempt the murder of her mother. FR. JACOBS agrees with HERMANN in thinking that the poet

preferred mentioning what seemed less atrocious.

V. 941. ποῖ γὰρ κτλ.] The Schol. and Suidas v. ποῖ ποτε, who are followed by Seidler on Eur. Iph. T. 346., explain ποῖ by ἐς τίνα χρόνον. But Monk, with the approval of Elmsley, rightly refers ποῖ to βλέψασα, as v. 995: ποῖ γὰρ ποτ' ἐμβλέψασα, and asserts that the construction is ποῖ γὰρ, ἐς τίν' ἐλπίδων βλέψασα μενεῖς ὀρέθυμος; HERM. But neither can ποῖ be well separated from the verb μενεῖς, nor joined with the words εἰς τίνα ἐλπίδων βλέψασα, for both cases are totally without example. I shall therefore prefer to assent to the Scholiast.

V. 945. γηράσκουσιν] The accusative is rightly placed; although ἐστερημένη precedes. See on vs. 470 sq. Cf. Ant. 916 sq. καὶ νῦν ἄγει με δῶ χερῶν οὕτω λαβών, ἄλεκτρον, ἀνυμέναιον. and vs. 165 sq. of this play.

V. 946. Schol. rec.: τῶνδε· τῶν λικτρων καὶ τῶν ὑμεναιων. On the particle ὅπως with the future after words of this kind, such as ἐλπίζειν, see Elmsley on Eur. Heracl. 250. to whom Hermann refers.

- Αἰγισθος, ὥστε σὺν ποτ' ἢ καμὸν γένος 965
βλαστεῖν ἔασαι, πημονὴν ἀντῷ σαφῇ.
950 ἀλλ' ἦν ἐπίσπῃ τοῖς ἐμοῖς βουλευμάσιν,
πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
θανόντος οἶσσι τοῦ κασιγνήτου θ' ἅμα·
ἔπειτα δ', ὥσπερ ἐξέφυς, ἔλευθέρα 970
καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίαν
955 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.
λόγων γε μὴν εὐκλειαν οὐχ ὀρᾷς ὅσην
σαυτῇ τε κάμοι προσβαλεῖς πεισθεῖς' ἐμοί;
τίς γὰρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
τοιοῖςδ' ἐπαλνοῖς οὐχὶ δεξιώσεται;
960 ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,
ὦ τὸν πατρῶον οἶκον ἐξεσώσατῃν,
ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ

V. 954. Dindorf puts a comma after λοιπόν.

V. 956. λόγων is Bothe's conjecture for λόγῳ.

V. 957. πεισθεῖσά μοι Dind.

V. 949. πημονὴν — σαφῇ] On this apposition see my note on Aj. 551 sq.

V. 951 sq. Schol. rec.: εὐσέβειαν· δόξαν εὐσεβείας ἀπόλην ἐν τῷ ἔδῳ ἐκ τοῦ πατρὸς θανόντος. See on Philoct. 1415.

V. 954. καλεῖ] The future. See Monk on Eur. Hipp. 1458. Buttmann Gr. Gr. §. 113, 6. not. 10. Rost §. 84.

V. 956. λόγων — εὐκλειαν] Bothe aptly compares Eur. Iph. Aul. 317. λόγων ἀκοσμία. Ibid. 608. λόγων εὐσημίαν. Cycl. 316. λόγων εὐμορφία.

V. 958. Schol.: τίς γὰρ ποτ' ἀστῶν· ὅρα ἐν τούτῳ τῷ λόγῳ τὰς ἐπιχειρήσεις τῆς Ἥλεκτρας, ὅτι πάντα τέθεικε τὰ ἀγαθὰ, ἅπερ αὐταῖς παρίσται ἀνελούσαις τὸν Αἰγισθον· τὰ δὲ ἕτερα ὑπεξήρηκεν, ὅποια πείσονται ἀλοῦσαι· καίτοι ἦν κατὰ τὸ πάθος τῆς Ἥλεκτρας κακεῖνα προσθῆναι, ὅτι καλὸν μοι ἀποθανεῖν οὕτω δυστυχοῦσῃ, ὅποια καὶ πρόσθεν ἔλεγεν (v. 821). ὡς χάρις μὲν, ἂν θάνῃ, λύπη δ', ἔαν ζῷ. ἀλλ' ἤθει τὸ περιφροβὸν τῆς Χρυσοθέμιδος, ὥστε

ἐκοῦσα τοὺς δειλοτέρους τῶν λόγων ὑπέβλεπεν, ὥστε μὴδὲ εἰς ἔννοιαν τῶν κινδύνων ἐκείνην καταστήσαι.

Ibid. ἀστῶν ἢ ξένων] Neuius quotes Oed. R. 817. Trach. 187. Plat. Apol. Socr. p. 30. A: ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ, ὅτῳ ἂν ἐντυγχάνω, ποιήσω, καὶ ξένῳ καὶ ἀστῳ. Fr. Jacobs adds Plato in Anth. Pal. VII, 45: ἄρμενος ἦν ξείνοισιν ἀνὴρ ὅδε καὶ ὁμοῖς ἀστοῖς. Theocr. ib. IX, 435: ἀστοῖς ἢ ξείνοισιν ἴσον νέμει. Anacr. ib. VI, 143: τὸν δ' ἐθέλοντα ἀστῶν ἢ ξένων γυμνασίῳ δέχομαι.

V. 960. Schol.: ἴδεσθε τῷδε· ἐπὶ τῶν θηλυκῶν τοῖς ἀρσενικοῖς ἄρθροισι κέχρηται, ὅπερ σύνηδες Ἀττικοῖς· τῷ χεῖρι γὰρ φασίν. καὶ Ὅμηρος (Il. ε, 778). τῷ δὲ βάρτην, τὸ ἥρωσι πελεῖάσιν ἴθμαθ' ὁμοῖαι. Compare my remarks on Oed. C. 1658.

V. 962. εὖ βεβηκόσιν] Hesychnus: εὖ βεβηκότι· εὐσταθεῖ. On the perfect βέβηκα, which in this place means nothing more than εἰμί or ἔχω, see on Oed. C. 54.

- ψυχῆς ἀφειδήσαντε προὔστητην φόνον. 980
 τούτω φιλεῖν χρή, τῷδε χρή πάντας σέβειν,
 965 τῷδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,
 ζώσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος. 985
 ἀλλ', ὧ φίλη, πέισθῃτι, συμπύνοι πατρί,
 970 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ,
 παῦσον δὲ σαυτήν, τοῦτο γυγνώσκουσ', ὅτι
 ζῆν αἰσχροῖν αἰσχροῦς τοῖς καλῶς πεφνκόσιν.

ΧΟΡΟΣ.

- ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡΥΣΟΘΕΜΙΣ.

- 975 καὶ πρὶν γε φωνεῖν, ὧ γυναικες, εἰ φρενῶν

V. 968. Schol.: μὴ 'κλιπεῖν' γρ. μοι λιπεῖν.

V. 963. *προὔστητην φόνον*] Musgrave rightly interprets *προὔστητην φόνον* they perpetrated the murder, see his note on Eur. Androm. 221. It may yet be doubted whether in this place the verb does not retain its notion of a hostile meeting, as in Aj. 1133: ἡ σοι Λίας πολέμιος προὔστη ποτὶ; HERM. In this place alone, as far as I know, *προστήναι* is joined with a dative of the person and a genitive of the thing. And since *φόνου* *προστήναι* means to commit or perpetrate the murder, it seems most simple to consider the dative τοῖς ἐχθροῖς as a *dativus incommodi*, so that by the whole phrase nothing more is meant than this: wreak out slaughter upon the enemy.

V. 965. *ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει*] Sophocles means the same here as Lucian Toxar. c. 1: οὐ μόνον, ἀλλὰ καὶ ἑορταῖς καὶ πανηγύρεσι τιμῶμεν αὐτούς.

V. 967. Schol.: τοιαῦτα πᾶς

τις ἔρει· ἤτοι οὕτως ἐπαινέσεται ἡμᾶς, ὥστε μὴ λιπεῖν ἡμῖν τὸ κλέος καὶ ζώσας καὶ θανούσας. On the compound verb *ἐκλιπεῖν* joined with a double accusative, cf. Eurip. Belleroph. fr. XIII: τί γὰρ λέγων μεῖζόν σε τοῦδ' ὄνειδος ἐξεῖποι τις ἄν; and Demosth. Midian. p. 540, 8, with Schaefer's note.

V. 969. *συμπύνοι πατρί*] Musgrave rightly observes that those who are unjustly slain are supposed to entertain continual thoughts of revenge.

V. 970. *παῦσον ἐκ κακῶν*] Mention has been made of this form at v. 224.

V. 973 sq. Schol.: *ἐν τοῖς τοιούτοις ἐστίν· ὁ Χορὸς ὑπερτεθανυμακῶς τὸ τολμηρὸν τῆς Ἥλεκρας φησὶν, ὅτι μετὰ προγνώσεως καὶ ἀσφαλείας τὰ τοιαῦτα δεῖ καὶ λέγειν καὶ ἀκούειν*. On the accusative before κλύοντι see Matth. §. 268. not. 1.

V. 975 sq. *εἰ φρ. ἐτύγχαν'* — *μὴ*] On *μὴ* placed after see my note on Oed. C. 1360.

- ἐτύγχαν' αὐτὴ μὴ κακῶν, ἐσώζετ' ἄν
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σῴζεται.
ποῖ γὰρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995
αὐτὴ θ' ὀπλίξει καὶ ὑπηρετεῖν καλεῖς;
980 οὐκ εἰσορᾷς; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφους.
σθένεις δ' ἔλασσον τῶν ἐναντίων χειρὶ.
δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν,
ἡμῖν δ' ἀπορῥεῖ κάπλι μὴδὲν ἔρχεται. 1000
τίς οὖν τοιοῦτον ἄνδρα βουλευῶν ἐλεῖν
985 ἄλνπος ἄτης ἐξαπαλλαχθήσεται;
ὄρα, κακῶς πρᾶσσοντε μὴ μέλζω κακὰ
κτησώμεθ', εἴ τις τοῖςδ' ἀκούσεται λόγους.
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005

V. 982. La., Lb., A., Aug. b., Monac. εὐτυχεῖ: in La. the termination ἥς is written above. But the gloss of codd. Lips., which retain the common reading, has: εὐτυχὴς ἐστὶ δι' ἡλόνότι, ἡγουν εὐτυχεῖ, αὖτε, προκόπτει.

V. 976 sq. ἐσώζετ' ἄν — σῴζεται.] Eustath. p. 479, 26. (p. 365, 37.): ἐσώζετο τὴν εὐλάβειαν, ὥσπερ οὐχὶ σῴζεται, ἀντὶ τοῦ ἐσῶζε καὶ ἀντὶ τοῦ σῴζει.

V. 978 sq. Schol.: τοιοῦτον θράσος αὐτὴ θ' ὀπλίξει. λίαν ἐμφορικῶς τῷ θράσει φησὶν αὐτὴν ὀπλίσεσθαι, ὥς μὴδὲν ἀμυντήριον αὐτὴν ἔχουσιν ἢ μόνον θράσος. The verb ὀπλίσεσθαι is construed with the accusative, signifying the same as ἐνδύεσθαι.

V. 979. καὶ ὑπηρετεῖν] It is easy to perceive that the noun θράσος is to be repeated before the verb ὑπηρετεῖν. See note on vs. 896 sq.

V. 980. Schol.: γυνὴ μὲν, οὐδ' ἀνὴρ· ταῦτα πάντα ὁμοῖά ἐστι τοῖς ἐν Ἀντιγόνη. εἴ τις παραβόλοι, εἴσεται τοῖς αὐτοῖς διανοήμασι χρησάμενον Σοφοκλῆα. See Ant. 61 sqq.

V. 981. Schol.: σθένεις δ' ἔλασσον· τοῦτο δεύτερον κεφάλαιον.

V. 982. Schol.: δαίμων δ'· τοῦτο τρίτον κεφάλαιον καὶ ἀναγκαϊότερον, ὥς οὐδὲ ἐκ παραδόξου

κατορθῶσαι ἡμᾶς τὴν ἐπιχείρησιν εἰκός, τῆς τύχης μὴ συλλαμβανόμενης.

V. 985. ἄλνπος ἄτης] Mention has been made of this form of speaking on v. 36. On the redundant expression ἄλνπος ἄτης ἔξαι. I have spoken at Oed. C. 783 sq.

V. 986 sq. ὄρα, μὴ κτησώμεθ'.] See my note on vs. 567 sq.

V. 988. Schol.: λύει γὰρ ἡμᾶς οὐδὲν· οὐ λυσιτελεῖ γὰρ ἡμῖν, φησὶν· οὐκ ἀπαλλάσσει τῶν κακῶν. She means: for it is of no use or help to us. λύει is put by itself in the same manner in Eurip. Med. 566. 1112. 1362. Alc. 631. But in Med. 566. and Alc. 631. and elsewhere it is joined with the dative. In the other places those is not a case in apposition, so that a dative may be understood. Hence many of the learned have objected to ἡμᾶς in this place. Hermann thinks that it is put because the verb following governs that case; of which usage some examples are adduced on Oed. C. 1325. But what should prevent us

- βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
 990 οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
 χορήζων τις εἶτα μὴδὲ τοῦτ' ἔχη λαβεῖν.
 ἀλλ' ἀντιάξω, πρὶν πανωλέθρους τὸ πᾶν
 ἡμᾶς τ' ὀλέσθαι ἀξερημῶσαι γένος, 1010
 κατὰσχευς ὀργήν. καὶ τὰ μὲν λελεγμένα
 995 ἄρ' ὅτ' ἐγὼ σοι κατέλεγ' φυλάξομαι.
 αὐτὴ δὲ νοῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτὲ,
 σθένουσα μὴδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟΡΟΣ.

- πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφν 1015
 κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ.

ΗΛΕΚΤΡΑ.

- 1000 ἀπροςδόκητον οὐδὲν εἴρηκας· καλῶς δ'
 ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμεν.
 ἀλλ' αὐτόχειρ μοι μόνη τε δραστήον
 τοῦτο γον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

ΧΡΥΣΟΘΕΜΙΣ.

φεῦ·

V. 1000. Dindorf omits δ' after καλῶς.

considering ἡμᾶς as joined with the infinitive?

V. 989. Schol.: *δυσκλεῶς θανεῖν· ἐνταῦθα δηλοῖ τὸ μετ' αἰσχυρῶς τιμωρίας ἀποθανεῖν. Καὶ Ὅμηρος (Od. χ, 462)· μὴ μὲν δ' ἡ καθ' αὐτὴ θανάτῳ ἀπὸ θυμοῦ ἐλοιμήην.*

V. 990 sq. οὐ γὰρ θανεῖν — λαβεῖν] Erfurdt, following Vitus Winshem, rightly observes that the sense is: It is not to die that is most grievous, but if anyone desiring death cannot even obtain the wished-for death. For she fears prison and slows torments. And so likewise the Schol. οὐ τὸ τοῦ θανάτου δυνάμιν ἔστιν, ἀλλ' ὅταν ἐπιθυμῶν τις ἀποθανεῖν, ὥς τε τὰς παρούσας κολάσεις ἐκφυγεῖν, τότε μὴδὲ τοῦτον τύχη· τοιαῦτα οὖν πεισόμεθα, ὧν ὁ θάνατος αἰρετώτερος. On the particle εἶτα

after a participle see v. 53. with my note.

V. 996. ἀλλὰ τῷ χρόνῳ] The particle ἀλλὰ is here put in the same sense as above, v. 404. On the words νοῦν σχῆς joined with the infinitive compare v. 1439. with my note.

V. 999. λαβεῖν] This ought perhaps to have been omitted; but see my note on Ant. 437 sq.

V. 1001. Schol.: ἀπηγγελλόμεν· ἀντὶ τοῦ ἃ ἤέλουν. τὸ δὲ παρακαλεῖν ἀπαγγέλλειν (Brunck ἐπαγγέλλειν) φησὶν.

V. 1002. Schol.: ἀλλ' αὐτόχειρ μοι· παρὰ τὴν αὐτὰρ τὴν εὐτολμίαν, ὥς ἐν Ἀντιγόνη. See vs. 45 sq. and 69 sq. of that play.

V. 1003. Schol. rec.: κενόν γ' ἀφήσομεν· ἀπρακτον καταλείψομεν. For the particles οὐ γάρ

εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρὸς
1005 θνήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσει γε, τὸν δὲ νοῦν ἥσσω τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

1025

ΧΡΥΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

1010 ξηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΥΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εἰ λέγῃς.

V. 1005. On the authority of Dawes, Misc. Crit. p. 260. I have with Brunck and others written πᾶν γὰρ ἂν. Most of the MSS., as it appears, have πάντα γάρ. But La. (with ἂν erased), Lb., C., Aug. c., Harl. and others have πάντα γὰρ ἂν.

δη Neuius compares Ant. 659. Oed. C. 110. 255. Phil. 246.

V. 1006. ἀλλ' ἦν — τότε] Hermann well renders: but I was so in disposition, but I was less strong in counsel. Fr. Jacobs observes that there is a similar antithesis in Heliodor II, 18. p. 75. Cor.: σὺ δὲ, ἔφη, τὴν μὲν γνώμην ἐξῶμένος τις ἄρ' ἦσθα, τὸ λῆμα δὲ ἄσθενέστερος, where τὸ λῆμα answers to τῇ φύσει, and γνώμη to τῷ νῷ.

V. 1007. Schol. rec.: ἐπιτέθνε τοιαύτη κατὰ τὴν φρόνησιν διὰ βίου μένειν, οἷα ὑπῆρχες τότε. The words δι' αἰῶνος mean διὰ τοῦ τῆς ζωῆς χρόνου, for αἰών, according to Hesychius, means ὁ βίος τῶν ἀνθρώπων, ὁ χρόνος τῆς ζωῆς. Although it is well known that that word is used in an other sense also.

V. 1009. Schol.: εἰκὸς γὰρ τὸν κακῶς ποιεῖν ἐπχειροῦντα καὶ πράσσειν κακῶς. τοῦτο δὲ Πινδα-

ρικόν (Nem. IV, 32.)· ἐπηρεάζοντά τι καὶ παθεῖν ἔοικεν. So Eur. Or. 413: οὐ δεινὰ πάσχειν δεινὰ τοὺς ἐργασμένους. On the verb placed only once, when it should have been put twice, I have spoken in my note on Phil. 512.

V. 1011. ἀνέξομαι — λέγῃς] The Scholiast has rightly perceived the sense in the following note: ἔσται καιρὸς, ὅτε με εὐφημήσεις. For though it would appear strange to a casual reader, that Chrysothemis should say that she will one day bear with the praise of Electra, since every one easily bears with praise, yet whoever perceives the brevity of the language, will find no difficulty, and will see that Chrysothemis means: I bear thine evil words, because I foresee that thou wilt one day think that I deserve praise for the very thing with which thou now re-

ΗΛΕΚΤΡΑ.

ἀλλ' οὔ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡΥΣΟΘΕΜΙΣ.

μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος. 1030

ΗΛΕΚΤΡΑ.

ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

ΧΡΥΣΟΘΕΜΙΣ.

1015 ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.

ΧΡΥΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθρος ἐχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ', οἷ μ' ἀτιμίας ἄγεις. 1035

V. 1012. οὔ ποτ' Dind.

proachest me. Chrysothemis speaks in a similar manner in vs. 1027. 1039 sq. — Thudichum, who disapproved of this interpretation, but yet did not prove it to be false, follows Matthiae and interprets it thus: I shall bear thy words with equanimity, whether thou shalt censure or praise me, so as to mean: it is the same thing to me whether thou praise or censure me. But that this interpretation cannot possibly be received is shewn by Fr. Luebker in *Diar. Darmstad. ann. 1842. fasc. III. p. 310 sq.*

V. 1013. μακρὸς τὸ κρῖναι.] Respecting the infinitive depending on μακρὸς with the article before, see Matthiae G. G. §. 543. and on Eur. Hippol. 49. So in v. 1079. of this play. Then χῶ seems to be put so that καὶ may refer to ταῦτα which had preceded. See my note above on v. 630.

V. 1015. ἔνεστιν — πάρα] I have a desire to assist thee, but not, as thou biddest, by force of hands, but by good sense and counsel.

But thou lackest the docility to receive it. FR. JACOBS.

V. 1016. μητρὶ — σῇ] The pronoun σῇ is added with some bitterness, implying that Clytaemnestra, one of the worst of women, to whom she herself thinks no affection due, is held in the place of a mother by Chrysothemis.

V. 1017. ἐχθρος ἐχθαίρω σ' ἐγώ] On the accusative of the pronoun σέ cf. Matth. §. 421. not. 3. and Rost §. 104, 3. not. 5. She says: I do not hate thee so much as to bear witness against thee to this mother, and to wish thee to perish.

V. 1018. ἀλλ' οὖν ἐπίστω γ' πτλ.] But know of a surety that thou hatest me in so far as thou hast led me into disgrace, i. e. although thou mayest not hate me so much as to betray me to my mother, yet dost thou inflict the greatest disgrace upon me, by preventing my doing what I cannot without disgrace pass by. On the phrase ἐν τιμῇ or διὰ τιμῆς ἄγειν see Passow lex. Gr.

ΧΡΥΣΟΘΕΜΙΣ.

ἀτιμίας μὲν οὐ, προμηθείας δέ σου.

ΗΛΕΚΤΡΑ.

1020 τῷ σῷ δικαίῳ δὴτ' ἐπισπέσθαι με δεῖ;

ΧΡΥΣΟΘΕΜΙΣ.

ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἢ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.

ΧΡΥΣΟΘΕΜΙΣ.

εἴρηκας ὀρθῶς, ᾧ σὺ πρόσκεισαι κακῷ.

1040

V. 1019. Vulg. *προμηθείας*, which I have corrected with Neuius, who observes: Gaisford has received *προμηθείας*, at the instigation of Monk, from La., Lips. a. b., Aug. c., Ven. Θ., cod. Livineii v. In Aug. i is changed with red ink into *εἰ*. Cf. v. 1350. Phil. 557. Euripides also has *προμηθεία* constantly, not only at the ends of verses, as above v. 990. Oed. C. 332. but in the same place of the verse as in Alc. 1064. Ion 451. Hermann thinks that the ending of a long word with a short penult, on the fifth ictus, is rather inelegant, for which reason he has written *προμηθείας* in the Ion on the authority of Justin Martyr only. See also Oed. R. 48.

v. ἄγω nr. 4. On the particles *ἀλλ' οὖν* — γέ Ant. 84: *ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ τοῦργον*. Phil. 1305: *ἀλλ' οὖν τοσούτον γ' ἴσθι*. Aj. 535: *ἀλλ' οὖν ἔγωγ' οὐλάξα τοῦτό γ' ἀρξέσαι*. and v. 233. of this play.

V. 1019. Schol.: *οὐκ ἀτιμάζω σε, ἀλλὰ προνοοῦμαι σου*.

V. 1020. τῷ σῷ — δεῖ] I. e. Dost thou therefore wish me to do as seemeth right to thee? On δεῖ I have spoken at v. 233.

V. 1021. ὅταν γὰρ — νῶν] The sense is: certainly; for when I see what is right, thou must obey me; when thou art wise, thou shalt lead the way for me.

V. 1022. ἢ δεινὸν — ἐξαμαρτάνειν] Electra says: truly it is an unhappy thing for her not to do rightly what she rightly says, i. e. truly it is miserable for her, who says

that one must do what is right, not to do so herself. But Chrysothemis had just said that what is right must be done. And that Chrysothemis understood these words of Electra as spoken of herself, is evident from her whole answer, and particularly from the pronoun σὺ. For the meaning is this: not I, but you, labour under that evil, i. e. what you say of me falls upon yourself.

V. 1023. Schol.: *ᾧ σὺ πρόσκεισαι κακῷ· τὸ ἀμαρτάνειν· λέγουσα γὰρ δίκαια καὶ εὐπρεπῆ, ἐν αὐτοῖς ἀμαρτάνεις· ἄλυσιτελῆ γὰρ ἐπιχειρεῖς ποιεῖν*. The verb *ἐξαμαρτάνειν* is not spoken in the same sense by Electra, as it is understood by Chrysothemis. For Electra wished to signify: to do what is neither right nor fitting, but Chrysothemis understood it to mean to do what is useless and pernicious. On the verb *πρόσκειμαι* I have spoken at vs. 233 sqq.

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν ;

ΧΡΥΣΟΘΕΜΙΣ.

1025 ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ξῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε

1045

ΧΡΥΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθές, οὐδὲ βουλεύσει πάλιν ;

ΗΛΕΚΤΡΑ.

1030 βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.

ΧΡΥΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὧν ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάσαι δέδοκται ταῦτα κοῦ νεωστί μοι

ΧΡΥΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν. οὔτε γάρ σύ τ' αὖ' ἔπη

1050

τολμᾶς ἐπαινεῖν, οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

ΗΛΕΚΤΡΑ.

1035 ἀλλ' εἰσιθ'. οὗ σοι μὴ μεθέφομαί ποτε,

V. 1032. Dindorf places a full stop after μοι.

V. 1024. τί δ' — λέγειν ;] She says: do not the things, which I say ought to be done, seem to thee right? To which words Chrysothemis replies not as denying their justice, but contending that they must not be done, because involving mischief.

V. 1027. Schol.: ἐπαινέσεις ἐμέ· οἷον τοῖς δεινοῖς περιπεσοῦσα ἐπαινέσεις με, σύμφορά σοι βουλεύσασαν.

V. 1029. Schol.: πάλιν· εἰς τοῦτ' ἔγωγε, εἰς τὸ ἐναντίον.

V. 1031. φρονεῖν — λέγω] Brunck seems to render these words wrongly: thou seemest to understand none of the things of which I am speaking. More correctly Fr. Jacobs: you appear to care nothing for anything I say. For thus Electra will aptly reply: there is no occasion for me to care, since I have long since settled what I shall do.

V. 1034. τολμᾶς] See my note on the use of this verb at Oed. C. 180.

οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ
πολλῆς ἀνολας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1035
φρονεῖν, φρόνει τοιαῦθ'· ὅταν γὰρ ἐν κακοῖς
1040 ἤδη βεβήκης, τὰμ' ἐπαινέσεις ἔπη.

ΧΟΡΟΣ.

(στροφὴ α'.)

Τί τοὺς ἄνωθεν φρονιμωτάτους οἶω-

V. 1036 sq. ἐπεὶ πολλῆς — *κενά*] She seems to mean: for it is a work of great folly to hunt after vain things, i. e. things which do not exist. But although τὸ θηρᾶσθαι *κενά* is spoken generally, yet these words at the same time shew that Chrysothemis is to be regarded a mere nothing, an empty shade.

V. 1039 sq. ἐν κακοῖς — *βεβήκης*] So v. 1093. Cf. note on v. 962.

V. 1041 — 1076. After Chrysothemis had quitted the stage, the Chorus asserts that impiety offered to parents by their children will never be suffered to pass unpunished for any length of time, and desires that the manes of Agamemnon may know the great piety of Electra, who, though deserted by all, continues to bewail her sire and to seek to avenge him even with danger to her own life. Then addressing Electra herself, they first assert that she is more willing to meet an honourable death than to live a life of ignominy, and thenceforth express a wish, that she herself may attain that power and prosperity, which has hitherto attended on her enemies, since she, although in so unhappy a state of life, yet glories in the greatest praise for piety towards Jove.

V. 1041 — 1045. τί τοὺς ἄνω-
θ' — *εὖρωσι*] On the care bestowed on the nourishing of their

parents both by other birds, and especially by cranes, see Aristoph. Av. 1353 sqq.: ἀλλ' ἐστὶν ἡμῖν τοῖσιν ὄρνισιν νόμος παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβειν· ἐπὶν ὁ πατὴρ ὁ πελαργὸς ἐκπειτήσιμονας πάντας ποιῇσιν τοὺς πελαργίδης τρέφων, δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν. Aristot. Hist. An. IX, 13: περὶ μὲν οὖν τῶν πελαργῶν, οἳ ἀντεκτρέφονται, θηρῶνται πολλοῖς· φασὶ δὲ τινες καὶ τοὺς μέροπας ταῦτ' οὕτω ποιεῖν. Aelian Nat. An. III, 23: τρέφειν μὲν τοὺς πατέρας πελαργοὶ γεγηρακότας καὶ ἰθιλοῦσα καὶ ἐμελέτησαν· κελύει δὲ αὐτοῖς νόμος ἀνθρωπικὸς οὐδὲ εἰς τοῦτο, ἀλλὰ αἰτία τούτων φύσις ἀγαθή. Ibid. X, 16: Αἰγύπτιοι γοῦν τοὺς πελαργούς καὶ προσκυνοῦσιν, ἐπεὶ τοὺς πατέρας γηροκομοῦσι καὶ ἄγουσι διὰ τιμῆς. Οἱ αὐτοὶ δὲ Αἰγύπτιοι καὶ χηνάλωπτεκας καὶ ἐποπας τιμῶσιν, ἐπεὶ οἱ μὲν φιλότεκνοι αὐτῶν, οἱ δὲ πρὸς τοὺς γενναμένους εὐσεβεῖς. For similar examples of swans see Eurip. Bacch. 1364. Electr. 151. and Cicero de Fin. II, 33: videmus in quodam volucrum genere nonnulla indicia pietatis, cognitionem, memoriam. Symmach. Epist. V, 67: est huius indulgentiae in quibusdam avibus exemplum, ut nutrimenta senescentibus aetas vicissim prima comportet. Triclinius observes on this passage: οἰωνοὺς· ἤτοι τοὺς

νοὺς ἐξορώμενοι τροφᾶς

κηδομένους ἀφ' ὧν τε βλά-

στωσιν ἀφ' ὧν τ' ὄνασιν εὖ-

1045 ρωσι, τάδ' οὐκ ἐπ' ἵσας τελοῦμεν;

ἀλλ' οὐ τὰν Διὸς ἀστραπὴν

καὶ τὰν οὐρανίαν Θέμιν

1060

V. 1044. στω = σιν ἄ. ὦν τ' ὁ. ἔ. τ. ὁ. ἔ. ἰ. τελοῦμεν = Dind.

παιλαγούς. φασὶ τοὺς παιλαγούς, ἐπειδὴ οἱ τεκόντες αὐτοὺς γηράσωσιν, ὑπέχειν τὰ νῶτα αὐτοῖς, καὶ ἀναλαμβάνειν ἐπὶ τῶν ὤμων αὐτοὺς καὶ ἵπτασθαι, καὶ τρέφειν καὶ γηροκομεῖν αὐτοὺς, μέχρις ἂν θάνωσιν, ἀποδιδόντας ἀμοιβὰς τῆς ἀνατροφῆς καὶ τῆς γεννήσεως αὐτοῖς. ὅθιν λέγεται καὶ ἀντιπελίστρωσις ἢ ἀντέκτισις τῆς ἀνατροφῆς.

V. 1041. τοὺς ἄνωθεν — οἰωνοὺς] Of the many interpretations furnished by the Scholiast, this is the only correcture: τοὺς ἐν τῷ αἴθρι. Cf. Eur. El. 897: ὅν, εἴτε χρεῖταις, θηροῖν ἀρπαγὴν πρόθεας, ἢ σκύλον οἰωνοῖσιν, αἰθέρος τέκνοις, πῆξας ἔρριπον σκόλοπι. On ἄνωθεν, for which one would have expected ἄνω, see at Ant. 519. Moreover the adjective φρονιμοτάτους ought to cause no difficulty. For it is not every species of birds that exhibit such piety and gratitude towards their parents, but a certain species only, who are on that account called the most prudent.

V. 1042. ἐξορώμενοι] I. q. ὁρώντες. With the words τροφᾶς κηδομένους we must understand ἐκείνων. See my note on Phil. 137.

V. 1043 sq. ἀφ' ὧν τε βλάστωσιν — ἐθρωσιν] By whom they have been begotten and brought up. On the conjunctive see Matth. §. 527. not. 2. Rost §. 123. not. 1. On the use of the verb ἐθρεῖν I have spoken at Trach. 25.

V. 1045. ἐπ' ἵσας] In an equal manner. See on this ellipse Hoogev. on Vig. p. 96.

V. 1046 sq. ἀλλ' οὐ — οὐκ

ἀπόνητοι] It is very plain, and confessed even by Hermann, who had judged differently in his note, that the adjective ἀπόνητοι must be referred to the verb τελοῦμεν, so that the sense of the whole passage τί τοὺς ἄνωθεν — δαρὸν οὐκ ἀπόνητοι is this: why do we, who see the more sagacious fowls of the air nourish and protect their parents, not do the same ourselves. But through the lightning of Jove and heaven-born Justice we shall not belong without evils, i. e. if we men neglect the duties of that piety which is shewn to parents even by birds, Jupiter and Justice will certainly exact the most severe penalty from us in a short time. But it is evident that these words are spoken chiefly against Chrysothemis, who takes no thought for avenging the death of her father. The Scholiast has erred greatly in his explanation of these words, except that on the words τάδε — τελοῦμεν he thus remarks: καλῶς ὁ Χορὸς καὶ ἑαυτὸν συγκαταλέγει, ἵνα μὴ δοκῇ φορτικὸς εἶναι τοῖς, καθ' ὧν τὸν λόγον πεποιήται. He also interprets ἀπόνητοι by ἀθῶοι.

V. 1046 sq. τὰν Διὸς ἀστραπὴν] Jupiter was thought to punish the insolent and wicked among men by his lightning. Cf. v. 810. Trach. 436 sq.: μὴ, πρὸς σε τοῦ κατ' ἄχρον Οἰταῖον νάπος Διὸς καταστράπτοντος, ἐκκλῆψης λόγον. Eurip. Phoen. 183: ἰώ, Νέμεσι, καὶ Διὸς βαρὺβρομοὶ βρονταί, κεραυνὸν τε πῦρ αἰθαλόεν, σὺ τοι μεγαληγορίαν ὑπεράνορα κοιμήεις. Add Soph. Oed. R. 469 sq. Philoct. 1198.

- δαρὸν οὐκ ἀπόνητοι. 1065
 ὦ χθονία βροτοῖσι φά-
 1050 μα, κατὰ μοι βόασον οἰ-
 κτρὰν ὅπα τοῖς ἔνερθ' Ἀτρεί-
 δαις, ἀχόρευτα φέρουσ' ὀνείδῃ.
 (ἀντιστρ. α'.)
 ὅτι σφὶν ἦδη τὰ μὲν ἐκ δόμων νοσεῖ- 1070

V. 1048. Brunck writes *ἀπόνητοι* from Par. D., Bar. 1., Laud. and edd. Juntt.

V. 1050. *οἰκτρὰν* = ὅπα . . . ὀνείδῃ = Dind.

V. 1053. I have written *νοσεῖται*, led by a gloss in Par. C.: *νοσεῖ*. τὰ δέ. *νοσεῖται*, τὰ δέ. MSS. (and Dind.) *νοσεῖ*. Hermann reads *νοσεῖ* δὴ with Triclinius. — Now I scarcely know whether it is not better to follow G. Dindorf in considering *νοσεῖ* as a gloss of a rarer word used in the same sense as *νοσεῖν* in this place.

V. 1049. Schol.: ὦ χθονία βροτοῖσιν· οὐ τὴν ἐπίγειον φησὶν, ἀλλὰ τὴν κατὰ γῆς χωρῆσαι δυνάμεν. It is well known that the adjective *χθόνιος* also means infernal. On the dative *βροτοῖσι* see my note at Ant. 847.

Ibid. φάμα]. Cf. Pindar Ol. XIV, 29., where Ἀγὼ is despatched to Hades in a similar manner. The Chorus wishes that the report of the domestic ills may reach the Shades, that the Manes of the Atreidae may be incited to vengeance. FR. JACOBS.

V. 1050. κατὰ μοι βόασον] On the tmesis see Matth. §. 594, 2. Rost de dial. p. 387 sq.

V. 1051. Schol.: τοῖς ἔνερθ' Ἀτρείδαις· ἢ Ἀγαμέμνονα ἢ Ὀρέστην. δοκοῦσι γὰρ αὐτὸν τεθνηκέναι. That Orestes could not possibly be meant by the poet in this place is evident both from the sense of v. 1058. ὅτι σφὶν ἦδη — νοσεῖται, and particularly from v. 1054. τὰ δὲ πρὸς τέκνων. Most of the later interpreters think that both Agamemnon and Orestes are understood, which is equally absurd. The reference is to Agamemnon alone. See v. 1214. and my note on Oed. R. 361. and 1369.

V. 1052. Schol.: ἀχόρευτα φέρουσ' ὀνείδῃ· ἐφ' οἷς οὐκ ἂν τις χορεύσειεν, τὰ πένθιμα

ὀνείδῃ. The sense is: telling sorrowful, shameful things. But this ignominy was inflicted on Agamemnon by the calamity which the Chorus thenceforth mentions as infesting his house.

V. 1053. ὅτι σφὶν ἦδη — νοσεῖται] The words τὰ μὲν ἐκ δόμων and τὰ δὲ πρὸς τέκνων are better explained in German than in Latin, thus: was aus dem Hause hervorgeht, and was von Seiten der Kinder geschieht. In Latin we should say in both cases quod attinet ad. We must also recollect that phrases of this kind are sometimes only used as subjects, as, for instance, τὰ ἐκ δόμων, meaning the same as τὰ τῶν δόμων (see at Ant. 193.), or οἱ δόμοι, but sometimes are put as complete sentences, without being referred to a finite verb. Thus in this passage τὰ δὲ πρὸς τέκνων are put instead of a complete member, and mean, with regard to the children. Similar examples are given in my note on Oed. C. 1610. The poet might therefore have more briefly expressed the same thing thus: ὅτι σφίσιν ἦδη ὁ μὲν δόμος νοσεῖ, τῶν δὲ τέκνων δειπλὴ κτλ. But by using the other form of speech, he rendered the different notions more clear to the hearers by the words ὁ δόμος and

- ται, τὰ δὲ πρὸς τέκνων διπλῇ
 1055 φύλοπις οὐκ ἔτ' ἐξισού-
 ται φίλοτασίῳ διαί-
 τα. πρόδοτος δὲ μόνα σαλεύει
 Ἠλέκτρα, τὸν αἰεὶ πατρός 1075
 δειλαία στενάχουσ', ὅπως
 1060 ἅ πάνδυρτος ἀηδών,
 οὔτε τι τοῦ θανεῖν προμη-
 θῆς, τό τε μὴ βλέπειν ἐτοί-
 μα, διδύμαν ἐλοῦσ' ἐρι- 1080

V. 1054. τὰ δὲ . . . ἐξισοῦται = φ. . . . σαλεύει Dind.

V. 1058. τὸν αἰεὶ πότμον Dind.

V. 1061. οὔτε . . . ἐτοίμα = Dind.

τὰ τέκνα. — We must also observe that in the phrase ὁ δόμος νοσεῖ, the house is afflicted, the Chorus allude to the death of Orestes, and there means nearly the same as in their complaint of his death in v. 764 sq.: φεῦ, φεῦ· τὸ πᾶν δὴ δεσπότησιν τοῖς πάλοι προῖόντων, ὡς ἔοικεν, ἐρδασταί γένος. So a house or family is commonly said νοσεῖν, when it is afflicted or becomes extinct by the death of the children or parents. Cf. Eur. Andr. 549: καὶ τίνας λόγον νοσεῖ δόμος; Iph. T. 860: ἐπὶ νοσοῦσι δώμασιν. 930: ἡ που νοσοῦντας θεῖος ὑβρίσεν δόμους; Soph. Oed. R. 1061: αἰεὶ νοσοῦσ' ἐγώ. Lastly, on the middle νοσεῖται see the similar examples quoted at Aj. 628.

V. 1054 sq. διπλῇ φύλοπις] Understand αὐτῶν. But διπλῇ φύλοπις τέκνων means the mutual quarrel of two children. Cf. Matth. §. 446. not. 1.

V. 1055. Schol.: οὐκέτι ἴσα φρονούσιν, ὡς ἐν φιλίᾳ διατρώμενοι, ἀλλὰ σπασιάζουσι πρὸς ἀλλήλους.

V. 1057. Schol.: πρόδοτος δὲ ἐμόνα σαλεύει· κινδυνεύει· ἐξ μεταφορᾶς τῶν νηῶν· μόνη δέ, αὐτὴ ἐφ' ἑαυτῆς χωρὶς ἀγκύρας.

V. 1058. Schol.: τὸν αἰεὶ πατρός· λείπει ἡ περὶ περὶ τοῦ πατρός στενάχουσα, ὡς τὸ Ὀμηρικόν (Il. χ, 424). τῶν πάντων οὐ

τόσσον δδύρομαι, ἀχνύμενός περ, ὡς ἐνός. τὸ δὲ ἐξῆς· αἰεὶ τὸν τοῦ πατρός μόρον στενάχουσα· ἢ τὸν αἰεὶ, εἰς τὸν αἰεὶ χρόνον. On the genitive πατρός depending up on the verb στενάχουσα see my notes at v. 1096. and on Oed. R. 181. On τὸν αἰεὶ with the substantive χρόνον, the commentators compare Oed. C. 1584. But see my disputation on this subject in Emendat. in Soph. Trachin. p. 171 sq.

V. 1061 sq. οὔτε τι — ἐτοίμα] Not only fearless of death, but even ready to die. On βλέπειν meaning to live see at Aj. 935. On the adjective ἐτοίμα with the infinitive joined with the article before it I have spoken above at v. 1013. Schol. πρόνοιαν οὐκ ἔχουσα τοῦ μὴ ἀποθανεῖν, ὃ ἔστιν ἀφειδοῦσα τῆς ἰδίας ψυχῆς καὶ ὀφεικιδυνοῦσα.

V. 1063. Schol.: διδύμαν Ἐρινύν· Αἰγισθον καὶ Κλυταίμνηστραν. So Helen is styled a fury by Aesch. v. 749. and Eurip. Or. 1390. The participle ἐλοῦσα means when she has removed or slain. For if the participle of the aorist be joined with the future tense or with a tense bearing a future signification, it receives the sense of the future accomplished (or perfect). But the idea of a future time is contained in the words τὸ μὴ βλέπειν ἐτοί-

νύν. τίς ἄν εὐπατρὺς ὧδε βλάσται;

(στροφῇ β.)

1065 οὐδείς τῶν ἀγαθῶν

ζῶν κακῶς εὐκλειαν αἰσχῦναι θέλει

νώνυμος, ὦ παῖ, παῖ,

1035

ὡς καὶ σὺ πᾶγκλαυτον αἰῶνα κοινὸν εἴλου,

τὸ μὴ καλὸν καθοπλίσασα δῦο φέρειν ἐν ἐνὶ λόγῳ,

V. 1065. Hermann added γάρ after ἀγαθῶν on account of the metre. (In this he is followed by Dindorf.) But the fault may lie hidden in the word καθόπιρθεν in the antistrophic verse.

μα, and it is well known that αἰρεῖν is used both by Sophocles and other writers in the sense of slaying. So in v. 1001.

V. 1064. τίς ἄν εὐπατρὺς κτλ.] By the phrase εὐπατρίδα βλαστῆν, which formerly meant to be born of good parentage, nothing more is here meant than to be an excellent daughter. So we find καλῶς πεφικέναι (v. 989.) and εὐγενῇ πεφικέναι (Ant. 38.).

V. 1065 sqq. οὐδείς τῶν — νώνυμος] The words ζῶν κακῶς are usually both explained and punctuated badly. The sense of the poet is as follows: οὐδείς τῶν ἀγαθῶν ζῆν κακῶς καὶ τῷ κακῶς ζῆν εὐκλειαν αἰσχῦναι θέλει νώνυμος, i. e. no one among great men desires to suffer an unhappy state of life, and thereby sully his greatness, to the extinction of his name, but rather prefers death to such a life. The last words (but prefers) were omitted by the poet, who preferred leaving them to be understood from the following ὡς καὶ σὺ κτλ. to expressing them in direct words. The sentiment of the Chorus is the same therefore as of Ajax in fab. cogn. 479 sq.: ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τελευτῆναι τὸν εὐγενῆ χρεῖ. In like manner Electra had said above v. 989: ζῆν αἰσχροῦν αἰσχροῦς τοῖς καλῶς πεφικόσιν. and lower down v. 1320: ἢ γὰρ ἄν καλῶς ἔσωσ' ἑμαυτήν, ἢ καλῶς ἀπωλόμην. — Fr. Ja-

cobs adds: »οἱ ἀγαθοὶ seem to be the nobles, those born from a good stock. κακῶς ζῆν is to live a miserable life, i. e. unworthy a noble origin.«

V. 1067. ὦ παῖ, παῖ] This name is repeated in the same manner Antig. 949.

V. 1068. ὡς καὶ σὺ — εἴλου] So you also have preferred the common joyless fate. The Chorus refers to her words in vs. 1061 — 1063. οὔτε τι — ἐρινύν. I think there is no occasion for me to make any further remarks after those on vs. 1065 sqq. regarding the words πᾶγκλαυτον αἰῶνα κοινόν, which the common opinion of the editors would refer to an unhappy state of life. It is also certain from the following words that death is meant, as Erfurdt, whom Hermann alone follows, rightly observes. I will only add this one remark; that if αἰών here meant life, κοινόν would be a most absurd addition, and it could only be conveniently so placed, if we could interpret πᾶνκλ. αἰών fate mourned by all. For κοινός is a common epithet of death and Orcus. See note on Oed. C. 1547. But for the word αἰών cf. Pindar. Isthm. VI, 41: ἔκαλος ἐπειμὶ γῆρας ἐς τε τὸν μόρσιμον αἰῶνα. Eurip. Phoen. 1492: κοινῷ θανάτῳ σκοτίαν αἰῶνα λαχόντων.

V. 1069 sq. Schol.: τὸ μὴ καλὸν καθοπλίσασα· καταπολέμησασα τὸ αἰσχροῦν καὶ νικήσασα·

1070 σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

(ἀντιστροφὴ β'.)

ζῶης μοι καθύπερθε

1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, ὅσον

νῦν ὑπόχειρ ναίεις·

ἐπεὶ σ' ἐφεύρηκα μοῖρα μὲν οὐκ ἐν ἐσθλῇ

1075 βεβῶσαν, ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε φε-

ρομέναν

1095

ἀρίστα τᾷ Ζηνὸς εὐσεβείᾳ.

V. 1072. *χειρὶ* — *τεῶν* I have written from Hermann's conjecture. MSS. *χειρὶ καὶ πλούτῳ τεῶν*. Brunck edited *χειρὶ πλούτῳ τε τεῶν*.

V. 1073. *ὑπόχειρ* is the conjecture of Musgrave. MSS. *ὑπὸ χεῖρα*. Hermann reads *ὑπὸ χεῖρα*.

V. 1076. *Ζηνός* was first restored by Erfurdt, at the recommendation of Porson on Eur. Or. 1700. MSS. *Διός*, except that in La. it is remarked: *γρ. ἀρίστα ταζηνός*.

οἷον τοὺς ἐχθροὺς καταγωνισάμενη. Although I must confess myself ignorant as to how *καθ' ὁπλίσειν* could be used in this sense, yet I can perceive that something similar to the words of the Scholiast should here be spoken by the Chorus. For if we consider the connexion of the whole passage, we must see that the meaning of the words *τὸ μὴ — κεκλήσθαι* can be no other than the following: that, if you had attacked that which is base, you would have obtained a two-fold praise by one thing, and would have been called a wise and pious daughter for the same reason. The Chorus takes for granted what Chrysothemis had plainly said 1003—1010. viz, that Electra would not be able to oppose that wickedness without risking her own life, and thence says that she wished for death. On *φέρειν*, for which one would have expected *φείσεσθαι*, I have spoken at Oed. C. 6., on the preposition *ἐν* at Phil. 60. Moreover *ἐνὶ λόγῳ* means, if Electra were said *καθ' ὁπλίσειν τὸ μὴ καλόν*.

Finally Electra might hope that she would be called wise, because she was unwilling to continue in the miserable and shameful state of life she passed while Clytaemnestra and Aegisthus were alive; pious, if she put an end to that life and destroyed Clytaemnestra and Aegisthus, thereby revenging her father's death. The adjectives *σοφός* and *ἀγαθός* are united for a different purpose in Phil. 119.

V. 1071 sq. *καθ' ὑπερθε* — *ἐχθρῶν*] So Herodot. VIII, 60. extr.: *ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν καθ' ὑπερθε γενέσθαι*.

V. 1073. *ὑπόχειρ*] This is formed by the same analogy as the word *ἐπίχειρ*.

V. 1074 sqq. *ἐπεὶ σ' ἐφεύρηκα* — *εὐσεβείᾳ*] The sense is this: when I see thee, although suffering under an unhappy lot, yet giving the chief place to the culture of the highest of laws through this piety towards Jove. On the phrase *ἐν μοῖρα βεβήκεναι* cf. 1039 sq.

ΟΡΕΣΤΗΣ.

Ἄρ', ὦ γυναιῖκες, ὀρθὰ τ' εἰσηκουσάμεν,
ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾷς, καὶ τί βουλευθῆεις πάρει;

1100

ΟΡΕΣΤΗΣ.

1080 Αἰγισθον, ἔνθ' ὥκηκεν, ἱστορῶ πάλαι.

ΧΟΡΟΣ.

ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀξήμιος.

ΟΡΕΣΤΗΣ.

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
ἡμῶν ποθεινὴν κοινόπουν παρυσίαν;

ΧΟΡΟΣ.

ἦδ', εἰ τὸν ἄγχιστόν γε κηρύσσειν χρεῶν.

1105

ΟΡΕΣΤΗΣ.

1085 ἦθ', ὦ γύναι, δήλωσον εἰσελθούσ', ὅτι
Φωκῆς ματεύουσ' ἄνδρες Αἰγισθόν τινες.

V. 1080. Schol.: ἱστορῶ· γρ. μαστεύω.

V. 1077 sqq. Schol.: Θανμαστή ἢ οἰκονομία τοῦ ποιητοῦ, μὴ ἔμα τῇ ἀπαγγελίᾳ τοῦ θανάτου κομίσαι τὰ λείψανα, ἵνα εὐλογος πρόφασις τῆς παρόδου γένηται τῷ Ὀρέστῃ, καὶ παραυτὰ ὁ ἀναγνωρισμὸς πρὸς αὐξήσιν τοῦ πάθους. [Εἰς τὸ αὐτό.] Ὀρέστης πάρεστιν σὺν τῷ Πυλάδῃ κομίζων τὰ λείψανα τῶν λογοποιουμένων δατῶν ἐαυτοῦ.

V. 1080. ὥκηκεν] There is no doubt but that οἰκῶ does not only mean I inhabit, but likewise I take up my residence in some place, or go to some place for an habitation. Here ὥκηκεναι will mean to have gone to inhabit, or to have fixed one's habitation, i. e. to inhabit. Cf. Eurip. Med. 1359: καὶ Σκύλλαν, ἣ Τυρσηνὸν ὥκησεν πέθον. Rhcs. 972: Βαχχοῦ

προφήτης, ὅστε Παγγαίου πέτραν ὥκησε σεμνὸς τοῖσιν εἰδόσιν θεός. For the verb ἱστορῶ compare Oed. R. 1113.

V. 1081. Schol.: ἀξήμιος· ἀληθῆς καὶ οὐχ ὑπέχων ζημίαν τοῦ ψεύδους. [Εἰς τὸ αὐτό.] ἀμειπτος. Ὁ φράσας means the person who had pointed out to him where Aegisthus now was.

V. 1082. τοῖς ἔσω] One might expect τοῖς ἐνδον. But see on Ant. 489.

V. 1083. Schol. rec.: ἡμῶν — παρυσίαν· τὴν ἐπιθυμητὴν παρουσίαν ἡμῶν, τῶν ὁμοῦ ὁδοιπορησάντων. Very similar are 1392. δολιόπους ἀρωγός, Trach. 58. ἀρτίπους θρώσκει. Add Aj. 872: ἡμῶν γε ναὸς κοινόπλουον ὁμίλειαν.

V. 1084. Schol.: αὐτὴ ἡ Ἡλέκτρα, εἰ τὸν ἀγχιστέα, τὸν συγγενὴ εἰσαγγέλλειν πρίπον ἐστίν.

ΗΛΕΚΤΡΑ.

οἶμοι τάλαιν', οὐδ' ἤ ποθ' ἧς ἠκούσαμεν
φῆμης φέροντες ἐμφανῇ τεκμήρια;

ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλὰ μοι γέρων 1110
1090 ἐφεῖτ' Ὀρέστου Στροφίος ἀγγεῖλαι πέρι.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὦ ξέν'; ὥς μ' ὑπέρχεται φόβος.

ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
τεύχει θανόντος, ὡς ὄρας, κομίζομεν.

ΗΛΕΚΤΡΑ.

οὐ γὰρ τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές 1115
1095 πρόχειρον ἄχθος, ὡς ἔοικε, δέρομαι.

ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν Ὀρεστίων κακῶν,

V. 1094. I have with Hermann destroyed the interpunction, and joined τοῦτ' ἐκεῖν' ἤδη σαφές πρὸς ἄχθ. — δέρομαι. Brunck puts a colon after σαφές. Neuius after ἐκεῖν'.

V. 1089. τὴν σὴν κληδόνα] See Matth. §. 466, 3.

V. 1090. Στροφίος] It is known that Orestes was sent to Strophius by Electra, on the death of Agamemnon, and that he was brought up with his son Pylades, from which circumstance arose the remarkable friendship between Pylades and Orestes. But compare the remarks on v. 45.

V. 1092 sq. φέροντες — κομίζομεν] Although the poet might have spoken with greater brevity, yet the two words do not convey the same meaning. For he is said φέρειν λείψανα, who holds the urn in his hand, but κομίζειν is said of him who brings it in order to give it to the person he approaches. Observe however that βραχὺ τεύχος is applied to a small vase. So also v. 757.

V. 1094 sq. τοῦτ' ἐκεῖν' ἤδη

— δέρομαι] I. e. this therefore, which I see thee, carry in thy hand, is that burthen, i. e. the urn which the paedagogue had announced as coming in vs. 757 sqq. Schol. rec. πρόχειρον· ἀντὶ τοῦ ἐπὶ χειρῶν. So also πρὸς χειρῶν is used so as to be almost the same as ἐν χειρὶν. Cf. Matth. §. 575. extr. Join σαφές with δέρομαι, which is used in much the same manner as v. 1366: ταῦτα δείξουσιν σαφῆ. Add vs. 18 sq. Moreover, ἄχθος is here aptly used in a pregnant sense, so as to denote both the burthen of sorrow on her mind, and that urn which Orestes bore. Lastly, there is nothing offensive in those ideas, which we should express by two members of a sentence, being united in one.

V. 1096. εἴπερ τι — κακῶν] The commentators appear to consi-

τόδ' ἄγρος ἴσθι σῶμα τούκείνου στέγον.

ΗΛΕΚΤΡΑ.

- ὦ ξεῖνε, δός νυν, πρὸς θεῶν, εἵπερ τόδε
κέκευθεν αὐτὸν τεῦχος, ἐς χεῖρας λαβεῖν, 1120
1100 ὅπως ἐμαντὴν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῇδε κλαύσω ἀποδύρωμαι σποδῶ.

ΟΡΕΣΤΗΣ.

- δόθ', ἥτις ἐστὶ, προσφέροντες. οὐ γὰρ ὥς
ἐν δυσμενεῖα γ' οὐς' ἐπαιεῖται τόδε,
ἀλλ' ἢ φίλων τις ἢ πρὸς αἵματος φύσιν. 1125

ΗΛΕΚΤΡΑ.

- 1105 ὦ φιλάτου μνημεῖον ἀνθρώπων ἐμοὶ

V. 1103. I have restored τόδε from the best MSS., La. a pr. m., Γ., Monac., Aug. b., Harl. and the MSS. of Triclinius. It might however have been written τάδε; see my note on Philoct 1326 sq.

der the genitive as dependant on the pronoun τί, which cannot be admitted. It is rather governed by the verb κλαίεις, which is rightly construed with the genitive, as it conveys the notion of grieving. So δακρύειν τινός Eurip. Herc. Fur. 528. Other examples are adduced by Matth. §. 368. a. and Rost §. 109, 4.

V. 1098. δός νυν] It is easy to perceive that by the particle νυν Electra means: since I am moved at the woes of Orestes.

V. 1099. κέκευθεν] Used transitively, as in Euripides. In Aeschylus Sept. adv. Th. 588. and Soph. El. 868. Ant. 911. Oed. C. 1523. it is intransitive. NEUIUS.

V. 1102. δόθ' — προσφέροντες] Rightly the Schol.: εἰς αὐτοῖς ἐπισθαί τινος. Then ἥτις is the same as the more usual ἥτις-οῦν. On the pronoun αὐτῇ omitted I have spoken at Phil. 137 sqq.

V. 1103. ἐν δυσμενεῖα γ' οὐς'] I. e. δυσμενέας γ' οὐσα. See my note on Oed. R. 957. τόδε is ἐς χεῖρας λαβεῖν τὸ τεῦχος.

V. 1104. πρὸς αἵματος] Sup-

ply τίς, which had preceded. But πρὸς αἵματος τις is the same as συγγενής τις. Cf Aj. 1277. Moreover φύσιν is used pleonastically as in v. 325. On the accusative I have spoken at Aj. 1231.

V. 1105 sqq. A. Gellius N. A. VII, 5. relates the following circumstance: Histrio in terra Graecia fuit fama celebri, qui gestibus et vocis claritudine et venustate ceteris antestabat. Nomen fuisse aiunt Polum. Tragoedias poetarum nobilium scite atque asseverate actitavit. Is Polus unice amatum filium morte amisit. Eum luctum quum satis visus est eluxisse, rediit ad quaestum artis. In eo tempore Athenis Electram Sophoclis acturus gestare urnam quasi cum Orestis ossibus debebat. Ita compositum fabulae argumentum est, ut veluti fratris reliquias ferens Electra compleret commisereturque interitum eius, qui per vim extinctus existimatur. Igitur Polus lugubri habitu

- ψυχῆς Ὀρέστου λοιπόν, ὥς δ' ἀπ' ἐλπίδων,
 οὐχ ὥνπερ ἐξέπεμπον, εἰςδεξάμην.
 νῦν μὲν γὰρ οὐδὲν ὄντα βασταῶζω χεροῖν·
 δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130
 1110 ὥς ὥφελον πάροισιν ἐκλιπεῖν βίον,
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι, χεροῖν
 κλέψασα ταῖνδε, κάνασώσασθαι φόνου,
 ὅπως θανὼν ἔκτισο τῇ τότ' ἡμέρᾳ,
 τύμβου πατρῷου κοινὸν εἰληχῶς μέρος. 1135
 1115 νῦν δ' ἐκτὸς οἴκων κατὰ γῆς ἄλλης φυχῆς
 κακῶς ἀπώλου σῆς κασιγνήτης δίχα·

V. 1110. La. a pr. m., Harl., Jen., Bar. 2., Mosq. 2. and Juntt. have ὥφελος. Θ. ὥφελον· γρ. ὥφελος.

Electrae indutus ossa atque urnam a sepulcro tulit filii, et quasi Orestis amplexus opplevit omnia non simulacris neque imitamentis, sed luctu atque lamentis veris et spirantibus. Itaque quum agi fabula videretur, dolor actitatus est. See also another anecdote of this Polus related by Plutarch Vit. Demosth. c. 28.

V. 1106. Schol.: ψυχῆς Ὀρέστου λοιπόν· λαβοῦσα τοῦ τεύχους φησίν. ὑπερβωῶς δὲ ἔχει τῇ διαθείσει, λαβοῦσαν καὶ βασταῶζουσιν τὰ ὅσα δδύρεσθαι. He also quotes Hom. Il. τ. 288: ζωὸν μὲν σε λείπον ἐγὼ κλισίῃσιν ἰοῦσα· νῦν δέ σε τεθνηῶτα κίχνομαι, ὄρχαμε λαῶν. On the word ψυχῆς I have treated at v. 762. On the phrase ἀπ' ἐλπίδων, contrary to one's expectations, see Matth. §. 572.

V. 1107. οὐχ ὥνπερ] Triclinius: δεῖον εἰπεῖν, αἰσπερ ἐξέπεμπον, πρὸς τὸ ἐλπίδων ἐκρίβην. Similar examples of attraction are adduced by Bernhardy Synt. p. 299 sqq. Mehlhorn in a dissertation de schematis ἀπὸ κοινοῦ ratione et usu quodam in Graeca lingua p. 6. wrongly explains this passage thus: ὥς σε οὐκ ἀπὸ τούτων ἐλπίδων εἰςδεξά-

μην, ἀπ' ὧν ἐξέπεμπον. For, to omit other objections, the words ἀπὸ τινος ἐλπίδος εἰςδέξασθαι τινὰ could not mean to receive any one with some hope. Neuius adds: »There is a similar redundancy of the negative word in the form μᾶλλον or οὐ μᾶλλον ἢ οὐ, on which see Matth. §. 455. not. 3. d. and Buttmann Excurs. XI. in Demosthenis or. Midian.«

V. 1109. λαμπρόν] This is opposed to the words οὐδὲν ὄντα in the preceding verse· which meaning destroyed, extinct, this word means flourishing. Some one absurdly interprets it, with glorious hopes. Fr. Jacobs compares Theodorid. in Anth. Pal. VI, 156: πᾶσι δ' ἴσος ἀστέρι λάμπει, and Il. Ε, 101. of Astyanax: ἀλίγκιον ἀστέρι καλῶ.

V. 1113. ὅπως — ἔκτισο] That you might have lain. Cf. Hermann on Vig. p. 850 sq. Matth. §. 519, 6. Rost §. 122, 13.

V. 1116. Schol.: σῆς κασιγνήτης δίχα· οἶον, τῆς μόνης σου κηδομένης. ὅλα δὲ ἐπιτέταται τῷ πάθει διὰ τὸ παρῆναι τὸν Ὀρέστην, ὥς καὶ Πηνελόπη παρόντα Ὀδυσσεῖ θρηνηῖ παρ' Ὀμήρῳ (Od. τ. 209.), ἐν οἷς φησιν ἐὸν ἄνδρα παρῆμενον. ἐνθάδε δὲ δίκαιον δηλοῦσθαι, ὅτι ἀδελφῇ αὐτοῦ

- κοῦτ' ἐν φίλαιοι χερσὶν ἢ τάλαινα' ἐγὼ
λουτροῖς δ' ἐκόσμησ', οὔτε παμφλέκτου πυρὸς
ἀνειλόμην, ὡς εἰκός, ἄθλιον βάρος. 1140
- 1120 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας,
σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.
οἶμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145
- 1125 μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,
οὐθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
ἐγὼ δ' ἀδελφῇ σοι προσηυδώμην αἰεὶ.
νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μᾶ
θανόντι σὺν σοί. πάντα γὰρ συναρπάσας, 1150
- 1130 θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ·

V. 1127. ἀδελφῇ σοι I have edited with Neuius. Vulg. ἀδελφῇ σοί.

V. 1129. Brunck has written θανόντα from a few MSS. comparing Eur. Herc. f. 69: καὶ νῦν ἐκεῖνα μὲν θανόντ' ἀνέπτατο, and fragm. Temen.: κακοῖσι δὲ ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός.

ἔστιν ἢ ἐν τῷ λόγῳ. ἀγνωὼν γὰρ αὐτήν, ἀπολοφρομένην γινώσκειται.

V. 1118. παμφλέκτου πυρὸς] So Ant. 1006. βωμοῖσι παμφλέκτοις. On the genitive see Matth. §. 354. ζ. Rost §. 108. II. 5. c.

V. 1119. ἀνειλόμην] Neuius compares Eurip. Suppl. 471: ἀπ-ανδῶ ἐξελανύνειν, μηδ' ἀναιρεῖσθαι νεκροὺς βίᾳ. ibid. 1166: ὁρᾷτε παῖδας τοὺςδ' ἔχοντας ἐν χερσὶν πατέρων ἀρίστων σώμαθ', ὧν ἀν-ειλόμην. Wesseling on Herod. IX, 27, 4. Sturz, Lex. Xenophon-teum.

V. 1122. τῆς ἐμῆς κτλ.] On the genitive see Matth. §. 371. Rost §. 109, 1.

V. 1123. τῇν.] Cf Matth. §. 292. and Oed. C. 34 sq. with my note.

V. 1124 sqq. οὔτε γάρ ποτε — προσηυδώμην αἰεὶ] If we comprehend the sense in a few words, Electra will say: I have been both a mother, a nurse, and a sister to thee.

Cf. Hom. II. ζ, 429 sq.: Ἐκτορ, ἀτὰρ σὺ μοι ἔσσι πατήρ καὶ πό-νια μήτηρ, ἥδ' ἐκαστὸν ἔσσι, σὺ δὲ μοι θαλιρὸς παρακοίτης.

V. 1125. μητρὸς — καμοῦ φίλος] On the genitive cf. Matth. §. 438. On the particle καὶ §. 620, 2.

V. 1128 sqq. νῦν δ' ἐκλέλοιπε — βέβηκας] She says that all the labour and trouble which she had bestowed upon the bringing up of Orestes, are rendered vain through his death, and for this reason, namely, that by his death the whole house is extinct (πάντα γὰρ — βέβηκας), for the future restoration of whose glory and nobility by the revenge of Agamemnon's death, Orestes had been brought up with so much care.

V. 1130 sq. οἴχεται πατήρ· — θανών] She explains in these words why, as she had already said, the whole house may be considered as undone. In what sense she calls herself dead, there

- τέθνηκ' ἐγώ· σὺ φροῦδος αὐτὸς εἰ θανών.
 γελῶσι δ' ἐχθροί· μαίνεται δ' ὕφ' ἡδονῆς
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις
 φήμας λάθρα προὔπεμπες, ὥς φανούμενος 1155
 1135 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς
 δαίμων ὁ σὺς τε κἄμὸς ἐξαφείλετο,
 ὅς σ' ὥδέ μοι προὔπεμψεν ἀντὶ φιλτάτης
 μορφῆς σποδόν τε καὶ σκιὰν ἀνωφελῇ.
 οἶμοι μοι. 1160
 1140 ὦ δέμας οἰκτρόν.
 φεῦ, φεῦ.
 ὦ δεινοτάτας,
 οἶμοι μοι,
 πεμφθεὶς κελεύθους, φίλταθ', ὧς μ' ἀπώλεσας.
 1145 ἀπώλεσας δῆτ', ὦ κασέγγητον κἄρα.
 τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165
 τὴν μηδὲν εἰς τὸ μηδέν, ὥς ξὺν σοὶ κάτω
 ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἔνω,
 ξὺν σοὶ μετείχον τῶν ἴσων, καὶ νῦν ποθῶ

V. 1131. *τέθνηκ' ἐγώ· σὺ* I have written from the excellent conjecture of Erfurd which is rightly followed by Hermann. MSS. (and Dind.) *τέθνηκ' ἐγώ σοι· φροῦδος κτλ.*, a reading which no one will defend, who perceives the sense and connexion of the whole passage.

V. 1139. Both here and in v. 1143. Hermann writes *οἶμοι* from conjecture.

V. 1140 sq. one line in Dind.

V. 1142 sq. one line in Dind.

is no occasion for me to explain. Nor is it strange that she does not include Chrysothemis. See on v. 101.

V. 1130. *βέβηκας*] You are dead. Cf. Phil. 459, with my note.

V. 1131. *αὐτός*] I. e. he himself, from whom it is likely that revenge will be wrought out, and the family glory restored. On the phrase *φροῦδος θανών* see at Oed. R. 930.

V. 1133. *μήτηρ ἀμήτωρ*] So Aj. 665. *ἄδωρα δῶρα*, Oed. R. 1214. *γάμον ἀγαμόν*, Phil. 534. *ἄοικον εἰσοίκῃσιν*, *ibid.* 848. *ἔπνος ἄπνος*. Similar examples are adduced on Ant. 500 sq.

Ibid. *ἧς*] Triclinius: *τὸ ἧς πρὸς τὸ τιμωρὸς συναπτέον, καὶ*

μὴ τὴν περὶ λάβης ἐξωθεν, ὥς τινες τῶν ἀμαθῶν.

V. 1135. *αὐτός*] That you will yourself revenge the crime committed by your mother, and not send others to do so.

V. 1140. *ὦ δέμας*] Cf. v. 57.

V. 1144 sq. *ὥς μ' — δῆτ'*] So Phil. 761: *ὡ ὡ δύστηνε σὺ· δύστηνε δῆτα διὰ πόνων πάντων φανείς*. Very similar is the use of *δῆτα*, when in a dialogue one person confirms the words of the other, adding this particle to the affirmative word, as above v. 843. and also 1455.

V. 1147. *τὴν μηδέν*] So in v. 1231. *ὁ μηδέν*, and *ὁ οὐδέν* in Eurip. Phoen. 601.

- 1150 τοῦ σοῦ θανοῦσα μὴ 'πολείπεσθαι τάφου.
τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμενούς. 1170

ΧΟΡΟΣ.

θνητοῦ πέφυκας πατρός, Ἠλέκτρα, φρόνει·
θνητὸς δ' Ὀρέστης· ὥστε μὴ λίσαν στένε.

ΟΡΕΣΤΗΣ.

- 1155 φεῦ. φεῦ, τί λέξω; ποῖ λόγων ἀμυχανῶν
ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω. 1175

ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἠλέκτρας τόδε;

ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

V. 1150. ἀπολείπεσθαι Dind.

V. 1153. A third verse is commonly added to these two: πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν. That this is however a verse of Euripides, wrongly added to this place by a Scholiast, has been seen by Theodor Bergk in Zimmerm. Musce Stud. Antiq. Nr. 120. ann. 1835. p. 961 sq. — Dindorf places it between brackets.

V. 1155. ἀμυχανῶν was first restored by Brunck from Par. C. Vulg. ἀμυχανών.

V. 1156. Lb., Γ., Palat. and La. a manu sec. have γνώμης.

V. 1157. Hermann placed a comma after ἄλγος, thinking that πρὸς τί is put for πρὸς ὃ τι.

V. 1150. τοῦ σοῦ — μὴ 'πο-
λείπεσθαι τάφου] Elmsley
on Eur. Med. 35. rightly observes
that ἀπολείπεσθαι τινας does not
mean to desert any thing, but
to be deprived of it. But he
is said not to be deprived of
any one's burial, who partakes
of the tomb of another, who is
buried in the same tomb with an-
other. In the same sense we must
understand the words of Electra
in v. 1210. τῆς σῆς — ταφῆς.

V. 1151. τοὺς γὰρ κτλ.] So
Trach. 1173: τοῖς γὰρ θανοῦσι
μόγθος οὐ προσγίγνεται.

V. 1152. Schol.: πιθανῶς πρὸς-
κίται τὸ ὄνομα τῆς Ἠλέκτρας, ἵνα
μύθη Ὀρέστης· οὐ γὰρ μόνη ἦν
αὐτῷ ἀδελφῇ. τοῖς δὲ κοινοῖς βοή-

θήμασι χρῆται ὁ Χορὸς ἐν τῇ
παρηγορίᾳ. But Hermann rightly
observes that the Chorus says:
θνητὸς μὲν ὁ πατήρ, θνητὸς δ'
Ὀρέστης ἦν.

V. 1155 sq. Schol.: ἀναγκαῖον·
ἐμπανισθῆναι τὸν Ὀρέστην· δι-
αφάρα γὰρ τὸ συνεκτικὸν τῆς
ὑποθέσεως, σωπῶντος αὐτοῦ.

Ibid. ποῖ λόγων — ἔλθω] Hermann seems to have rightly
observed that the genitive λόγων
refers both to ποῖ and to ἀμυχα-
νῶν. On the phrase κρατεῖν γλώσ-
σης cf. Eurip. Helen. 1404. κρα-
τεῖν στόματος.

V. 1159. Schol.: τοῦτο δύναται
μὲν καὶ ἡ Ἠλέκτρα λέγειν. εὐπρε-
πέστερον δὲ τῷ Χορῷ προίκεται,
ἵνα μὴ περὶ τοῦ ἐαυτῆς εἶδους εἴ-

ΟΡΕΣΤΗΣ.

1160 οἶμοι ταλαίνης ἄρα τῆςδε συμφορᾶς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180

ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως καθέως ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

οὗτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξέने.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

1165 τί μοί ποτ', ὦ ξέν', ὥδ' ἐπισκοπῶν στένεις;

ΟΡΕΣΤΗΣ.

ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. 1185

V. 1161. οὐ δὴ ποτ' I have restored from La., in which οὐδ is written above the common reading τί δὴ ποτ'. The Schol. also interprets: ἄρα οὐ περὶ ἐμοῦ τάδε. But that Electra could not here have said τί δὴ ποτε, will be seen by any one who considers v. 1165. Dind. retains the old reading.

V. 1165. I have written τί μοι with La. a pr. m., Monac. and Suidas v. ἐπισκοπῶν. The other MSS. τί δή.

πη. θαναμαστιῶς δὲ τὴν μὲν Κλυταμνήστραν ἀπὸ τοῦ λαμπροῦ σχήματος ὁ ἄγγελος ἐγνώρισεν· οὗτος δὲ οὐ γινώσκει τὴν Ἥλεκτραν διὰ τὸ κεκαῶσθαι τὸ σῶμα. — On καὶ μάλα see at v. 1430.

V. 1160—1166. οἶμοι — οὐδ ἐν κακῶν] The poet well represents Orestes, when he had heard that it was Electra with whom he was speaking, so stricken with grief and surprise, that although four times asked by her why he groans, he does not give any answer, except by lamenting her unhappy appearance in four successive verses. Very similar is the economy of Aj. 359. where see note.

V. 1161. οὐ δὴ ποτ' κτλ.] The particles οὐ δὴ are used by the person who, when he asks respecting something he suspects to be,

asks in such a manner, that he seems scarcely to be able to believe it. Hence we may render οὐ δὴ in German doch nicht, and οὐ δὴ ποτε doch nicht gar. Cf. vs. 1108. and 1202. of this play, Trach. 668. 876. Phil. 900. Οὐδ δὴ που occurs in Ant. 381. See also Matth. §. 610, 6.

V. 1162. ἀτίμως καθέως] Cf. Oed. R. 254: γῆς ὥδ' ἀκάρπως καθέως ἐφθαρμένης.

V. 1164. τῆς ἀνύμφου — τροφῆς] Cf. vs. 465 sq. On the word τροφή cf. Aj. 499. δουλίαν ξεῖιν τροφὴν.

V. 1166. τῶν ἐμῶν — κακῶν] It is evident, that by his own evils Orestes means the miserable state in which Electra was. Cf. v. 1201. On ὥς ἄρα I have made mention at Ant. 1157.

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνως τοῦτο τῶν εἰρημένων;

ΟΡΕΣΤΗΣ.

ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

1170 καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν;

ΗΛΕΚΤΡΑ.

ὁθοῦνέκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖςδ'ε δουλεύω βίᾳ.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;

V. 1168. *ἐμπρέπουσαν ἄλγεσιν*] Some one has incorrectly supposed that the meaning is: that the noble spirit of Electra had shone forth in enduring calamity. Nor is there much difference in the interpretation given by Passow, v. *ἐμπρέπω*. But Orestes shews in these words why, as he had just asserted, he knows not the extent of his misfortunes, and surely he could not assign the fortitude of Electra in bearing misfortune as a reason for this, but he gives this reason, as he ought, that he sees Electra remarkable for her many griefs. We must at the same time recollect that the participle *ἐμπρέπουσαν*, unlike the Latin adjective *insignis*, means that instead of the beauty, elegance, and customary ornaments of virgins, Electra bears most excessive griefs, by which she is oppressed, and which are evident from her wretched appearance. The evils therefore, under which she labours,

are said to be, as it were, her ornaments. — Fr. Jacobs also observes: »not decorated, as were fitting, with virgin ornaments, but girt and dressed with many evils.« Cf. Aesch. Choeph. 10. *ὁμήγυρις — γάρρ' ἐσι μελαγχίμοις πρέπουσα*. and of Electra. *ib.* 15: *πένθει λυγρῷ πρέπουσαν*.

V. 1172. *πόθεν — κακόν*;) Neither has Brunck, who renders: what evil dost thou say? understood these words, nor Neuius, who refers to Matth. §. 661, 1. Orestes rather means: whence has arisen the evil you mention? i. e. by whom has the murder been committed, of which you speak? But Electra first answers only the first question of Orestes *τοῖς τοῦ*, in v. 1173.; then replies to the latter, as to who were the murderers of her father, in v. 1175.

V. 1174. *τίς γάρ σ' — βροτῶν*;) The sense is evidently this:

ΗΛΕΚΤΡΑ.

1175 μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.

ΟΡΕΣΤΗΣ.

τί δρωῶσα; πότερα χερσίν, ἢ λύμῃ βίου; 1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων, οἷδ' ὁ κωλύσων πάρα;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'· ὅς ἦν γάρ μοι, σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

1180 ὦ δύσποτμ', ὥς ὄρω ν σ' ἐποικτεῖρω πάλα.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἴσθ' ἐποικτεῖρας ποτέ. 1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἤμῃν ξυγγενῆς ἦκεις ποθέν;

V. 1181. Hermann wrote νῦν, and interpreted νῦν ποτε nunc tandem aliquando.

V. 1182. For τοῖσι σοῖς Brunck has not badly conjectured τοῖς ἴσοις.

what man among mortals has imposed this necessity upon thee? On the phrase ἀνάγκη προτρέπειν τινά, to cast any one into bondage, we may compare the Homeric ἀχρεῖ προτρέπεσθαι. Nor is it doubtful but that by ἀνάγκη τῇδε Orestes means τῷ δουλείῳ, which words Electra had just used. Compare my note on Aj. 477. But the phrase εἰς ἀνάγκην κείμεθα, we have fallen into bondage, is well known. In these words Orestes chiefly seeks to learn from Electra, who are the murderers of his father. On the first syllable of the verb προτρέπειν made long see Elmsl. Cens. Eurip. Suppl. Hermann. v. 296.

V. 1175. Schol.: μητρὶ δ' οὐδὲν ἐξισοῖ· οὐκ ἴσα πράσσει τῷ τῆς μητρὸς ὀνόματι. Brunck thought it was used in a neuter sense. The editors compare Thucyd. VI, 87: ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις, ἀντὶ τοῦ ἀεὶ θυλάσσεσθαι αὐτούς, καὶ ἀντιπυβουλεύσαι ποτε ἐκ τοῦ ὁμοίου μεταλάβετε, where Schol. ἐξισωθέντες καὶ ὁμοιωθέντες.

V. 1176. ἢ λύμῃ βίου] Almost the same remark as in vs. 190 sqq.

V. 1182. μόνος γὰρ — καχοῖς] Similar to v. 1185.

V. 1183. οὐ δὴ ποθ'] See my observation on the meaning of these particles in my note on v. 1161. But rightly, as I think, the later Schol.: ποθέν· ἀπὸ τίνος

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνουν πάρα.

ΗΛΕΚΤΡΑ.

1185 ἀλλ' ἔστιν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγρος νῦν, ὅπως τὸ πᾶν μάθῃς. 1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα, πρὸς θεῶν, τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πεῖθον λέγοντι, κούχ ἀμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μή, πρὸς γενείου, μὴ' ἐξέλῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

1190 οὐ φημ' ἐάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν,

Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκῃ στένω;

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

V. 1188. πρὸ οὐ Dind.

V. 1189. Elmsley on Oed. R. 1522. and Eurip. Heracl. 977. advises that we read μ' ἐξέλῃ.

μέρους, οὐ τόπον, ἀλλὰ γένους. See on Oed. C. 210.

V. 1184. τὸ τῶνδ' ε] I. e. αἰδε. Cf. Matth. §. 285, 2.

V. 1188. κούχ ἀμαρτήσῃ ποτέ] Brunck wrongly interprets: nor wilt thou ever err. He rather means: thou wilt not fail in obtaining what thou desirest. The genitive σέθεν, which depends upon the words ὦ τάλαινα (see on v. 1122.), is explained by the words τῆς σῆς —

ταφῆς, the sense of which appears to be the same as that of the words in v. 1150.

V. 1192. εὐφημα φώνει] A deprecation of an ill-boding omen. See on Trach. 175. πρὸς δίκης does not differ in sense from δίκῃ, which Electra uses in her answer, but is taken with another idea, so that πρὸς δίκης means from justice, δίκῃ with right. Cf. Ant. 51. with my note.

V. 1194 sq. οὐ σοι προσήκει

ΗΛΕΚΤΡΑ.

1195 οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἴπερ γ' Ὀρέστου σῶμα βασιτάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσχημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;

ΟΡΕΣΤΗΣ.

1200 οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ;

1220

ΟΡΕΣΤΗΣ.

ψευδὸς οὐδὲν ὦν λέγω.

ΗΛΕΚΤΡΑ.

ἦ ξῆ γὰρ ἀνήρ;

ΟΡΕΣΤΗΣ.

εἴπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἦ γὰρ σὺ κείνος;

ΟΡΕΣΤΗΣ.

τῇνδε προςβλέψασά μου

πιλ.] Orestes says: it is not fitting for thee to address ashes thus, or with such words, i. e.: it is not fit that thou shouldst address these ashes as the ashes of a brother. Which words Electra, who thought she held the bones of Orestes in her hand, could not understand in any other way but by supposing that she was so despised by the dead man, that he was displeased

at being called brother by her. On the phrase *φάτιν φωνεῖν* cf. v. 329., on *ἄτιμον εἶναι τινος* Matth. §. 339.

V. 1196. *τοῦτο δ' οὐχὶ σόν*] Rightly Brunck: but this, which thou holdest in thy hand, is in no wise related to thee.

V. 1198. Schol.: *ἡσχημένον· κατεσκεινασμένον· ἀσχήματα γὰρ τὰ κατασκενιάσματα.* Cf. v. 452.

σφραγίδα πατρός, ἔκμαθ', εἰ σαφῆ λέγω.

ΗΛΕΚΤΡΑ.

1205 ὦ φίλτατον παῖς.

ΟΡΕΣΤΗΣ.

φίλτατον, συμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθέγγ', ἀφίκου;

1225

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθῃ.

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν;

ΟΡΕΣΤΗΣ.

ὥς τὰ λοιπ' ἔχους ἀεί.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναικες, ὦ πολυτιδες,
ὁρᾷτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν

V. 1207. La., Lb., Γ., Δ. χερσίν, La. with the note: γρ. χερσεί. Whence one might conjecture χερσοῖν to have been originally written. See v. 1394. Matth. on Eur. Suppl. 1103. NEUIUS. Brunck and others read ὤς. See v. 65. and 1085.

V. 1204. Schol.: σφραγιδα τὸν δακτύλιον. On the double genitive see Matth. §. 380. not. 1.

V. 1205. ὦ φίλτατον παῖς] Schaefer thinks that both here and in v. 1354. παῖς means not light or day, but the man. He compares several Homeric passages, such as ἡλθες, Τηλέμαχε, γλυκερόν παῖος. But it is not easy to understand how Orestes, if Electra had said what Schaefer thinks, could have replied φίλτατον, συμμαρτυρῶ. From which words, I think, it is sufficiently clear that παῖς means light. Very similar is Philoct. 530 sq.: ὦ φίλτατον μὲν ἡμᾶρ, ἥδιστος δ' ἀνὴρ, φίλοι δὲ ναῦται, πῶς ἂν ἔμιν ἐμφανῆς ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφίλῃ.

V. 1206. ὦ φθέγγ', ἀφίκου;] There is scarcely occasion for me

to observe that Electra through excitement of mind pronounced almost without any pause the words: ὦ φίλτ. παῖς, ὦ παῖ, ἀφίκου; ἔχω σε χερσίν; Hence it is plain that one would be right in taking the adjective φίλτατον from the preceding words before ὦ φθέγγῃ with the Scholiast. But on the address itself, ὦ φθέγγῃ cf. Aj. 14. and Oed. C. 863.

Ibid. μηκέτ' ἄλλοθεν πύθῃ] Orestes appears to say: thou hast now no occasion to learn from messengers that I have come, for I myself tell thee that I am arrived.

V. 1209 sq. μηχαναῖσι μὲν — σεσωσμένον] Orestes is spoken of as μηχαναῖς θανών, because he was falsely represented as dead, μηχαναῖς σεσωσμένος because by that very fraud he was enabled

1210 θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ.

ὀρώμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι
γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο. 1230

(στροφῇ.)

ΗΛΕΚΤΡΑ.

ὠὲ γοναί,

γοναὶ σώμάτων ἐμοὶ φιλιτάτων,

1215 ἐμόλετ' ἀρτίως,
ἐφεύρετ' ἥλθετ', εἶδεθ' οὐς ἐχρήζετε. 1235

ΟΡΕΣΤΗΣ.

πάρεσμεν· ἀλλὰ σῖγ' ἔχουσα πρόσμενε.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν;

ΟΡΕΣΤΗΣ.

σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύη.

ΗΛΕΚΤΡΑ.

1220 ἀλλ' οὐ τὰν Ἀρτεμιν τὰν αἰὲν ἀδμήταν
τόδε μὲν οὐποτ' ἀξιόσω τρέσαι 1240
περισσὸν ἄχθος ἔνδον γυναικῶν ὄν' αἶει.

V. 1216. ἐφεύρετ' Dind.

V. 1220. Several MSS. οὐ μὰ τάν: but μά has been frequently added by the copyists, as in v. 1063. Brunck wrote: ἀλλ' οὐ μὰ τάν γ' ἀδμήταν αἰὲν Ἀρτεμιν. It is certain that both this and the antistrophic verses have suffered some corruption; but what the poet has really written, I have not yet been enabled to ascertain. Dindorf reads οὐ ποτ', and divides the metres differently.

to return to his father's house safe and sound.

V. 1211. καπὶ συμφοραῖσί μοι] Eustathius 647, 38. (509, 23.): συμφορὰ οὐ μόνον ἀποτρόπαιος, ἀλλὰ καὶ ἀγαθῇ, ὡς διηλοῖ σὺν ἄλλοις καὶ ὁ εἰπὼν ἐπ' ἀγαθῷ τὸ ἐπὶ συμφοραῖς γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.

V. 1214. Schol.: γοναὶ σώματος ἐμοὶ φιλιτάτου, Ἀγαμέμνωνος. On the plural number I have spoken at v. 1051. Γονή is used of a son in the same manner in Ant. 641. and Oed. C. 1192. On

the noun σώματος see on Oed. R. 624.

V. 1216. Schol.: εἶδεθ' οὐς ἐχρήζετε· ἀντὶ τοῦ ἐμεῖ.

V. 1217. Schol.: ἀλλὰ σῖγ' ἔχουσα πρόσμενε· ἀντὶ τοῦ σίγα, ἕως ἂν κατὰ νοῦν ἀποβῇ τὸ πᾶν.

V. 1219 sqq. Schol.: παρακείται ἐκάστω τὸ οἶκεον. ἡ μὲν γὰρ, γυνή τε οὐσα καὶ παρὰ προσδοκίαν ἐντυχοῦσα, θρασυτέρα ἐστίν, ὁ δὲ ἀσφαλὴς διὰ τὸ νῦν πρῶτον ἐπχειρεῖν τοιοῦτον κινδύνῳ.

V. 1221 sq. τόδε μὲν — ὦν αἶεί] Brunck seems to me to

ΟΡΕΣΤΗΣ.

- ὄρα γε μέντοι, κἄν γυναιξὶν ὥς Ἄρης
1225 ἔνεστιν· εὐ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

- ὁτοτοτοτοῖ, τοτοῖ, 1245
ἀνέφελον ἐπέβαλες οὔποτε καταλύσιμον,
1230 οὔδέποτε λησόμενον ἁμέτερον
οἶον ἔφνυ κακόν. 1250

ΟΡΕΣΤΗΣ.

ἔξοισθα, ναί, ταῦτ' ἀλλ' ὅταν παρουσῖα

V. 1224. μέντοι I have written with Hermann. MSS. and Dind. μὲν δὲ.

V. 1226. ὁτοτοτοτοῖ, τοτοῖ is the conjecture of Hermann. The Aldine ed. and MSS. ὁτοτοτοῖ or ὁτοτοτοῖ. Brunck from the MSS. of Triclinius edited ὁτοτοτοτοῖ. Dind. ὁτοτοτοῖ τοτοῖ.

V. 1229. Brunck placed a mark of lacuna between λησόμενον and ἁμέτερον, thinking that a whole verse was lost. Dind. οὐ ποτε.

V. 1230. οὔδέ ποτε Dind.

V. 1232. I have written with Hermann ἔξοισθα, ναί, ταῦτ'. MSS. ἔξοισθα καὶ ταῦτ'. Dind. ἔξοισθα, παῖ.

have excellently interpreted these words thus: I think one should never fear that useless weight of women, always sitting at home, except that I should prefer explaining περισσὴν ἄχθος an intolerable burthen. No one will readily agree with Hermann in interpreting these words, too great severity. Still less probable is the explanation of Neuius, who, thinking that ἄχθος was spoken of Aegisthus only, put a comma after ἔνδον, and made the genitive γυναικῶν depend on ἔν, comparing Eurip. El. 934: πᾶσιν δ' ἐν Ἀργείοισιν ἔχουσιν τὰδε· ὁ τῆς γυναικός, οὐχὶ τάνδρος ἢ γυνῆ. For Electra knew that Aegisthus was not at home. Cf. vs. 1308 sq. from which it is certain that Clytaemnestra is the person meant. So also the Scholiast: ἢ ὁπότις πρὸς Κλυταίμνηστρον· ὄρα δέ, εἰ οἰκεία ταῦτα τῇ Ἠλέκτρᾳ, παρόντος Ὁρέστου, ὅποτε καὶ μόνη οὐσα τοσοῦτον ἐθρασύνετο.

V. 1224. Schol.: ὄρα γε μὲν δὲ· ἐπὶ τὴν Κλυταίμνηστρον τέ-

νων φησὶν, ὅτι τὸν Ἀγαμέμνονα ἀνέλεν.

V. 1226 sqq. Schol.: ὁτοτοτοῖ. ἐπέπερ ὑπέμνησεν αὐτὴν τῆς τοῦ πατρὸς ἀναιρέσιως διὰ τῶν προειρημένων δύο στίχων, φησὶν, ὅτι ἐνέβαλες μοι κακὸν ἀνέφελον, καλυφθῆναι μὴ δυνάμενον, ἀσπλαστον, ὡς εἰ ἔφη διαδήλον κακόν.

V. 1229. οὔδέ ποτε λησόμενον] Triclinius has already observed that λησόμενον is used passively instead of ἐπιλησθησόμενον. The Scholiast interprets it: λήθης τυχεῖν μὴ δυνάμενον.

V. 1232 sq. Schol.: ἀλλ' ὅταν παρουσῖα· ὅταν ἐπιτρέψῃ ὁ καιρὸς καὶ καλῇ· ἢ ὁπόταν ἢ παρουσῖα τούτων ἢ καὶ ὁ καιρὸς ἐπιτήδειος. τὸ γὰρ διεξίεναι τὰ κατὰ τὸν Ἀγαμέμνονα δὲ ὄχλου ἡντοῖς θεαταῖς ἐπισταμένους τὸ πᾶν καὶ περιμένουσιν ἰδεῖν τὰ ἐξ Ὁρέστου γινόμενα. Hermann observes: »The sense is: when present matters shall remind thee, then will it behove thee to remember these things. This seems to be spoken in allusion to the presence of Clytaemnestra her-

φράζει, τότε ἔργων τῶνδε μεμνησθαι χρῶν.

(ἀντιστρ.).

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ

1235 ὁ πᾶς ἂν πρόποι παρῶν ἐννέπειν

τάδε δίκαι χρόνος.

1255

μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

ΟΡΕΣΤΗΣ.

ξύμφημι κἀγά. τοιγαροῦν σῶζον τόδε.

ΗΛΕΚΤΡΑ.

τί δρῶσα;

ΟΡΕΣΤΗΣ.

1240 οὐ μὴ ᾽στι καιρός, μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἀξίαν γε, σοῦ πεφηνότος,

1260

μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων;

ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐξείδον.

V. 1241. The particle ἂν, which is wanting in La. a pr. m., T. and Par. C. seems to be better omitted. But this does not completely rectify the verse. V. 1241. forms two lines in Dind.

self. On the phrase παρῶσα φράζει we may compare v. 39. καιρός εἰσάγει.

V. 1135. πρόποι — ἐννέπειν] On the verb πρόποι similarly placed see the examples in Matth. §. 297.

V. 1238. Schol.: σῶζον τόδε ποῖον; τὸ ἐλευθεροστομεῖν. τοιγαροῦν ἀντέχον τῆς ἐλευθεροστομίας. Hermann, on the contrary, observes: »This interpretation of the Scholiast is vile. After Orestes had remarked that now was not a fit time for relating the murder of his father, Electra says there is no time when she ought not to speak of it, meaning that even then it was not to be considered unfit. Orestes mistaking her meaning, replies: you say well that any time will suffice for this; keep therefore to your opinion,

and put off till another time a story that is now inopportune. On the verb σῶζεσθαι in this sense see Elmsl. on Eur. Bacch. 791. It is easy nevertheless to shew that Hermann is wrong, and that the Scholiast's explanation is perfectly correct. But it is sufficient to direct the mind of the reader to the following τί δρῶσα. Therefore the sense is this: do not therefore cause yourself to lose a liberty scarcely yet given.

V. 1240. μὴ μακρὰν — λέγειν] So Aj. 1040. μὴ εἶνε μακρὰν and Oed. R. 220. οὐ γὰρ ἂν μακρὰν ἵχνην. Trachin. 317. οὐδ' ἀνιστόρου μακρὰν. Cf. Lobbeck on Aj. v. 1040. ed. sec.

V. 1241 sq. τίς οὖν — λόγων] Schol.: τίς ἂν, ψηφί, σοῦ φανέντος, δικάως ἔλοιτο ἀντι λόγων σιωπῇ;

ΟΡΕΣΤΗΣ.

1245 τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν.

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν 1265

τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν

1250 ἀμέτερα πρὸς μέλαθρα· δαιμόνιον

αὐτὸ τίθημ' ἐγώ. 1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργάθην, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.

(ἐπιφθόος.)

ΗΛΕΚΤΡΑ.

ὣς χρόνῳ μακρῷ φιλάταν ὁδὸν

1255 ἐπαξιώσας ὧδέ μοι φανῆναι,

μή τί με, πολύπονον ὧδ' ἰδών, 1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης

V. 1245. ἐπώτρυναν was first restored by Brunck. MSS. ὠτρυναν. Triclinius. θεοί γέ μ' ὠτρυναν. Brunck, Hermann, Dindorf and others think that a verse spoken by Orestes has been lost after this one, and Hermann suspects that it was to this effect: αὐτοὶ γηγῶτες τῆςδε τῆς ὁδοῦ βραβῆς. But see my remarks in the critical note on Ant. 1280.

V. 1246. Brunck thinks that a verse spoken by Electra has been lost before this.

V. 1247. ἐπόρισεν I have written from the conjecture of William Dindorf. MSS. ἐπῶρσεν, except ἐπόρσεν in La. a pr. m.

V. 1256. με is omitted by Par. C. D. Ven. A. whence Brunck elicited μήτοι, πολ. Then I have written πολύπονον from cod. Jen. The other MSS. πολύστονον.

V. 1245. τότ' εἶδες — μολεῖν] Orestes, referring to the words of Electra, ἐπεὶ σε νῦν ἀφραῶτως ἀέλπτως τ' ἐςαἶδον, says that he has arrived, and pretends that he is ordered by the Gods to return to his own country and avenge the murder of his father.

V. 1247. Schol.: τᾶς πάρος χάριτος· τῆς σῆς παρουσίας.

For the use of the verb ἐπόρισεν cf. Oed. C. 1458. Θησεία πόροι.

V. 1252. τὰ μὲν — τὰ δέ] See Matth. §. 288. not. 2.

V. 1254 sq. φιλάταν ὁδὸν — φανῆναι] So Aj. 877: τὴν ἀφ' ἡλίου βολῶν κίλευθον — φανείς.

V. 1257 sq. Schol.: μὴ ἀποστερήσης με, φησί, τοῦ μεθίσθαι τῶν

τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἢ κάρτα κἂν ἄλλοισι θυμοίμην ἰδών.

ΗΛΕΚΤΡΑ.

1260 ξυναινεῖς;

ΟΡΕΣΤΗΣ.

τί μὴν οὔ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλαι, ἔκλυον ἄν

V. 1258. Porson on Eur. Med. 734. advises that we should write *ἄδονᾶν*, in which he is followed by Erfurdt and Schaefer. The Scholiast appears to have found *ἡδονῆ* in his MSS. Dind. *ἄδονᾶν*.

V. 1261. *τί μὴν οὔ* I have restored with Hermann from the conjecture of Seidler. MSS. *τί μὴ οὔ*;

V. 1262 sqq. *ὦ φίλαι — τάλαινα*. Both the sense and the metre shew that this passage is very corrupt. Although the correction is difficult, and for this reason I have retained the corrupt reading of the MSS. I can however perceive that the stop is wrongly placed after *αὐδᾶν*: see the explanatory note. Hermann added *ἄρ'*, after *ἔκλυον*, placed a comma after *ὄργαν*, and the article *ἃ* before *τάλαινα*, distributing the verses thus: *ἄνασθον οὐδὲ σὺν βοῶν κλύουσα, ἃ τάλαινα νῦν δ' ἔχω σε*. — The same great critic, in a letter to me, now thinks that some words have been lost before *ἔσχον*; so that Electra, on hearing the voice of Orestes, might say that she could not restrain herself from exclaiming with the greatest joy. He suspects, therefore, that something was written to this effect:

*γλώσσας δὲ πῶς ἂν εὐφρον' ἔσχον ὄρμᾶν
ἄνασθον οὐδὲ σὺν βοῶν, κλύουσα;*

προσώπων καὶ ἀπαλλαγῆναι μετὰ ἡδονῆς, ὅπερ μοι παρέσται ἐμπλέον μετεχούσῃ σου καὶ ἀπολαυούσῃ· οὕτω γὰρ ἀπαλλαγίσομαι μετὰ ἡδονῆς· ἔάν δὲ ἡδὴ ἀποστερήσῃς σαυτοῦ, μετὰ λύπης ἀπαλλαγίσομαι. There seems scarcely any doubt but that in the MS. used by the Scholiast, it was written *ἡδονῆ*. Hermann appears right in explaining the common reading in such a manner that the accusative *ἡδονᾶν* depends upon the verb *ἀποστερήσῃς*, but the infinitive *μεθέσθαι* is explicative, on which see Porson on Eur. Med. 1396. and Matth. §. 532. d.

V. 1259. Schol.: *ἄλλοιςιν τοῖς μὴ χαίρουσι τῇ ἐμῇ παρουσίᾳ*. He means: Aye, I should be angry

even with others, if I saw that they wished to remove you from my sight.

V. 1261. *τί μὴν οὔ*;] Seidler aptly compares Rhes. 706: *δοκεῖς γὰρ; — τί μὴν οὔ*;

V. 1262 sqq. *ὦ φίλαι — τάλαινα*] These words are so corrupt, that I would not even venture to say what is their apparent purport. This nevertheless seems certain, that the words were joined in such a manner as to form two members, the one containing the protasis, the other *ἔσχον* — *τάλαινα* the apodosis, as if, for instance, it had been written thus: *ὦ φίλ', ὅτ' ἔκλυον ἄν — αὐδᾶν, ἔσχον κτλ.* For I do not see why Electra should here be

- ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν,
ἔσχον ὄργαν' ἀναυδον,
1265 οὐδὲ σὺν βοᾷ κλύουσα τάλαίνα.
νῦν δ' ἔχω σε· προὔφανης δὲ 1285
φιλιτάταν ἔχων πρόσοψιν,
ἅς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμην.

ΟΡΕΣΤΗΣ.

- τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
1270 καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με,
μήθ' ὡς πατρώαν κτήσιν Αἰγισθοῦ δόμων 1290
ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
χρόνον γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.
ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
1275 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295
οὕτως δ', ὅπως μήτηρ σε μὴ 'πιγνώσεται

V. 1263. Dindorf marks a lacuna after αὐδάν.

V. 1273. Reiske preferred reading *ἐργου* instead of *χρόνον*, whether rightly, I know not.

supposed to address the Chorus. Moreover there seems no doubt but that αὐδάν must be understood of the report concerning the death of Orestes.

V. 1273. Schol.: ἀπαιρεῖται γὰρ, φησὶν, τὴν εὐκαιρίαν τῶν μελλόντων πραγμάτων τῶν λόγων ἢ ἀδυναμία. From which interpretation Brunck rightly, I think, conjectures that the Scholiast read *ἐργου γὰρ* κτλ. which very reading Reiske had before suggested. Hermann thinks the common reading is correct, if we take *χρόνου καιρὸν* for τὸ καιρὸν τοῦ χρόνου, a criticism more subtle, I think, than true.

V. 1274. ἃ δ' ἀρμόσει] On the intransitive force of this word I have spoken at Ant. 1295.

V. 1276. γελῶντας ἐχθροὺς παύσομεν] It is evident that to cause the enemy to cease to laugh means nothing more than to slay the murderers of Agamemnon. Cf. v. 1153.

V. 1277 sq. οὕτως δ', ὅπως κτλ.] He seems to say this: but arrange so that thy mother may not, or beware lest thy mother recognize thee from thy joyful countenance (i. e. lest thy mother perceive thy thoughts from thy hilarity) when we enter the house. For before οὕτως we must not prefer taking *σήμαινε* from the preceding words, rather than what the Greek interpreter supplies, whose gloss is adduced by Brunck, σκόπει, παύει. See Matth. §. 623, 2. But although I grant Hermann (who compares vs. 1372 sqq.) the fact that νῶν ἐπιθρόνων cannot be used of Orestes and Pylades, yet it is evident that Orestes speaks to the effect of wishing Electra to enter the house with himself and Pylades. For how could Electra's joy be witnessed by Clytemnestra, whom Orestes and Pylades were going to attack at home, unless

- φαιδρῶ πρὸς ὧπα, νῶν ἐπελθόντοιν δόμους,
 ἀλλ' ὡς ἐπ' ἄτῃ τῇ μάτῃν λελεγμένη
 1280 στέναξ'· ὅταν γὰρ εὐτυχήσωμεν, τότε
 χαίρειν παρέσται καὶ γέλῳ ἐλευθέρως. 1300

ΗΛΕΚΤΡΑ.

- ἀλλ', ὦ κασίγνηθ', ὦδ', ὅπως καὶ σοὶ φίλον,
 καὶ τοῦμόν ἐσται τῇδ'· ἐπεὶ τὰς ἡδονὰς
 πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτησάμην.
 1285 κοῦδ' ἂν σε λυπῆσασα δεξαίμην βραχὺ
 αὐτῇ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305
 ὑπηρετοίμην τῷ παρόντι δαίμονι.

V. 1285. Vulg. and Dind. *βουλοίμην*, which is evidently a gloss of the verb *δεξαίμην*. But *δεξαίμην* is found in Palat. and *λεξαίμην* with the gloss *βουλοίμην* in La.

V. 1287. Hermann has written *ἐπηρετοίην*, following Elmsley on Eur. Heracl. 1017. and on Soph. Oed. C. 491. And so Dind.

she herself entered at the same time with them? But we know that she did so. Cf. 1398—1403.

V. 1279. *τῇ μάτῃν λελεγμένη* — *νη]* So above 63. *λόγῳ μάτῃν θνήσκοντας*. See on v. 629.

V. 1282 sq. *ὦδ', ὅπως καὶ — ἔσται τῇδ'*] On the particle *καὶ* placed in the first member of a sentence, see note on Oed. C. 53. It is moreover easy to understand that the fulness of the expression *ὦδε — τῇδε*, gives greater strength to the language, as Schaefer has observed. So in German: so wie du willst, ganz so will auch ich.

V. 1283 sq. *ἐπεὶ τὰς ἡδονὰς ἐκτησάμην]* I. e. *ἐπεὶ τὰς ἡδονὰς, ἃς ἐκτησάμην, πρὸς σοῦ ἐλαβον* κτλ.

V. 1285 sq. *δεξαίμην — εὐρεῖν]* *ἀίχομαι* followed by an infinitive, so as to mean *βούλομαι*, is most frequently used by prose writers. Nor has Sophocles used it in that manner except in this passage.

V. 1286. *εὐρεῖν κέρδος]* So above v. 1061. *ὄνησιν εὐρεῖν*.

V. 1287. Schol. rec.: *ἐπηρετοίμην· ὑπουργοίην· ἐπηρετῶ καὶ ὑπηρετοῦμαι ἐπὶ τοῦ αὐτοῦ· ὡς τὸ μὲν λέγεται κοινῶς, τὸ δὲ ὑπηρετοῦμαι παρὰ τοῖς Ἀττικοῖς*. Although I do not remember meeting with the middle form of this verb elsewhere, yet I have been unwilling to restore the active, since the middle sense seems to agree best with the passage. For as Electra served the deity who was favourable to the children of Agamemnon, so she at the same time studied her own advantage. A similar use of the verb *προσορᾶσθαι* occurs in Xenophon Cyrop. IV, 3, 21., where, in shewing why horses seem to him to surpass the hippocentaurs, he has the following words among others: *ὁ μὲν γάρ (ἵπποκένταυρος) θυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ θυοῖν ὥτοις ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαρῶμαι, τέτταρσι δὲ ὥσιν αἰσθῆσομαι· πολλὰ γάρ φησι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορώμεντα θηλοῦν* κτλ. But see the illustrations collected on Aj. 628.

- ἀλλ' οἶσθα μὲν τάνθ' ἐνδε, πῶς γὰρ οὐ; κλύων,
 ὁδοῦνεκ' Ἀλκίνοος μὲν οὐ κατὰ στέρας,
 1290 μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δεισῆς ποθ', ὥς
 γέλωτι φαιδρὸν τοῦμόν ὄψεται ἄρα. 1310
 μῖσός τε γὰρ παλαιὸν ἐντέτῃκέ μοι,
 κάπει σ' ἐξεῖδον, οὐ ποτ' ἐκλήξω χαρᾶ
 δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμι' ἐγώ,
 1295 ἦτις μὰ σε τῇδ' ὁδῷ θανόντα τε
 καὶ ζῶντ' ἐξεῖδον; εἰργασαί με μ' ἄσκοπα· 1315
 ὥστ', εἰ πατήρ μοι ζῶν ἔκοιτο, μηκέτ' ἂν
 τέρας νομίζειν αὐτό, πιστεύειν δ' ὄραν.
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,
 1300 ἄρχ' αὐτός, ὥς σοι θυμός. ὥς ἐγὼ μόνη
 οὐκ ἂν δυοῖν ἡμαρτον· ἦ γὰρ ἂν καλῶς 1320
 ἔσωσ' ἐμαντήν, ἦ καλῶς ἀπωλόμην.

V. 1291. τοῦμόν Dind.

V. 1293. I have written χαρᾶ from the conjecture of Schaefer Mel. Crit. p. 113. MSS. χαρᾶς. This is defended by Hermann, who explains it thus: συνεχῶς χαίρήσω δακρύουσα. But the words of Eurip. Med. 454., quoted by Neuius, are different: σὺ δ' οὐκ ἀνίης μωρίας, λέγουσ' αἰεὶ κακῶς τυράννους.

• V. 1288. ἀλλ' οἶσθα μὲν κτλ.] Schol.: εἰκὸς γὰρ καὶ ἐξωθεν ταῦτα πεπύσθαι τὸν Ὀρέστην. Cf. vs. 310 sqq. For τάνθ' ἐνδε Neuius compares v. 1339. Oed. R. 1267. Oed. C. 476. Phil. 895.

V. 1290. ἦν σὺ μὴ δεισῆς — ὥς κτλ.] On the construction see Schaefer Melet. cr. p. 113. Elmsl. on Eur. Heracl. 250. Matth. §. 520. not 1. Rost §. 122. not 5.

V. 1292. ἐντέτῃκέ μοι] An elegant metaphor, by which hatred or desire is said to adhere to the mind as wax poured in. Lucian in morte Peregrini p. 346: τοσοῦτος ἔρως τῆς δόξης ἐντέτῃκεν αὐτῷ. [Aelian H. A. I, 32: ἡ δεινὸν κακὸν — ἐχθρὰ καὶ μῖσος συμμνέει, εἴπερ οὐκ καὶ τοῖς ἀλόχοις ἐντέτῃκεν. Julian, p. 130. C: ἐντέτῃκέ μοι δεινὸς τοῦ θεοῦ πόθος. F. J.] This form is frequent, but the inverse one, by which the

mind is said to be poured out upon, i. e. to waste away upon any thing, is more rare, as Trach. 463: εἰ κάρτ' ἐντακείῃ τῷ φιλεῖν. BR.

V. 1296. ἄσκοπα] See on v. 848.

V. 1298. τέρας νομίζειν] On the noun τέρας cf. Ant. 374.

V. 1300 sq. ὥς ἐγὼ μόνη — ἡμαρτον] He seems to have used an abbreviated form of speaking, meaning this: For you find me very ready for all things, for if I had been alone I should have obtained one or the other of these things. For the expression δυοῖν ἡμαρτεῖν Hermann quotes: Thucyd I, 33: μὴ δυοῖν πθᾶσαι ἁμαρτωσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι. and Andoc. de myst. 20: ἐν ᾧ δυοῖν τοῖν μεγίστοις κακοῖν οὐκ ἦν αὐτῷ ἁμαρ-

ΟΡΕΣΤΗΣ.

σιγαῖν ἐπήνεσ' ὥς ἐπ' ἐξόδῳ κλύω
τῶν ἐνδοθεν χωροῦντος.

ΗΛΕΚΤΡΑ.

εἴσιτ', ὦ ξένοι,

1305 ἄλλως τε καὶ φέροντες οἳ' ἂν οὔτε τις
δόμων ἀπώσσαι' οὔτ' ἂν ἡσθήει λαβών.

1325

ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλεῖστα μῶροι καὶ φρενῶν τητῶμενοι,
πότερα παρ' οὐδέν τοῦ βίου κήδεσθ' ἔτι,
ἢ νοῦς ἐνεσθιν οὔτις ὑμῖν ἐγγενής,

V. 1303 sq. Hermann assigns this and the following verse to the Chorus.

τεῖν· ἡ γὰρ, ἐμοῦ δόξαντος τὰ
ὄντα μηνῶσαι κατ' ἐκείνου, ὅπ'
ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι
ἐμὲ ἀποκτείνει. I will add a pas-
sage which none of the commen-
tators appear to have rightly un-
derstood, Trach. 100. δις αἰσιν
ἀπειροῖς κλιθεῖς.

V. 1303 sq. σιγαῖν ἐπήνεσ'
κτλ.] Schol.: τοῦ παιδαγωγοῦ μί-
λοντος ἐξείναι, ὃ Ὀρέστης αἰσθό-
μενος τοῦ ψόφου, ἄγνων κτελεῖ
αὐτὴν σιγαῖν· διὸ καὶ ἡ Ἥλεκτρα
ὥς ξένοις διαλέγεται. — Τινὲς τὸν
Χορὸν φασὶ λέγειν ταῦτα. That
these words are spoken by Ore-
stes seems clear from v. 1235.
also. For the words ὥς ἐπ' ἐξόδῳ
cf. Trach. 532. In the participle
χωροῦντος the pronoun τινός is
contained. Cf. Matth. §. 295.

V. 1304. εἴσιτ', ὦ ξένοι.] Ca-
merarius rightly observes that
this is done with artifice. For as
Electra did not know who was
coming, she pretends not to reco-
gnize the presence of Orestes, and
bids them enter as common guests
or strangers.

V. 1305 sq. ἄλλως τε καὶ —
λαβών.] Hermann observes:
»Electra makes such a reply as
the servants might hear without
danger. In this we may observe

an ambiguity frequent in the tra-
gedians; for the servants evidently
understand these words as spoken
of the ashes of Orestes, while
Electra understands thus of him as
living, and returning as an object of
fear to their mutual enemies.«
Nay the ambiguity lies rather in the
fact that Electra, in speaking of
the ashes which were brought,
says that they will neither be re-
jected nor received with pleasure,
meaning that no one will be able
to avoid the death they seemed to
bear, nor will any one receive it
with pleasure. — I have adduced
other examples of this kind of am-
biguity on Aj. 973.

V. 1307. ὦ πλεῖστα μῶροι.]
Of the phrase πλεῖστα μῶροι I
have spoken on Philoct. 252.

Ibid. τητῶμενοι.] The present
τητᾶσθαι is commonly, but incor-
rectly, explained to be deprived
of. It rather means to lack, to
be in want of, not only in
Soph. as in v. 265. Oed. C. 1200.
1618 Phil. 383., but also in other
poets. Hence τητῶμενος is rightly
explained by the Scholiasts ἐστε-
ρημένος.

V. 1308. παρ' οὐδέν.] No-
thing. See on Oed. R. 954.

V. 1309. Schol.: ἐγγενής· ἐγ-

- 1310 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
τοῖσιν μερίστοις ὄντες οὐ γινώσκετε; 1330
ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ ῥύρον ἐγὼ
πάσαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα.
1315 νῦν δ' εὐλάβειαν τῶνδε προϋθέμην ἐγώ.
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς,
εἶσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡΕΣΤΗΣ.

- 1320 πῶς οὖν ἔχει τάντεϋθεν εἰσιόντι μοι;

V. 1313. Lb. ἡμῖν, which is perhaps better.

γεννημένος, ἢ ἄξιος τοῦ γένους. The former of these interpretations is correct, and so the later Scholiast explains it by *ἐμψυτος*. Nor is there any doubt but that the reading in Lb. a pr.m. *ἐκ γενετῆς*, is nothing more than an interpretation of the common reading, *ἐκ γενετῆς* being wrongly put for *ἐκ γενετῆς*. For the Paedagogue in these two verses means: are you now so foolish as to take no care of your own safety, or have you no thought in you?

V. 1310. Schol. rec.: ὅτ' οὐ παρ' αὐτοῖς· ὅτε οὐ πλησίον αὐτῶν, ἀλλ' ἐντὸς αὐτῶν τῶν κινδύνων τῶν μεγίστων ὄντες.

V. 1312. Schol. rec.: ἀλλ' εἰ σταθμοῖσι· ἀλλ' εἰ μὴ ἐκ μακροῦ ἐφυλάσσω ἐγὼ ἐν ταῖς παραστάσι. By the word *σταθμοῖς* the posts are meant, being put for the gate as a part for the whole. For the Paedagogue was within the house, acting as gate-keeper. On the dative of place see on Oed. C. 309 sq.

V. 1313sq. Schol.: ἣν ἂν ὑμῖν ἐν δόμοις· οἷον πρὶν ἰδεῖν τὰ σώματα ὑμῶν οἱ ἐχθροὶ ἔγνωσαν ἂν τὰ βουλευματα τῆς ψυχῆς. The Scholiast aptly explains τὰ δρώ-

μενα by τὰ βουλευματα. For τὰ δρώμενα means those things which are undertaken, performed, or which happen, i. e. counsels, attempts, things. For that a participle is often used for a substantive we have observed at Oed. C. 1214. On τὰ δρώμενα used thus see v. 85. of this play. Oed. C. 1144. οὐ γὰρ λόγοισι — μάλλον ἢ τοῖς δρωμένοις. Ibid. 1644. μανθάνων τὰ δρώμενα. Trach. 558. Eur. Phoen. 1344. δὲ πᾶν ἀγγελεῖ τὸ δρώμενον. 1367. εἰδέναι τὰ δρώμενα. Iph. T. 1295. εἰδέναι τὰ δρώμενα. Rhés. 76. πρὶν μαθεῖν τὸ δρώμενον. On the genitive ὑμῶν depending on τὰ δρώμενα I have spoken at Phil. 3 sq. Lastly on τὰ σώματα I have spoken above at v. 1214.

V. 1315. νῦν δ' εὐλάβειαν — ἐγώ] I. e. νῦν δὲ ἐυλαβήθη. τὰδε or τόδε. See my notes on Oed. C. 462. For the whole verse containing the same meaning as the preceding words, *σταθμοῖσι τοῖσδε ἐρύρον φυλάσσω*, cf. Oed. R. 258. with my note.

V. 1318 sq. ὥς τὸ μὲν μέλλειν — ἀκμή] For when such matters are going on, one must not delay, but commence instantly, that the

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς. ὑπάρχει γὰρ σε μὴ γνῶναι τινα.

1340

ΟΡΕΣΤΗΣ.

ἡγγεϊλας ὥς ἔοικέ μ' ὥς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἷς τῶν ἐν Ἄιδου μάνθαν' ἐνθάδ' ὦν ἀνήρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;

ΠΑΙΔΑΓΩΓΟΣ.

1325 τελουμένων, εἰποίμ' ἄν' ὥς δὲ νῦν ἔχει,
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

1345

ΗΛΕΚΤΡΑ.

τίς οὗτος ἔστ', ἀδελφέ; πρὸς θεῶν, φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης;

V. 1322. *ἔοικέ μ'* is my conjecture instead of *ἔοικεν*. Dind. *ἔοικεν*.

work may be accomplished as quickly as possible. Cf. v. 22.

V. 1321. *ὑπάρχει* — *γνῶναι τινα*] *ὑπάρχει* is joined with the infinitive in the same manner as *συμβαίνει* or *συνίβη* are often construed. So *γινέσθαι* is joined with the infinitive both elsewhere, and in Xen. Cyr. V, 2, 12: *εὐχονται πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδειξασθαι, ὥς πιστοὶ μὲν εἰσιν οὐδὲν ἦτον ἐμοῦ τοῖς φίλοις*.

V. 1322. *ἡγγεϊλας* — *ὥς τεθνηκότα*] So Oed. R. 955 sq. Cf. Matth. §. 569, 5. Although the repetition of the particle *ὥς* appears harsh, yet that must not create any difficulty. So Antig. 735: *ὄρες τόδ' ὥς εἰρηκας ὥς ἄγαν νέος*; Trach. 394: *δίδαξον, ὥς ἔρποντος, ὥς ὄρεῖς, ἐμοῦ*. Ibid. 1241: *οἴμοι, τέχ', ὥς ἔοικας, ὥς νοστίς φράσεις*.

V. 1325. *τελουμένων*] Cf. Matth. §. 563. Rost §. 131. not. 5. Schol.: *θανυμαστῶς ὑπὲρ τοῦ μὴ ἐπιπλέον διατρέβειν, ὥς καὶ*

ὀρέσσης ἐν τοῖς ἐμπροσθεν· τὰ μὲν περισσεύοντα τῶν λόγων ἄφες. Ὁ δὲ νοῦς· καὶ τὰ μὴ καλῶς, ἀλλὰ κακῶς αὐτοῖς ἔχοντα, καὶ αὐτὰ νῦν καλῶς ἔχει, ἕως οὐδέπω τιμωρίας τυγχάνουσιν· ἅπερ λεγόμενα πρὸς ἄκρον ἵστί παρ' ξυντικά. More rightly does Hermann explain these words: as matters now stand, every thing is well with regard to them, even what is not well, i. e. all things are opportune for your undertaking, even the wicked delight of Clytæmnestra at the death of Orestes, and her great [fancied] security resulting therefrom.

V. 1327. Schol.: *τίς οὗτος ἔστ', ἀδελφέ· οὐκ ἠρώτησε τοῦτο Ὀρέστην πρότερον ἢ Ἥλέκτρα ὑπὸ τῆς χαρᾶς, ἀλλ' ἐθύλαξε νῦν ὁ ποιητὴς εἰς ἔτερον ἀναγνωρισμὸν*.

V. 1328. *οὐδὲ γ' — φέρω*] Properly: it has not even occurred to me, i. e. I cannot even conjecture. Cf. Oed. R. 975: *μὴ νῦν ἐτ' αὐτῶν μῦθον ἐς θυμὸν*

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ', ὅτῳ μ' ἔδωκας ἐς χεῖράς ποτε;

ΗΛΕΚΤΡΑ.

1330 ποίῳ; τί φωνεῖς;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον

ὑπέξεπέμφθην σῇ προμηθίᾳ χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἢ κείνος οὗτος, ὃν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προρεῦρον πιστὸν ἐν πατρὸς φόνῳ;

ΟΡΕΣΤΗΣ.

ὄδ' ἐστὶ. μὴ μ' ἔλεγχε πλείοσιν λόγοις.

ΗΛΕΚΤΡΑ.

1335 ὦ φίλτατον φῶς, ὦ μόνος σωτήρ δόμων
'Αγαμέμνονος, πῶς ἤλθες; ἢ σὺ κείνος εἶ,
ὃς τόνδε καμ' ἔσωσας ἐκ πολλῶν πόνων;
ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων

1355

V. 1329. *χέρας ποτέ*; Dind.

V. 1331. *προμηθία* La., with *εἰ* written above, and Γ. Cf. v. 1019. Vulg. *προμηθεία*.

βάλης. For the particle *γέ* cf. Oed. C. 1743. *μηδέ γε μάτερες*.

V. 1330 sq. Schol.: οὐ τὸ Φωκέων πέδον· οὐ χεροῖν εἰς τὸ Ἀγαμέμνονος πέδον ὑπέξεπέμφθην σῇ προμηθίᾳ. On the accusative τὸ πέδον see Matth. §. 409. a. Rost §. 104. not. 4.

V. 1335 ὦ φίλτατον φῶς] Cf. v. 1205.

V. 1338 sq. *ὦ φίλταται*—*ἐπηρέτημα*] She styles the hands of the old man beloved, because he had by them saved Orestes from the slaughter in which his father had fallen (vs. 1348—1350.); and calls the office of his feet most sweet, because he had brought Orestes to Phocis, thereby performing an office most delightful to

Electra. But lest any one, with Bothe, should wonder why the poet preferred writing ὦ φίλταται μ. χεῖρες κτλ. rather than what he himself wished to read, ὦ φιλετάτας μ. χεῖρας κτλ. we must recollect that the hands of a dear friend, which we are accustomed to seize, may be, and commonly are addressed, but that the feet even of one's dearest friends who approach, are never even mentioned by men in their senses as a mark of affection. But it is not unlikely that Electra in speaking thus, seized the old man's hands. Her meaning is this: O thou, who art most dear on account of the kindness thou hast rendered to me.

- ποδῶν ὑπηρέτημα, πῶς οὕτω πάλα
 1340 ξυνῶν μ' ἔληθες, οὐδ' ἔφαινες, ἀλλὰ με
 λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί; 1360
 χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·
 χαῖρ'. ἴσθι δ', ὥς μάλιστα σ' ἀνθρώπων ἐγὼ
 ἤχθηρα κάφλῃσ' ἐν ἡμέρᾳ μιᾷ.

ΠΑΙΔΑΓΩΓΟΣ.

- 1345 ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους
 πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, 1365
 αἱ ταῦτά σοι δείξουσιν, Ἠλέκτρα, σαφῇ.
 σφῶν δ' ἐννέπω γὰρ τοῖν παρεστῶτιν, ὅτι
 νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
 1350 νῦν οὕτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέζετον,
 φρουντίζεθ', ὥς τούτοις τε καὶ σοφωτέροις 1370
 ἄλλοισι τούτων πλείοσιν μαχούμενοι.

V. 1346. *κυκλοῦνται* I have restored from the best MSS. Vulg. *κυκλοῦσι*.

V. 1348. *ἐννέπω* γὰρ I have written from the certain conjecture of Hermann. MSS. and Dind. *ἐννέπω γε*, which if any one defends, he shews his ignorance of the force of the particle. And they who suppose that the particle may be referred to any other word than that which immediately precedes, are entirely deceived.

V. 1340. Schol. rec.: οὐδ' ἔφαινες· οὐδ' ἐδείκνυς, σιωτὸν δηλονότι.

V. 1341. *ἔργ' ἔχων*] Cf. 60. Oed. C. 782: *λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά*.

V. 1345. *τοὺς γὰρ ἐν μέσῳ λόγους*] Properly: whatever may be said concerning the things which have happened in the interval between my departure and return, i. e. which have happened in the mean time.

V. 1345 sqq. *τοὺς γὰρ* — *σαφῇ*] The accusative *τοὺς λόγους* depends upon the verb *δείξουσιν*, so that *πολλαὶ κυκλοῦνται νύκτες* — *αἱ* may be in the sense of *πολλὰ νύκτες κυκλοῦμεναι*. For the whole expression cf. Oed. C. 619 sq. and Ant. 1064 sq.

V. 1347. *αἱ ταῦτα* — *σαφῇ*] The pronoun *ταῦτα* is put pleonastically; for the accusative depending upon the verb *δείξουσιν* had already preceded in v. 1345, but as that is masculine, correct syntax would require *τούτους* — *σαφεῖς* to follow in this place. In Xenoph. Anab. I. 5, 10. extr. *τούτο* seems to be referred to *μελίνης*. Cf. Heindorf on Plat. Phaedr. p. 221. and my recent remarks on Theocrit. p. 219. SCHAEF. See also Matth. §. 439. not. 1. compared with §. 472. 1. a. Scho.: *ταῦτα τὰ κατ' ἐμέ, φησίν*.

V. 1349. Schol.: *ἐνταῦθα ἀνεκάλυψε τὸ χρησίμιον τῆς ἀποδημίας Αἰγιάθου*. Cf. v. 312 sq.

V. 1350. *εἰ δ' ἐφέζετον*] So Phil. 539: *ἐπίσχετον, μάθωμεν*. Oed. C. 856: *ἐπίσχες αὐτοῦ, ζῆντε*.

ΟΡΕΣΤΗΣ.

- οὐκ ἄν μακρῶν ἔθ' ἡμῖν οὐδὲν ἄν λόγων,
 Πυλάδῃ, τόδ' εἴη τοῦτοργον, ἀλλ' ὅσον τάχος
 1355 χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη
 θεῶν, ὅσοι περ πρόπυλα ναίουσιν τάδε. 1375

ΗΛΕΚΤΡΑ.

- ἄναξ Ἀπολλων, ἵλεως αὐτοῖν κλύε,
 ἐμοῦ τε πρὸς τοῦτοισιν, ἧ σε πολλὰ δὴ
 ἄφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.
 1360 νῦν δ', ὦ Λύκει' Ἀπολλων, ἐξ οἶων ἔχω
 αἰτῶ, προπιτνῶ, λίσσομαι, γενοῦ πρόφρων 1380
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,
 καὶ δεῖξον ἀνθρώποισι τὰπιτίμια
 τῆς δυσσεβείας οἷα δωροῦνται θεοί.

V. 1353 sqq. οὐκ ἄν — χωρεῖν ἔσω] It must be recollected that the words τόδ' εἴη τοῦτοργον are joined both with the genitive μακρῶν λόγων and with the infinitive χωρεῖν ἔσω. The expression οὐδὲν ἔργον ἐστὶ μακρῶν λόγων may be compared with Phil. 12: ἀκμή γὰρ οὐ μακρῶν ἡμῖν λόγων. For the phrase ἔργον ἐστὶ χωρεῖν ἔσω cf. Aj. 11. with my note.

V. 1355 sq. πατρῷα πρ. ἔδη θεῶν κτλ.] Musgrave rightly interprets ἔδη images, statues, quoting Hesychius: ἔδος — ἀγάλμα. Clem. Alexandrin. Strom. Lib. V. p. 662: τὸ τῆς Ἀθηνᾶς ἔδος ὑπαιθρον ἀφώρισαν. Callim. fragm. 105. To which I would add Oed. R. 885. δαιμόνων ἔδη σέβων. Isocrat. de Permutat. §. 2: τὸ τῆς Ἀθηνᾶς ἔδος ἐργασάμενον. Plutarch, Pericl. c. 13: ὁ δὲ Φειδίας ἐργάζετο μὲν τῆς θεοῦ τὸ χρυσοῦν ἔδος, where see Xylander, Pollux, Onom. I, 7. p. 5. ed. Dind.: αὐτὰ δέ, ἃ θεοραπένδομεν, ἀγάλματα, ξόανα, ἔδη θεῶν, εἰκάσματα θεῶν, εἰκόνες, μιμητὰ τυφώματα, εἶδη, ἰδέαι. O. Mueller on Aesch. Eum. p. 155.

not. 9. Now there is no doubt that the statue of Apollo is the one we must understand; for that Orestes and Pylades had implored the help of the God is understood from the words of Electra. Compare my note on Ant. 1163 sq.

V. 1357 sqq. ἄναξ Ἀπολλων κτλ.] Electra says this, while Orestes and Pylades are offering their prayers to Apollo as suppliants, and in silence.

V. 1358 sq. ἧ σε — προὔστην χερί] On the use of the verb προστῆναι see at Oed. C. 1166. On πολλὰ δὴ see above v. 507.

V. 1359. ἄφ' ὧν ἔχοιμι] In those things which I possessed, as for instance what she mentions in vs. 450 sqq.

V. 1360. ἐξ οἶων ἔχω] In words only. For the sacred offerings were not then at hand.

V. 1363. Schol.: τὰπιτίμια τοὺς μισθοὺς. Cf. Eur. Hec. 1086: δρᾶσαντι δ' εὐχρὰ δεινὰ τὰπιτίμια δαίμων ἔδωκεν. Herod. IV, 80: τοῖσι δὲ παρακτωμένοισι ξεινικοὺς νόμους τοιαῦτα ἐπιτίμια διδοῦσι.

ΧΟΡΟΣ.

(στροφή.)

1365 Ἰδεῖθ', ὅπη προνέμεται
τὸ δυσέριστον αἷμα φυσῶν Ἀρης.
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουργημάτων
ἄφρυκτοι κύνες·

1385

V. 1365—1378. When Orestes and Pylades, followed by Electra, had entered the house, the Chorus, as all the spectators would naturally suppose, began to sing that the deed was now about to be accomplished; for that the Furies, the avengers of wickedness, were within, and Orestes was prepared, with Mercury as his assistant, to avenge the murder of Agamemnon.

V. 1365. Ἰδεῖθ'!] Rightly the Schol. τὸ ἰδεῖτε πρὸς ἀλλήλους φασιν αἱ ἀπὸ τοῦ Χοροῦ. See my note on Trach. 207 sq.

V. 1365 sq. ὅπη — Ἀρης] I cannot as yet clearly understand these words, although I can perceive that the sense required by them is: now the slaughter will be perpetrated. Why it should be so, is shewn by the subsequent words of the Chorus. But it is well known that by the name of Mars any deity who causes death or pestilence is designated. Cf. v. 1423. Then it is scarcely needful to observe that the words αἷμα φυσῶν have the same meaning as φόνον πνέων: breathing slaughter or passionately desirous of slaughter. On the contrary I confess that it is not even now clear to me what ὅπη προνέμεται and τὸ δυσέριστον mean. Musgrave explains προνέμεται goes or runs before as the hunting hound who distances all the others, and thinks that τὸ δυσέριστον may be taken adverbially, which cannot, I

think, be possible. Fr. Jacobs communicated the following remarks to me: προνέμεται means goes on, a metaphor taken from cattle who walk along as they feed. Not very different is the Homeric figure by which the soldiers while fighting and destroying the enemy are compared to reapers, Il. λ, 67 sqq. to which a similar figure occurs in Antig. 601. Since αἷμα means slaughter, the epithet δυσέριστον seems capable of being explained by δύσμαχον, unless it means destructive, unfriendly, the strength of the word being increased by δύς. Observe, how Mars goes along breathing forth a most destructive slaughter against which no one can strive, i.e. intent upon slaughter.

V. 1367. δωμάτων ὑπόστεγοι] On this pleonastic form of speech cf. Matth. §. 339. A prose writer would have said εἰς τὸ δῶμα.

V. 1368. μετάδρομοι κακῶν παν.] On this genitive see Matth. §. 344.

V. 1369. Schol.: ἀφρυκτοὶ κύνες· ἦτοι εἰς τὸν Ὀρέστην ἀποτείνεται ἐν τῷ ἀφρυκτοὶ κύνες, ἢ ἐπὶ τῶν Ἑρινύων· εἰσῆλθον εἰς τὸν οἶκον αἱ Ἑρινύες, ἃς οὐκ ἔστι φυνγεῖν. It is plain that the Furies are meant. For Orestes is again mentioned in the antistrophe, and it is well known, that the Furies are called dogs. Cf. Blomf. gl. on Aesch. Choeph. 911. and my note on Oed. R. 386.

1370 ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ
τοῦμόν φρενῶν ὄνειρον αἰωρούμενον.

1390

(ἀντιστροφή.)

παράγεται γὰρ ἐνέρων
δολιόπους ἀρωγὸς εἶσω στέγας,
ἀρχαιοπλοῦτα πατρὸς εἰς ἐδώλια,

1375 νεακόνητον αἶμα χειροῖν ἔχων·

V. 1370. I have written ἀμμενεῖ from conjecture. MSS. ἀμμένει, but see the Schol.

V. 1375. Hermann wrote νεακόνητον from conjecture on account of the metre, but that this is foreign to the sense is shewn in my explanatory note. Neuius, comparing the remarks of Lobeck on Phryn. p. 701 sqq. appears to me to have rightly determined that the second syllable of the word νεακόνητον is doubtful. χειροῖν was first restored by Brunck. The MSS. χειρῶν.

V. 1370 sq. Schol.: ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ· οὐ περὶ τοῦ ὄνειρον τῆς Κλυταιμνήστρας φησί, τοῦτο γὰρ βίαιον, ἀλλὰ τοῦτο φησιν· ἢ κατ' ἑμαυτὴν ὠνευροπόλουν, οὐκ εἰς μακρὰν ἔσται μετέωρα, ἀλλ' εὐθὺς τελεσθήσεται. Schol. rec.: ὥστε οὐκέτι ἐπὶ πολὺ ἀναμένει προσδοκώμενον τὸ ὄνειρον τῶν ἑμῶν φρενῶν, τοῦτέστιν ἡ θανάσις, ἣν ἐφ' ἑαυτῶν αἰεὶ ἐμαὶ φρένες. On the form of speech τοῦμόν φρενῶν ὄνειρον see Matth. §. 445. not. 1.

V. 1372 sq. παράγεται — στέγας] The Scholiast again wrongly doubts whether the Furies or Orestes are meant. Whoever considers the following words, will see that these must be spoken of Orestes. He is called ἐνέρων ἀρωγός, i.e. the avenger of Agamemnon. Cf. Oed. R. 126: Λαῖου δ' ὀλωλότος οὐδείς ἀρωγὸς ἐν κακοῖς ἐγγίγντο. On the adjective δολιόπους see on v. 1083.

V. 1374. Schol.: ἐδώλια· ἐδράσματα.

V. 1375. νεακόνητον αἶμα — ἔχων] Hermann, who thought that we should read νεακόνητον, interprets these words thus: having his hands imbued with blood lately shed,

and thinks that this is not a little confirmed by the imitation of Euripides El. 1172: ἀλλ' οἶδε, μητρὸς νεοφόνους ἐν αἵμασιν πεφυρμένοι, βαίνουσιν ἐξ οἴκων πόδα. But, to omit other objections, from which it might be shewn that Sophocles could never have written νεακόνητον in this place, and that the sense of the passage is not what Hermann supposes, this is most evident, that Orestes cannot be here said to have his hands imbued in blood, as he had not yet committed the murder, but is only said to enter the house with the intention of doing so. The meaning of the passage of Euripides is quite different. It is certain then that αἶμα χειροῖν ἔχειν cannot be used in its proper sense. Hence these words are either corrupt, which I am inclined to deny, or must be explained in such a manner that αἶμα may signify slaughter, in which signification it is frequently used by the poets. But who will not perceive that the Chorus, through impulse of feeling, says that he holds slaughter in his hands, who holds the instrument of death? And what else can in this case be understood except the sword? To which there cannot be any-

ὁ Μαίᾱς δὲ παῖς 1395
 Ἑρμῆς σφ' ἄγει, δόλον σκότῳ
 κρύψας. πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμένει.

(στροφή.)

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες. ἄνδρες αὐτίκα
 1380 τελοῦσι τοῦτον· ἀλλὰ σῶγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δῆ; τί νῦν πράσσουσιν; 1400

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον
 λέβητα κοσμεῖ, τὸ δ' ἐφέστατον πέλας.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἤξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ', ὅπως

V. 1377. I have written Ἑρμῆς σφ' ἄγει with Brunck and Hermann from the copies of Triclinius and Junt. 2. although it is certain from the Scholiast and the readings of the MSS. that Ἑρμῆς is not from the hand of Sophocles. In Ald. and several MSS. we find Ἑρμῆς ἐπάγει. Elmsley suspects that ἐξάγει or εἰσάγει was the reading in La. a pr. m. Neuius conjectures ἐπὶ σφ' ἄγει.

thing objectionable in the adjective νεακόνητον joined with αἷμα most aptly, so as to signify the sword to a certain extent. And this explanation is confirmed not only by the Scholiast, who has this note: τὸ ξίφος τὸ ἡκονημένον εἰς αἷμα καὶ φόνον, but also by Hesychius, Suidas, and a grammarian in Bekk. Anecd. T. I. p. 356, 20., who observe that αἷμα is used for μέγαιρα by Sophocles. Not very dissimilar is the fact of a sword being called σφαγεύς by Sophocles and other Greek poets. See on Aj. 796.

V. 1376 sqq. Schol.: ὁ Μαίᾱς δὲ παῖς· ὁ Ἑρμῆς αὐτὸν ἄγει πρὸς αὐτὸ τὸ τέρμα, κατακρύψας σκότῳ τὸν ὑπ' αὐτοῦ γινόμενον δόλον. [Εἰς τὸ αὐτό.] Ἑρμῆς. On this office of Mercury compare the

passages quoted by Neuius, Phil. 133. Iliad. ω, 336. 680. Aeschyl. Choeph. 812: ξυλλίβου θ' ἐν δίκῳ, παῖς ὁ Μαίᾱς ἐπιφορώτατος πρῶτον οὐρίαν θέλων. Eur. Med. 754: ἀλλὰ σ' ὁ Μαίᾱς πομπᾶς ἀνάξιν πέλασσε δόμοις. Rhes. 216: ἀλλ' εὐ σ' ὁ Μαίᾱς παῖς ἐκίσει καὶ πάλιν πέμψειεν Ἑρμῆς, ὅς γε φηλητῶν ἀνάξ.

V. 1379 sq. ὦ φίλταται γυναῖκες κτλ.] Schol.: ἐξερχομένη τῶτά σηνιν.

V. 1381. Schol.: ἐς τάφον· εἰς τὸ περιδαιπνον τὸ ἐπὶ τῷ Ὀρέστῃ δοχοῦντι ἀπολωλέναι.

V. 1382. λέβητα] The urn in which the ashes of Orestes were thought to be kept. Cf. Blomf. gloss. on Aesch. Choeph. 674.

V. 1383. σὺ δ' ἐκτὸς ἤξας πρὸς τί;] Schol.: ἐν τούτοις δῆ-

Αἴγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

1385 αἰαῖ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι.

1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;

ΧΟΡΟΣ.

ἦκουσ' ἀνήκουστα δύστανος, ὥστε φροῖζαι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οἶμοι τάλαιν', Αἴγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛΕΚΤΡΑ.

1390 ἰδοὺ μάλ' αὖ θροεῖ τις.

1410

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ τέκνον', τέκνον,

οὔκτειρε τὴν τεκοῦσαν.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν

V. 1384. ἡμᾶς was first added by Brunck, who found it written over the line in cod. Jen.

V. 1385. αἰαῖ I have written with Hermann from the lemma of the Schol. and cod. Ven. Vulg. αἰ αἰ αἰ αἰ.

V. 1386. Hermann, on the authority of Elmsley on Eur. Med. 259., has written πλέαι after the analogy of the masculine πλέθρ.

λον, οἷε εἰσῆλθεν ἐν τοῖς ἔμπροσθεν ἢ Ἠλέκτρα.

V. 1385. Schol.: αἰαῖ. ἰὼ στέγαι· ἔθος ἔχουσι τὰ γεγονότα ἔνδον ἀπαγγέλλειν τοῖς ἔξω οἱ ἄγγελοι· νῦν δὲ διὰ τὸ μὴ διατρέβειν ἐν τῷ δράματι οὐκ ἐποίησεν. τοῦτο γὰρ προκείμενον τὸ κατὰ τὴν Ἠλέκτραν ἐστὶ πάθος· νῦν τοίνυν βοῶσης ἐν τῇ ἀναιρέσει τῆς Κλυταιμνήστρας ἀκούει ὁ θεατῆς, καὶ ἐνεργέστερον τὸ πρᾶγμα γίνεται ἢ δι' ἀγγέλων σημαινόμενον· καὶ τὸ μὲν φορτικὸν τῆς ὀψews ἀπεστι, τὸ δὲ ἐναργὲς οὐδὲν ἥσσον καὶ διὰ τῆς βοῆς ἐπραγματεύσατο.

V. 1386. Schol.: φίλων ἔρημοι· ὁ λόγος ἀποτείνεται πρὸς Αἴγισθον.

V. 1387. Schol.: βοᾷ τις ἔνδον· οἰκτεῖον τὸ διανόημα γυναικῶν. τὸ δὲ ἀνήκουστα οὐχ ὡς καταγινώσκουσιν τοῦ Ὁρέστου φασίν, ἀλλὰ πᾶν τὸ πρᾶγμα ἐκτρεπόμεναι. Triclinius: ἦτοι ἃ οὐ δύναται τις ἀκοῦειν. πᾶσι γὰρ αἱ τῶν φρονεουμένων βοαί, καὶ ἐχθροὶ ὡσεύ, θείος καὶ ὑποστολήν ἀκούμεναι φέρουσιν.

V. 1390. ἰδοὺ μάλ' αὖ] See my note on Oed. C. 1466.

V. 1391 sq. ἀλλ' οὐκ — οὐδ' ὁ γεννήσας πατήρ] The MSS. οὐδ', which would seem to require to be changed to οὐδ', especially in such a collocation of words. But the remarks which I have made on the connecting of οὐ —

ᾠκτείρεθ' οὗτος, οὗθ' ὁ γεννήσας πατήρ.

ΧΟΡΟΣ.

ὦ πόλις, ὦ γενεὰ τάλαινα· νῦν σε
μοῖρα καθαμερία φθίνειν, φθίνειν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

1395 ὦμοι πέπληγμαι.

1415

ΗΛΕΚΤΡΑ.

παῖσον, εἰ σθένεις, διπλῆν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦμοι μάλ' αὐθις.

ΗΛΕΚΤΡΑ.

εἰ γὰρ Αἰγίσθω γ' ὁμοῦ.

ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὕπαι κείμενοι.

V. 1392. οὗτος οὗθ' Dind.

V. 1394. καθαμερία was first restored by Erfurdt from the recension of Triclinius. It is also written above the line in Aug. c. α. The other MSS. have καθημερία. Then Hermann, as the verb φθίνει is never used transitively, has rightly written φθίνειν, φθίνειν. MSS. and Dind. φθίνει, φθίνει.

V. 1396. Αἰγίσθω γ' I have written from Hermann's emendation. MSS. Αἰγίσθω θ', which reading is defended by Doederlein de brachyl. p. 16.

V. 1397. ὕπαι κείμενοι was first restored by Brupck. MSS. ὑποκείμενοι.

οὔτε in my review of Elmsley's edition of Eurip. Med. vs. 4 and 1321. and in various places in Sophocles, as Aj. 282, 1178., appear to suit this passage also, and even to give additional strength, as will be understood, if a slight pause be made at ᾠκτείρετο thus: ἀλλ' οὐκ ἐκ σθένος ᾠκτείρεθ', οὗτος, οὗθ' ὁ γεννήσας πατήρ. By which the sense will be: ἀλλ' οὐκ ἐκ σθένος ᾠκτείρετο οὗθ' οὗτος οὗθ' ὁ γεννήσας πατήρ. For thus the single verb ᾠκτείρετο includes both Orestes and Agamemnon, but if we join in reading ἀλλ' οὐκ ἐκ σθένος ᾠκτείρεθ' οὗτος, in one sentence we must of necessity write οὗθ', because then there are two sentences, one of which requires the

repeated ᾠκτείρετο. HERM. Of the phrase ὁ γεννήσας πατήρ mention has been made on vs. 334 sq.

V. 1393. Schol.: ὦ πόλις, ὦ γενεά· ὦ γενεὰ τοῦ οἴκου τοῦτον, κατὰ ταύτην σε τὴν ἡμέραν ἢ μοῖρα εἰς φθορὰν κατέλαττωσιν τοῦ γένους ἄγει. The phrase καθαμερία φθίνει is similar to χθιζὸς ἔβη and others of the same kind, on which see Matth. §. 446, 8. But see Var. lect.

V. 1395. παῖσον — διπλῆν] i. e. πληγὴν. See my note on Ant. 1286 sq.

V. 1397. τελοῦσ' ἀραί] Τελεῖν is used intransitively, as in Aesch. Sept. adv. Th. 659: τοῦτω τάχ' εἰσόμεσθα ἀπὸ τῆς ὁπῆς τελεῖ.

παλιρρόντον γὰρ αἷμ' ὑπεξαιροῦσι τῶν κτανόντων
οἱ πάλοι θανόντες.

1420

(ἀντιστρ.)

ΧΟΡΟΣ.

1400 καὶ μὴν πάρεισιν οἷδε· φοινία δὲ χεῖρ
στάζει θυηλῆς Ἀρεος. οὐδ' ἔχω λέγειν.

ΗΛΕΚΤΡΑ.

Ὅρεστα, πῶς κυρεῖ;

ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν

καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

V. 1398. I have written παλιρρόντον from the conjecture of Bothe. The MSS. absurdly πολυρρόντον.

V. 1400 sqq. Both these words καὶ μὴν — λέγειν, and the following Ὅρεστα, πῶς κυρεῖ are allotted to Electra. My distribution of the persons has been anticipated by Hermann; who has however written ψέγειν instead of λέγειν from the conjecture of Erfurdt, and has added the particle δέ after κυρεῖ from his own. On the contrary Reising Conj. p. 238. and Elmsley recommended πῶς κυρεῖτε; (and so Dind.) comparing Phil. 440, while Brunck filled up the verse by writing τὰ γ' ἐν δόμοισι μὲν.

V. 1402 sqq. All these words τὰν δόμοισι μὲν — ἀτιμάσει ποτέ are usually given to Orestes alone. Erfurdt first proposed the more correct distribution, which is here followed.

Choeph. 1021: τοῦτ' ἄρ' οἶδ' ὅπη
τελεῖ.

V. 1398 sq. Schol.: ὑπεξαιροῦσι· ἐκχέουσι τὸ αἷμα τῶν φονευσάντων οἱ φονευθέντες. This explanation is not correct. For neither can ὑπεξαιρεῖν mean to pour out, nor can the genitive τῶν κτανόντων be dependent upon the substantive αἷμα. I rather think αἷμα ὑπεξαιρεῖν τινος is used as the Homeric ψυχὴν ξηαιρεῖσθαι τινος (Il. ω, 754.) or θυμὸν ξηαιρεῖσθαι μέλιων (Od. λ, 200.), so that αἷμα may mean not blood only, but may also signify the soul, the life, to which latter signification the verb ὑπεξαιρεῖν is accommodated. On the adjective παλιρρόντον, signifying so that it may flow in turn, i. e. for the sake of taking revenge, Bothe quotes Eur. Herc. f. 739:

ἰῶ, ἰῶ, δίκαι καὶ θεῶν παλιρρόντος
πότμος, et El. 1153: παλιρρόντος δὲ
τάνδ' ὑπάγεται δίκαι διαδρόμου
λέχους. — Neuius compares
Aesch. Choeph. 886: τὸν ζῶντα
καίνειν τοὺς τεθνηκότας λέγων.

V. 1401. στάζει θυηλῆς
Ἀρεος] The Schol. edited by
Johnson observes: στάζει αἵμα-
τος, Ἀττικῶς, ὡς ἐπὶ τοῦ ὕδατος.
σταλάζει σταλαγμοὺς φόνου αἵμα-
τος, ἤγουν ὁ ἐργάσατο ὁ φόνος.
But the following words οὐδ' ἔχω
λέγειν, cannot, I think, be under-
stood in any other sense than this:
nor have I anything to say,
i. e. my mind is so stricken with
terror (cf. 1407.), that I know not
what to say.

V. 1403. Schol.: Ἀπόλλων εἰ
καλῶς ἐθέσπισεν· οἷον οὐκ
ἂν ἔμαντοῦ ἐπιβαλλόμενος ἐπράξα,
ἀλλὰ πειθόμενος τῷ θεῷ.

ΗΛΕΚΤΡΑ.

τέθνηκεν ἡ τάλαινα;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ,

1405 μητρῶον ὧς σε λῆμ' ἀτιμάσει ποτέ.

V. 1405. Hermann suspects that two verses belonging to the part of Electra and one of Orestes have been lost after this verse, as well as another after v. 1406, belonging to Orestes. His observation is this (on v. 1398. ed. Br.): »Erfurdt perceived the antistrophic character of the verses in this passage, and gave a better division of the persons: but he was at the same time greatly deceived when, on seeing that four verses were wanting, he thought the fourth was wanting after v. 1432. of Brunck's ed. For I most willingly acceded to his opinion after mature reflection and am fully persuaded that the system of the antistrophic verses is disturbed, unless we suppose that those four verses have been lost. For, not to mention that the text is evidently mutilated, from v. 1432. ed. Br. the passages themselves, where something is thought wanting, are such that the subject itself shews that something is required to complete the dialogue. The first of these places is after v. 1427. ed. Br. where one would surely expect Electra to exclaim: *ὦ ὦ Ἀίκα*, and to add some remark to shew that her mother had been justly punished, and that Orestes would confirm her words. Another hiatus occurs in v. 1429. ed. Br. where, contrary to the method usually observed by the tragedians in the construction of the dialogue, the words of the Chorus are immediately repeated by Electra, without the interposition of a single word by Orestes. And it would be the more strange that he should say nothing, because, although advised to depart he nevertheless says a great deal more before doing so. I have little doubt therefore, but that when he heard the Chorus say that Aegisthus is nigh, he said something to this effect: *ἀλλ' ἐξίκοιτό γ', ὧς παρὲς κελεύσμεθα*, and so Electra would aptly observe: *ὦ παῖδες, οὐκ ἀπορῶν*; but the verse consists of two successive strophes and their antistrophes, so that the words which belong to Clytemnestra in the first strophe of the Chorus, are Electra's in the antistrophe, except the two first, which, in order to observe this law of response, are necessarily given to the Chorus, while those belonging to Electra in the strophe have been given to Orestes. In the second strophe and antistrophe the Chorus answers both itself and Electra, but in the antistrophe the words of Orestes are those which belonged in the strophe to Clytemnestra whose place he occupied after her death.« That much of this disputation is probable, no one will deny, but I cannot assent in all respects. For instance, I should not feel inclined to believe that anything like what Hermann supposes could have been said by Orestes after v. 1429. ed. Br. For he immediately after says that he is ready to depart. And the thing itself shews that Electra by no means repeats the very words of the Chorus in v. 1429. ed. B. in saying *ὦ παῖδες, οὐκ ἀπορῶν*;

V. 1405. *μητρῶον* — *λῆμ'*] i. e. *τοῦ τῆς μητρὸς λῆμα*. See my note on Aj. 134. Of the phrase

μη ἐκφοβοῦ, ὧς σε ἀτιμάσει mention has already been made at v. 1290.

ΧΟΡΟΣ.

παύσασθε. λεύσσω γὰρ Αἴγισθον ἐκ προδῆλου.

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄπορρόν;

1430

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου

χωρεῖ γεγηθὼς * * * * *

ΧΟΡΟΣ.

1410 βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,
νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὡς πάλιν.

V. 1407. Vulg. *εἰσορᾶτε πον*, which Hermann was the first to correct.

V. 1408. I have with Hermann assigned these words to Electra, which are commonly spoken by Orestes.

V. 1409. Brunck thinks that half a verse has been lost after *γεγηθὼς*. Hermann suspects that the poet added something to this effect: *κάρτα σὺν σπουδῇ ποδός*.

V. 1411. Brunck placed a mark of a broken-off construction after *πάλιν*.

V. 1406. *ἐκ προδῆλου*] Cf. Matth. §. 574. But it is easy to perceive that the Chorus in this verse only persuades Orestes and Electra to cease conversing, while on the contrary Electra in the following words *ὦ — ἄπορρόν* bids Orestes and Pylades retire.

V. 1407. *οὐκ ἄπορρόν*] See my note on Oed. R. 1115. The full expression occurs in Aj. 369: *οὐκ ἄπορρόν ἐκνεμῖ πόδα*;

V. 1407 sq. *εἰσορᾶτε ποῦ τὸν ἄνδρ'*] There is no doubt but that Orestes asks where Aegisthus is seen in order that he may know whither he must himself retire so as to escape Aegisthus. — In the following words *οὗτος* is used as in vs. 6. and 1474. *αὕτη*.

V. 1410. *κατ' ἀντιθύρων*] Schol.: *πορεύθητε κατὰ τῶν ἐπι-*

σθεν τῆς θύρας μερῶν. ἀντίθυρα, τὰ ἐπισθεν τῆς θύρας, ὥσπερ ἀντικινήμια, τὰ ὀπισθεν τῶν κνημῶν. The ἀντίθυρον is a place in the interior of the house opposite the doors. See Lucian Alex. 16. T. II. p. 224. and Hemsterh. Append. Animadv. p. 15. HERM.

V. 1411. Schol.: *νῦν τὰ πρὶν εὖ θέμενοι, τὰ κατὰ τὴν Κλυταιμνήστραν, ὡς καὶ νῦν εὖ εἴη τὰ κατὰ Αἴγισθον.* Hermann observes that we should rather understand *θῆσθε* from the verb *θέμενοι*, so that the sense may be: enter as quickly as possible, in order that ye, who have managed first matters well, may likewise do so now. On the imperfect form of speech cf. Porson on Eur. Or. 1335. with Schaefer's note. Doeder-

ΟΡΕΣΤΗΣ.

θάρσει· τελοῦμεν, ἦ νοεῖς.

1435

ΗΛΕΚΤΡΑ.

ἔπειγέ νυν.

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τάνθαδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δι' ὧτος ἂν παῦρά γ' ὥς ἥπιως ἐννέπειν

1415 πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς ὀρούση
πρὸς δίκας ἀγῶνα.

1441

ΑΙΓΙΣΘΟΣ.

Τίς οἶδεν ὑμῶν, ποῦ ποθ' οἱ Φωκῆς ξένοι,

οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον

λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις;

1420 σέ τοι, σὲ κρίνω, ναὶ σέ, τήν ἐν τῷ πάρος

1445

V. 1412. Hermann assigns the words ἦ νοεῖς to Electra. And so Dind.

V. 1414. It is evident from the Scholia that the MSS. must have read both *νηπίων* and *νηπίῳ*. The first of these is explained by one of the Scholiasts in this note: ὥς ἂν μικρῶν παίδων ὀήματα, οὕτως αὐτῷ ἀφελῶς διαλέγεσθαι δεῖ, μὴ ἀνακαλύπτοντας εὐθὺς τὸ γεροντὸς κατὰ τὸν οἶκον. But the other must have been read by the other Schol.: καθ' ὅπερ βατον· συμφέροι ἂν πρὸς τοῦτον τὸν ἄνδρα ὀλίγα δι' ὧτος αὐτοῦ ἐννέπειν, ὥς ἂν ἀνοήτῳ διαλεγόμενον. λέγει δὲ καὶ τῷ λόγῳ, διαλεγόμενον τῷ νηπίῳ.

V. 1420. ναὶ σέ was first restored by Brunck from Reiske's conjecture. MSS. καὶ σέ.

lein de brachyl. p. 11. For εὖ θέσθαι Oed. R. 633. and Thucyd. I. 25: ἐν ἀπόρῳ εἰχοντο θέσθαι τὸ παρόν.

V. 1412. ἐπειγέ] On the verb ἐπειγέιν used intransitively mention is made by Porson on Eur. Or. 288.

V. 1413. μέλοιτο] So v. 74.

V. 1414. Schol.: δι' ὧτος ἂν παῦρά γε· μὴ ἀνατεταμένως φθέγγεσθαι, ἀλλ' ἑλαφρῶς· ἐν τῷ λαλεῖν δεῖ μὴδὲ μηχανεῖν τὸν λόγον. The words ὥς ἥπιως are, I think, rightly explained by the glossographers: λίαν πρᾶως. For Electra commonly shewed herself fierce (θρασεῖαν) towards her

mother, for which Aegisthus blames her immediately after. But now she is advised by the Chorus, to speak a few words to Aegisthus with a milder spirit. On the phrase ὥς ἥπιως cf. Viger. p. 563. and Passow Lex. Gr. by the word ὥς A. II, 3. a. So immediately after v. 1452. ὥς ἐτητύμως.

V. 1415 sq. λαθραῖον ὥς — ἀγῶνα] Schol.: ὅπως ἂν ἀπατηθεῖς ἐμπέσῃ εἰς τὸν ἀγῶνα τῆς δίκης τὸν λάθρα κατ' αὐτοῦ γινόμενον.

V. 1419. ἱππικοῖσιν ἐν ναυαγίοις] See my note on v. 717.

V. 1420. κρίνω] I ask. Other

χρόνῳ θρασεῖαν· ὥς μάλιστα σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλάτης.

ΑΙΓΙΣΘΟΣ.

1425 ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; διδασκέ με.

1450

ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ πρὸς ξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως;

ΗΛΕΚΤΡΑ.

οὔκ· ἀλλὰ καπέδειξαν. οὐ λόγῳ μόνον.

V. 1426. I have restored *πρὸς ξένου* from my own conjecture. MSS. (and Dind.) *προξένου*, which cannot be borne in this passage, as I have shewn in *Miscell. Soph.* p. 21 sqq. But the particle *γὰρ* is sufficient to shew that by the words *φίλης* — *κατήνυσαν* we should understand the meaning of *ἐνδον* just before; and that Electra should assert why those guests, who are asking after Aegisthus, are in the house. For Aegisthus might well wonder why strangers unknown to the family, were inside with Clytaemnestra. Hence it easily follows that Sophocles ought to have written something to this effect: they are joined in the bonds of friendship and hospitality with her to whom they have come. But this sense, required by the whole meaning of the passage, is opposed not only by the structure of the verb *κατανύειν*, but also by the use of the word *πρόξενος*. For as this word always means a public entertainer, it could never be applied to Clytaemnestra, a woman; while on the contrary, if we write from my emendation *πρὸς ξένου*, nothing will be wrong.

examples of this usage are adduced in my note on *Ant.* 397.

V. 1423 sq. *συμφορᾶς* — *τῆς φιλάτης*] Johnson has already observed that there is a studied ambiguity in all that Electra says. Thus when she says here: I should not partake in the lot of my relations dearest to me, by the words *συμφορᾶς τῆς φιλάτης* she herself means the wished-for fortune of her brother alive and returned to his home, and as the avenger of wickedness; but Aegisthus alludes to the fate of those who are most dear to her, i. e. the

death of her brother. — On the phrase *ἔξω εἶναι τινος* mention is made at *Philoct.* 886. On *ἔξωθεν* put for *ἔξω* see above on v. 1041.

V. 1426. *φίλης* — *ξένου*] On the form of the gender cf. *Eurip. Suppl.* v. 94: *ξένους δ' ὁμοῦ γυναικας*. The sense is: they are within, for they have come to the house of a friendly hostess.

V. 1427. *ὥς ἐτητύμως*] See my observations on v. 1414.

V. 1428. *ἀλλὰ καπέδειξαν* — *μόνον*] Observe the rarer construction, in which we should

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν, ὥστε κάμφανῃ μαθεῖν.

ΗΛΕΚΤΡΑ.

1430 πάρεστι δῆτα, καὶ μάλ' ἄζηλος θέα.

1455

ΑΙΓΙΣΘΟΣ.

ἢ πολλὰ χαίρειν μ' εἶπας, οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίροις ἄν, εἰ σοι χαρὰ τυγχάνοι τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα, κἀναδεικνύναι πύλας
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄρᾶν,

1435 ὥς, εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος
ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρῶν νεκρόν,
στόμα δέχεται τὰμά, μηδὲ πρὸς βίαν,

1460

V. 1432. From La. and Suidas v. χαρὰ I have restored τυγχάνοι for τυγχάνει the common MSS. reading.

perhaps expect a verb like ἡγγεῖλαν instead of the substantive λόγῳ. But the verb ἐπέδειξαν also contains this signification: they have proved in fact, sc. that he is dead.

V. 1430. πάρεστι δῆτα] On the particle δῆτα see on vs. 1144 sq. On καὶ μάλ' cf. 1178. and Schaefer on Dionys. Hal. de Comp. p. 332 sq.

V. 1431. ἢ πολλὰ χαίρειν μ' εἶπας] Neuius rightly observes that this properly means: you bid me rejoice greatly.

V. 1432. χαίροις ἄν] Used in the same manner as below, v. 1491., χωροῖς ἄν. See Matth. §. 515. γ. Rost §. 119, 3. B. b.

V. 1433 sq. Schol.: κτείνει ὁ Αἰγισθος ἐμφανῶς δεικνυσθαι τὸ σῶμα τοῦ Ὁρέστου, οἱ δὲ ἐπιδεικνύουσι τὸ τῆς Κλυταιμνήστρας.

Ibid. κἀναδεικνύναι πύλας — ὄρᾶν] The phrase ἀναδεικνύναι πύλας deserves notice as signifying ἀνεργημέναν τῶν πυλῶν δεικνύναι τὰ ἐντός, when the more

common mode of expression would have been δόμον ἀναδεικνύναι, as in Aristoph. Nub. 304: ἵνα μυστοδόκος δόμος ἐν τελευταῖς ἀγλαῖς ἀναδείκνυται. For ἀναδεικνύναι properly means to shew by removing or opening anything. On the infinitive ὄρᾶν thus added cf. Oed. R. 765. γένος δ' ἀτλητον ἀνθρώποισι δηλώσοιμ' ὄρᾶν, with my note.

V. 1435 sq. ἐλπίσιν — ἀνδρὸς τοῦδε] On the phrase ἐλπίς ἀνδρός mention has been made at vs. 818 sq.

V. 1437 sq. μηδὲ πρὸς βίαν — φύσῃ φρένας] The later Scholiast well observes: μηδὲ βιαιῶς καὶ μετὰ ἀνάγκης φύσῃ φρένας, τουτέστι σωφρονήσῃ, ἐμοῦ τυγῶν κολαστοῦ. On the phrase φύειν φρένας I have spoken at Oed. C. 149. and 801 sq., on the participle aorist at v. 1063. of this play. The verb προστυχεῖν is here put in the same sense as τυχεῖν elsewhere. See Advers. in Phil. p. 83.

ἐμοῦ κολαστοῦ προστυχών, φύσῃ φρένας.

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τὰπ' ἐμοῦ. τῷ γὰρ χρόνῳ

1440 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

1465

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμι, ἄνευ φθόνου μέν, εὖ

V. 1441. I have written *εὖ* with Brunck from Tyrwhitt's conjecture promulgated by Musgrave on Rhés. 456. The MSS. *οὐ* absurdly. *οὐ* is retained by Dind.

V. 1439. καὶ δὴ τελεῖται τὰπ' ἐμοῦ] On the particles καὶ δὴ see on v. 310., on τὰπ' ἐμοῦ on Oed. C. 1610. She means therefore: my office, or that which is likely to result from me is already accomplished. But Hermann rightly remarks: There is an ambiguity in these words. For she is herself supposed to open the doors, and should be made to say that Aegisthus might have seen this; but the Chorus and spectators perceive that she wishes it to be done, that Aegisthus may be entrapped into the snares laid for him.

V. 1439 sq. τῷ γὰρ χρόνῳ — κρείσσοσιν] Here also τοῖς κρείσσοσιν is used ambiguously. Aegisthus supposes himself the person meant, but Electra means Orestes. — We must then observe that συμφέρειν τινί is put for συμφέρεσθαι τινι by the dramatic poets, so as to mean to apply oneself to anyone, to agree with anyone. The later Scholiast observes on this passage: ἐνταῦθα τὸ συμφέρειν οὐ τὸ λυσιστελεῖν, ἀλλὰ τὸ συμφέρεσθαι φησιν καὶ συμφωνεῖν. So Aj. 430: τίς ἂν ποί' φέθ' ὧδ' ἐπ' ὠνυμον τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἰμοῖς κακοῖς; Aristoph. Lysistr. 165: οὐ γὰρ οὐδέποτε εὐφρανθήσεται ἄνθρωπος, ἂν μὴ τῇ γυναίκει συμφέρεται. Eurip. Med. 13: αὐτὴ τε πάντα συμπεύρουσ' Ἰάσονι. Observe also that νοῦν ἔχων is united with a simple infinitive in v. 1013: αὐτὴ δὲ νοῦν σχῆς ἀλλὰ τῷ χρόνῳ πο-

τε, — τοῖς κρατοῦσιν ἐκάδων, compared with Aj. 1264. The meaning of the one phrase is this: learn to obey the powerful, but of the other: I have only learnt this thing, to submit to the powerful. Very similar is the distinction between the phrase ἐμὴλῆσέ μοι, ὅπως τοῦτο εἰδέην, and ἐμὴλῆσέ μοι, ὥστε τοῦτο εἰδέηναι, the former of which means: it was my care, so that I know it. i. e. I studied to get a knowledge of this thing, but the latter: it was my care, so that I know it. Cf. Xen. Cyr. VI, 3, 19.

V. 1441 sq. δέδορκα φάσμι — οὐ λέγω] I see a spectacle, which, be it spoken without entailing Envy, has fallen well; but which, if Nemesis be at hand, I wish be not mentioned. By which words he means this: I say that it has happened prosperously, that I should see this body prostrate, if the Gods envy not my good fortune; but if it is wicked, and cannot be spoken with impunity, I wish it to remain unmentioned. From which interpretation alone it is sufficiently clear that there is no cause for Brunck, supposing that Φθόρος and Νέμεσις mean the same. For although it is sometimes of little import, whether a man invoke Envy or Nemesis, yet it is evident from other passages, in which those deities are mentioned in tragedy, that the tragic

πεπτωκός, εἰ δ' ἔπεστι νέμεσις, οὐ λέγω.
χαλᾷτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

ΟΡΕΣΤΗΣ.

1445 αὐτὸς σὺ βάσταξ'· οὐκ ἐμὸν τόδ', ἀλλὰ σόν, 1470
τὸ ταῦθ' ὄρᾳν τε καὶ προσηγορεῖν φίλως.

ΑΙΓΙΣΘΟΣ.

ἀλλ' εὖ παραινεῖς, κάπιπέσομαι· σὺ δέ,
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

V. 1441. πεπτωκός. Dind.

poets at least drew such a distinction between them, that *Φθόνος* was the God who envied the good fortunes of men, and led them into calamities merely they should be fortunate; but *Νέμεσις* was thought to be the deity, who only strove to punish the insolent words and deeds of men, and for that reason hindered their enjoying prosperity. Hence they, who feared evil, when they had met with any great good, invoked *Φθόνος*. See Monk on Eur. Alc. 1140. and to the passages he has collected add Aesch. Ag. 903 sq.: τοιοῖςδὲ τοί νιν ἀξιώ προσφθέγμασιν· *Φθόνος* δ' ἀπέστω. On the contrary *Nemesis* is only mentioned by these poets as the avenger of the crimes, and especially of insolence. Cf. Philoct. 509 sq.: τὰν θεῶν νέμεσιν ἐκφυγῶν. 593: τίς ὁ πόθος αὐτοῦς ἔχει· ἡ θεῶν βία καὶ νέμεσις, ὅππῃ ἐργ' ἀμύνουσιν κακία. Eurip. Or. 1362: διὰ δίκας ἔβα θεῶν νέμεσις ἐς Ἑλέναν. Phoen. 183 sq.: ἰὼ, νέμει καὶ Διὸς βαρύνδρομοι βρονταί, κεραυνίῳ τε πῦρ αἰθαλόεν, σὺ τοι μεγαλγχορίαν ὑπεράνορα κοιμίζοις. Fragg. inc. CLXXXI. ed. Dind.: ὅταν ἰδῃς πρὸς ὕψος ἡρμένον τινὰ λαμπρῷ τε πλούτῳ καὶ γένει γανυρούμενον, ὀφρὺν τε μεῖζω τῆς τύχης ἐπηροχότα, τοῦτον ταχεῖαν νέμεσιν εὐθύς προσδόχα·

ἐπαίρεται γὰρ μεῖζον, ἵνα μεῖζον πέσῃ. Compare especially v. 792. of this play, a passage the more similar to this one, because there also, when Clytaemnestra had said that Orestes had rightly perished, Electra invokes the *Nemesis* of the dead Orestes to avenge the impiety of Clytaemnestra's words. On *Nemesis* compare also Blumen in a treatise intitled: Ueber die Idee des Schicksals in den Trag. des Aischylos, p. 130. Baehr also, on Herodot I, 32. p. 81., has some remarks on this same object. Observe moreover, with what skill the poet has made Aegisthus break out into these words on beholding, as he thought, the body of Orestes; when it was really that of Clytaemnestra. — Finally on the phrase οὐ λέγω cf. Hermann on Vig. p. 756.

V. 1445. Schol. rec.: βάσταξ'· αἶρε τὸ κάλυμμα. Βαστάζειν does not even in this place mean to lift up, but to handle. For it does not follow that because Aegisthus handled the drapery for the purpose of removing it, that the verb *βαστάζειν* should be here used in the sense of lifting. See on Philoct. 684 sq.

V. 1449. αὕτῃ] Used as οὗτος in v. 1408.

ΑΙΓΙΣΘΟΣ.

1450 οἶμοι, τί λεύσσω;

1475

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ; τίν' ἀγνοεῖς;

ΑΙΓΙΣΘΟΣ

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι,
ζῶντας θανοῦσιν οὔνεκ' ἀντανδᾶς ἴσα;

ΑΙΓΙΣΘΟΣ.

οἶμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
1455 ὁδ' οὐκ Ὁρέστης ἔσθ', ὁ προςφωνῶν ἐμέ.

1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι;

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δειλαιοσ. ἀλλά μοι πάρες
κᾶν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα,

V. 1453. ζῶντας θανοῦσιν is the conjecture of Tyrwhitt, approved by Brunck and Hermann. MSS. ζῶν τοῖς θανοῦσιν.

V. 1456. I have with Hermann put a note of interrogation after πάλαι.

V. 1451. ἐν μέσοις ἀρκυστάτοις] It is well known that ἀρκυς is used of snares.

V. 1452 sq. οὐ γὰρ — ἴσα] Have you not therefore seen that you have been addressing the living as if they were dead? i. e. that you have spoken to the living Orestes as you would to the dead. HERM.

V. 1456. καὶ μάντις — πάλαι] And have you, so excellent a prophet, been so long deceived? This is spoken ironically in this sense: you seem to have for a long time lost sight of what you now see clear, viz, that you should

pay to me the penalty of your wickedness, i. e. you have become a prophet too late. See my note on v. 1474. On the particle καὶ cf. Ant. 1102. Philoct. 921. and Xen. Cyr. VI, 3, 22: καὶ τις εἶπε τῶν μυριάρχων, καὶ δοκοῦμέν σοι, ἔφη, ὦ Κύρε, ἰκανῶς ἔξιν εἰς τοσοῦτους τεταγμένοι πρὸς οὕτω βαθεῖαν φάλαγγα; On a similar use of the Latin copula et see Hand's Tursell. T. II. p. 492 sqq.

V. 1458. κᾶν σμικρὸν] Neuius refers to Buttmann on Demosth. Mid. 15.

Ibid. μὴ πέρα λέγειν ἔα] Schol.: περισσῇ γὰρ καὶ ἀπίθανος

- πρὸς θεῶν, ἀδελφέ, μηδὲ μηχανέειν λόγους.
 1460 τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485
 θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;
 ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ
 ταφεῦσιν, ὧν τόνδ' εἰκὸς ἐστὶ τυγχάνειν,
 ἀποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν
 1465 μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἶσω σὺν τάχει. λόγων γὰρ οὐ
 νῦν ἔστιν ἄγών, ἀλλὰ σῆς ψυχῆς πέρι.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν
 τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἴ κτανεῖν;

ΟΡΕΣΤΗΣ.

- 1470 μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες 1495
 πατέρα τὸν ἄμυν, ὡς ἂν ἐν ταύτῳ θάνῃς.

V. 1471. ὡς ἂν ἐν ταύτῳ I have received with Brunck from the recension of Triclinius. The other MSS. ὡς ἐν ταύτῳ.

διατριβὴ πρὸς τῷ τέλει ἐκτείνειν λόγους. Cf. Antig. 577 sqq.

V. 1460 sq. τί γὰρ βροτῶν — φέροι] Βροτῶν — μεμιγμένων are genitives absolute, when men lie oppressed with evils, and σὺν κακοῖς μεμιγμένων is used for the more common κακοῖς συμμιγμένων, on which expression I have spoken at Ant. 1289. Then the phrase τοῦ χρόνου κέρδος τι φέρειν deserves notice. It properly signifies to gain anything by time, i. e. to gain anything by putting off death. Lastly, of the use of the active verb φέρειν mention has been made on v. 1069.

V. 1462 sq. πρόθεσ — τυγχάνειν] Schol.: οἰωνοῖς καὶ κυσὶ πρόθεσ αὐτῶν. See my note on Ant. 1062. Cf. Eur. El. 894 sqq. where Orestes says to Electra: ἤκω γὰρ οὐ λόγους, ἀλλ' ἐργοῖς κτανῶν Αἰγισθον· ὡς δὲ τῷ σάφ' εἰδέναι τάδε προθῶμεν, αὐτὸν τὸν θανόντα σοι φέρω, ὅν, εἴτε χρήεις, θηρσίην ἀρπαγὴν πρόθεσ, ἢ

σκόλον οἰωνοῖσιν, αἰθέρος τέκνοις, πῆξας' ἐμείσον σκόλοπι. and Hom. Od. γ, 256 sqq.

V. 1464. ἀποπτον ἡμῶν] Ἀποπτος is used both passively and actively: not seen and not seeing. It is put passively, as here, in Aj. 15., actively in Oed. R. 762: ὡς πλείστον εἴη τοῦδ' ἀποπτος ἄστεως. So ἀκλαντος means both unwept (Ant. 29. and elsewhere), and not weeping (v. 912. of this play). See other examples collected by Mehlhorn on Anacreon p. 242.

V. 1465. λυτήριον] See v. 622. with my note.

V. 1466. χωροῖς ἂν] I have already observed on v. 1432. that this is equivalent to an imperative.

V. 1469. κοῦ πρόχειρος εἴ κτανεῖν] Πρόχειρος is used in the same manner, but with the dative, by Euripides Herc. f. 161: τῇ θυγῇ πρόχειρος ἦν.

V. 1470. Schol.: μὴ τάσσε· μὴ ἐπίτασσε. πρόσφασιν ἱκανῇν εὐρε

ΑΙΓΙΣΘΟΣ.

ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέργην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ' ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

1475 ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας.

1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἦ δ' ὁδὸς βραδύνεται.
ἀλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὕφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἡδονὴν

θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.

1480 χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505

V. 1478. I have written ἦ for ἦ with Hermann.

τοῦ μὴ ἐν τῷ ἐμφανεῖ φρονεῖσαι αὐτόν.

V. 1472. ἦ πᾶσ' ἀνάγκη] See my remarks on the use of the pronoun πᾶς in my note on Ant. 770.

V. 1473. Triclinius: καὶ μέλ-
λοντα· τοῦτο λέγει, ὥςπερ προ-
μαντινόμενος, ἢν' ἀπολυθῇ, ἐκφο-
βῶν αὐτοὺς διὰ τοῦτου.

V. 1474. τὰ γοῦν — ἄκρος] When he says: you shall certainly die in this house; this I fortell to you as an excellent prophet, he means this: do not predict that I shall be here slain by any future avenger of your death, for you would be the worst of prophets, scil. in so

doing, with reference to his words in v. 1456. On the elision of α in the pronoun σά mention has been made on Phil. 337.

V. 1475. ἀλλ' οὐ — ἐκόμπα-
σας] He says this with bitterness: I do not see why you should boast the prophetic art, for if you be like your sire, it is not credible that you should possess it. For if he had foreseen that he would pay the penalty of his daughter's death with his own, he would have kept from the perpetration of that wickedness.

V. 1480. δίκην] Punishment. See my note on v. 570.

ὅστις πέρα πράσσειν τι τῶν νόμων θέλοι,
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρέως, ὡς πολλὰ παθὼν
δί' ἐλευθερίας μόλις ἐξῆλθες,

1485 τῇ νῦν ὁρμῇ τελεωθέν.

1510

V. 1481. *πράσσειν τι* I have restored myself. All the MSS. and edd. *πράσσειν γε*. It is really wonderful that the particle *γε* should have been endured so long, as it is totally inapposite. But few critics have been aware of the use and meaning of this particle. I have also written *θέλοι* instead *θέλει* from cod. Monac., Lb. and F. Dind. *θέλει*.

V. 1481. *ὅστις — θέλοι*] Whoever might wish, or as often as anyone wished. Cf. Matth. §. 527, 1. Rost §. 123, 2, 2. Then on the singular *ὅστις* referring to the plural *τοῖς πᾶσιν* I have spoken at Aj. 741. On the phrase *πράσσειν τι πέρα τῶν νόμων* cf. Demosth. Aristog. II, 802, 22: *ὥστε παρὰ τοὺς νόμους τι τοὺς κειμένους ὑμῖν προᾶξαι*.

V. 1482. *κτείνειν*] Gl. λέγω τὸ κτείνειν. For it is in apposition with the preceding *τίνδε δίκην*. BR.

Ibid. Schol. rec.: *τὸ γὰρ πανοῦργον ἤγουν ἡ πανουργία*. See on Phil. 83. Yet it seems to me more probable that wicked men are meant rather than wickedness. So Phil. 443. *καὶ πῶς τὰ μὲν πανοῦργα καὶ παλιντριβῇ χαίρουσ' (οἱ θεοὶ) ἀναστρέφοντες ἐξ Αἰθῶν, τὰ δὲ δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀέρι*. Then *πολὺ*, which has been incorrectly explained by Neuius, signifies much, in German *zahlreich*. So *στράτιμα πολὺ* means an army composed of many soldiers. *ἔθνος πολὺ* in Xenoph. Cyr. V, 2, 25. a nation consisting of many

men, and in many other places. — But it is probable that with these words Orestes entered the royal household with Pylades and Electra about to inflict death upon Aegisthus. On their quitting the scene, the Chorus repeated the last three verses.

V. 1483 sq. *ὡς πολλὰ — ἐξῆλθες*] Schol.: *ἀντὶ τοῦ μετὰ πολλῶν καμάτων μόλις ἡλευθερώθης*. The words *δι' ἐλ. ἐξῆλθες* when correctly rendered, signify: you have escaped free. Cf. Matth. §. 580. c. Rost §. 110, 2. and on the word *ἐξελεῖν* signifying to escape, my note on Oed. R. 982.

V. 1485. *τῇ νῦν ὁρμῇ τελεωθέν*] When these children, Orestes and Electra, who are said to have obtained their liberty, are now said to be *τῇ νῦν ὁρμῇ τελεωθέν*, to have accomplished their end by this effort, there seems no doubt but that their liberty is signified as accomplished and completely secured by their attack on Aegisthus. Brunck wrongly interprets *τῇ νῦν ὁρμῇ* by this journey.

THE
M E T R E S,
WHICH
SOPHOCLES APPEARS TO HAVE USED IN THIS PLAY.

Vs. 1—85. trimeter iambics, except v. 77. which is an antispast.

Vs. 86—102. an anapaestic system, the first verse a monometer, the third and fourth dimeter catalectic.

Vs. 120—134.

120 — — — — , — — — — glycon. polyschem. (Herm. El. p. 525.).

— — — — , — — — — , — — — — , — — — — , — — — — two glyconic verses,
one of which has an
antispast instead of
the last iambic.

— — — — — — — — tetram. dactyl.

id.

125 — — — — , — — — — , — — — — trim. iamb.

— — — — , — — — — antispast and penth. iamb.

— — — — — — — — trim. dact.

— — — — — — — — tetram. dact.

id.

130 id.

id.

— — — — — — — — antisp. and tetram. dact.

— — — — — — — — dim. iamb. cat.

— — — — — — — — penth. iamb.

Vs. 150—167.

- 150 $\text{—} \text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$ dim. anap. cat.
 $\cup \cup \cup \cup \text{—} \text{—}$ dim. iamb. brachyc.
 $\cup \cup \cup \cup \text{—}$, $\cup \text{—} \cup \text{—} \text{—}$ two iambic penthem.
 id.
 $\text{—} \text{—} \text{—} \cup \cup \text{—} \text{—} \text{—} \cup \cup \text{—} \cup$ hexam. dact.
- 155 $\text{—} \text{—} \text{—} \cup \text{—}$, $\cup \text{—} \text{—}$ dim. iamb. cat.
 $\text{—} \cup \cup$, $\cup \text{—} \text{—}$ iamb. and antisp.
 id.
 $\text{—} \cup \cup \text{—} \cup \cup \text{—} \cup \cup \text{—} \cup \cup$ tetram. dact.
 $\text{—} \cup \cup \cup \text{—}$, $\cup \text{—} \cup \text{—}$, $\cup \text{—}$ trim. iamb. cat.
-

- 160 $\text{—} \cup \cup \cup \cup \cup$, $\cup \text{—} \cup \text{—}$, $\cup \text{—}$ id.
 $\cup \text{—} \cup \text{—}$, $\cup \text{—} \cup \text{—} \text{—}$ the same as v. 152.
 $\text{—} \cup \cup \text{—} \cup \cup \text{—} \cup \cup \text{—} \cup \cup$ tetram. dact.
 id.
 id.
- 165 id.
 $\cup \text{—} \text{—}$, $\cup \text{—}$ antisp. and iamb.
 $\cup \text{—} \text{—}$, $\cup \text{—} \cup \text{—}$ the same as v. 126.

Vs. 186—189. a system of loose anapaests, commonly called spondaic. The first and last are dimeters catalectic, the middle ones acatalectic. See on these kinds of verse Seidler on Eurip. Troad. 122. and Herm. El. p. 384. Epit. p. 147., who rightly denies the truth of Seidler's opinion that these anapaests are everywhere antistrophic. E. g. those are not antistrophic which are found below vs. 226—228. and 232—235.

Vs. 190—193. legitimate dimeter anapaestics and a dimeter trochaic brachycatalectic or ithyphallic verse, on which see Hermann El. p. 94 sq.

Vs. 194—205.

- $\text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$ dim. anap.
 195 $\text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$ dim. anap. cat.
 $\text{—} \text{—} \text{—}$, $\text{—} \text{—} \text{—}$ dim. anap.
 $\text{—} \text{—} \text{—}$ monom. anap.

—[˘]—[˘]—[˘]—[˘]— dochm.

—[˘]—[˘]—, —[˘]—[˘]— dim. anap.

200 —[˘]—[˘]—, —[˘]— diiamb. and cret.

—[˘]—[˘]—[˘]—[˘]— dim. troch. cat.

—[˘]—[˘]—[˘]—, —[˘]—[˘]— dim. iamb.

id.

—[˘]—[˘]—[˘]—[˘]—[˘]—[˘]— tetram. dact.

—[˘]—[˘]—, —[˘]—[˘]— dim. iamb. cat.

Vs. 226—228. dimeter anapaestic catal.

Vs. 229 and the following are tetrameter dactylic.

Vs. 231—235. loose dimeter anapaestic.

Vs. 236—243.

—[˘]—[˘]—[˘]—[˘]— dact. and cret.

—[˘]—[˘]—[˘]—, —[˘]—[˘]—[˘]— the same feet.

—[˘]—[˘]—[˘]— monom. troch. hyperc.

240 id.

—[˘]—, —[˘]—[˘]—, —[˘]— glycon.

—[˘]—[˘]—[˘]— penthem. iamb.

—[˘]—[˘]—[˘]—, —[˘]—[˘]—[˘]— antisp. and penth. iamb.

Vs. 244—464. trim. iamb.

Vs. 465—477.

465 —[˘]—, —[˘]—[˘]—, —[˘]—[˘]— dim. chori. with a base.

—[˘]—, —[˘]—[˘]—, —[˘]— moloss., chori., iamb.

—[˘]—[˘]—[˘]— ithyphallic.

—[˘]—[˘]—, —[˘]—[˘]—[˘]—, —[˘]—[˘]— trim. iamb.

—[˘]—[˘]—, —[˘]—[˘]—[˘]—[˘]— penth. iamb. and dim. iamb. brachyc.

470 —[˘]—[˘]—[˘]—[˘]— dim. iamb. brachyc.

—[˘]—[˘]—[˘]—[˘]—, —[˘]—[˘]—[˘]—[˘]— logaoed. (consisting of a dactyl and trochee).

—[˘]—[˘]—, —[˘]—[˘]—[˘]— dim. iamb. hyperc.

—[˘]—[˘]—[˘]—[˘]— dochm.

475 —[˘]—[˘]—, —[˘]—[˘]—[˘]—[˘]— dim. iamb. hyperc.

—[˘]—[˘]—[˘]—[˘]— dochm.

—[˘]—[˘]—[˘]—[˘]—, —[˘]—[˘]—[˘]—.

- V. 477. These verses, as well as those in Oed. R. 1066., prior to my edition of Sophocles published at Leipsic in the year 1825, were divided into two verses thus:

ἃ νιν κατέπεφνεν ἀλ-
σχίσταις ἐν ἀκλαίς.
ἡϊῆς Φοῖβε, σοὶ
δὲ ταῦτ' ἀρέστ' εἴη.

Nor will the reason of this division be unknown to any one who compares the antistrophic verses. But I have long since observed in the Leipsic edition that these verses must be joined as one, so that this one may consist of two divisions, the first a logaoedic with the anacrusis placed before, the latter composed of a cretic and trochee. Now there is nothing objectionable in the syllable of the logaoedic being sometimes long, sometimes short, and in a short answering to a long, as both here and Oed. R. 1066. Many verses similarly composed are found in the tragedies of Sophocles. Thus, for instance, the following form is not unfrequent:

⏏, ⏏⏏⏏⏏⏏⏏, ⏏⏏⏏⏏⏏⏏,

cf. Oed. R. 858 sq. and 860 sq. Trachin. 624 sq. and 943 sq., or with the anacrusis omitted:

⏏⏏⏏⏏⏏⏏, ⏏⏏⏏⏏⏏⏏,

of which metre is v. 471. of this play. Very similar is the metre used by Cratinus, consisting of a logaoedic rank with anacrusis and ithyphallic:

⏏, ⏏⏏⏏⏏⏏⏏, ⏏⏏⏏⏏⏏⏏,

which is discussed by Herm. El. p. 594. Epit. 211.

- Vs. 491—502. except vs. 494. and 500., which are cretic, each consist of an antispast and iambic, which latter is changed at pleasure into a tribrach, dactyl, or spondee. The same kind of verse is used by Sophocles in this play vs. 156. 157. Oed. C. 1448. Trach. 818. 819. 1065. 1066. Phil. 815. 818. 819.

- Vs. 503—809. trim. iamb.

Vs. 810—821.

810 —⏏⏏⏏⏏, ⏏⏏⏏⏏, ⏏⏏⏏⏏ — { Form one verse, consisting of an
⏏⏏⏏⏏, ⏏⏏⏏⏏ — { iambic dipodia and a tetram.
—, ⏏⏏⏏⏏⏏ chori. hyperc. with anacrusis.

- $\cup\cup\text{—}$ ionicus a min.
 815 $\text{—}, \text{—}\cup\cup\text{—}\cup$ as v. 812.
 — arsis nuda.
 $\text{—}, \text{—}\cup\cup\text{—}\cup$ as v. 812.
 $\cup\cup\text{—}$ ion. a minore.
 $\text{—}, \text{—}\cup\cup\text{—}, \text{—}\cup\cup\text{—}$ dim. chori. with the anacrusis.
 820 $\text{—}\cup\cup\text{—}, \text{—}\cup\cup\text{—}, \text{—}\cup\cup\text{—}, \text{—}\cup\cup\text{—}$ tetram. chori.
 $\text{—}\cup\cup\text{—}, \text{—}\cup\text{—}$ chori. with a trochee.
 Vs. 834—843.
 $\text{—}\cup\text{—}, \text{—}\cup\text{—}\cup\text{—}$ cret. and trochees.
 825 $\text{—}\text{—}\text{—}, \text{—}\cup\text{—}\text{—}$ dim. anap.
 $\text{—}\text{—}\text{—}, \text{—}\text{—}\text{—}$ id.
 $\text{—}\text{—}\text{—}\cup\text{—}, \text{—}\text{—}\text{—}$ dim. anap. cat.
 $\text{—}\cup\cup\text{—}, \text{—}\text{—}$ as v. 821.
 $\text{—}\cup\text{—}, \text{—}\cup\text{—}$ dim. cretic.
 840 $\cup\cup\cup\text{—}$ dochm.
 $\cup\text{—}$ iamb.
 $\cup\text{—}\cup\text{—}\cup, \text{—}\cup\cup\text{—}\cup\cup\text{—}$ iambelegus.
 $\text{—}\cup\cup\text{—}\cup\text{—}$ logaoedic.
 Vs. 854—1040. trimeter iambs.

Vs. 1041—1052.

- | | | |
|---|---|---|
| $\cup\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}$
$\text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}$
$\text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}$
$\text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}$
1045 $\text{—}\cup\cup\text{—}\cup\cup, \text{—}\cup\text{—}\cup\text{—}$
$\text{—}\text{—}, \text{—}\cup\cup\text{—}, \cup\text{—}$ glycon.
$\text{—}\text{—}, \text{—}\cup\cup\text{—}, \cup\text{—}$ id.
$\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}\cup\text{—}$ pherecr. (glyc. cat.).- | } | This is one verse or period, consisting of diambics and choriambics, ending with a logaoedic consisting of two dactyls and the same number of trochees. |
| $\text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}$
1050 $\text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}$
$\text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}$
$\text{—}\cup\cup\text{—}\cup\cup, \text{—}\cup\text{—}\cup\text{—}$ | } | One verse consisting of choriambics and diambics, ending with a logaoedic consisting of two dactyls and the same number of trochees. |

Vs. 1065—1070.

- 1065 $\text{—}\text{—}\text{—}\cup\cup\text{—}$ ednthem. dactyl.

$\angle \cup \angle -$, $\angle \cup \angle -$, $\angle \cup -$ two epitrites and a cretic.

$\angle \cup \cup - - \cup$ penthem. dactyl.

\cup , $\angle \cup \cup$, $\angle \cup -$, $\angle \cup - \cup - -$ dim. cret. with anacrusis and
ithyph.

$\cup \angle \cup -$, $\cup \angle \cup -$, $\cup \cup \cup \cup -$, $\cup \cup \cup \cup -$ tetram. iamb.

1070 $\cup \angle \cup - -$, $\cup \angle \cup - \cup$ two penthem. iamb.

V. 1077—1138. trim. iambb.

Vs. 1139 1143.

$- \angle -$ molossus

1140 $- \cup \cup - -$ monom. anap.

$- \angle$ anapaest.

$- \angle \cup \cup -$ as v. 1140.

$- \angle -$ as v. 1139.

Vs. 1144—1212 trim. iambb.

Vs. 1213—1233.

$\cup \angle \cup \cup$ dipod. iamb.

$\cup \angle \angle \cup -$, $\cup \angle \angle \cup -$ dim. dochm.

1215 $\cup \cup \cup \angle \cup -$ dochm.

$\cup \angle \cup -$, $\cup \angle \cup -$, $\cup \angle \cup \cup$ trim. iamb.

id.

$\cup \angle \cup$ bacchius.

$- \angle \cup -$, $- \angle \cup -$, $\cup \angle \cup \cup$ trim. iamb.

1220 doubtful metre.

$\cup \cup \cup \angle \cup -$, $\cup \angle \angle \cup -$ dim. dochm.

$\cup \angle \cup - \cup -$, $\angle \cup -$, $\angle \cup - -$ { dim. iamb. brachyc., cret., two
trochees.

1224 trimeter iamb.

1225 id.

$\cup \cup \cup \cup - \cup -$ dim. iamb. brachyc.

$\cup \cup \cup \cup \cup \cup \cup$, $- \cup \cup \cup \cup \cup \cup$ dim. dochm.

1230 $\angle \cup \cup \cup$, $\angle \cup \cup \cup$, $\angle \cup \cup \cup$ trim. cret.

$\angle \cup \cup \angle \cup \cup$ dactyl. and cret.

trim. iamb.

id.

Vs. 1254 — 1268.

- $\cup \text{—} \cup \text{—} \cup \text{—}$, $\text{—} \cup \text{—} \cup \text{—}$ iambic and trochaic.
 1255 $\cup \text{—} \cup \text{—}$, $\cup \text{—} \cup \text{—}$, $\cup \text{—}$ trim. iamb. cat.
 $\text{—} \cup \cup \cup \cup$, $\cup \text{—} \cup \text{—}$ dim. iamb.
 $\cup \text{—} \cup \text{—}$, $\text{—} \text{—} \cup \text{—}$, $\cup \text{—}$ as v. 1255.
 id.
 trim. iamb.

- 1260 $\cup \text{—}$ bacchius.
 id.

V. 1262 — 1265. As these verses are corrupt, they cannot be reduced to a positive metre, and I have therefore retained the old division of the verses preserved in the early editions. But the verses appear to be trochaic, like those which follow vs. 1266 — 1268.

Vs. 1269 — 1364 trim. iambb.

Vs. 1365 — 1371.

- 1365 $\cup \cup \cup \text{—}$, $\cup \cup \cup \text{—}$ dim. cret.
 $\cup \cup \text{—} \cup \text{—}$, $\cup \text{—} \text{—} \cup \text{—}$ dim. dochm.
 trim. iamb.
 $\cup \cup \text{—} \cup \text{—}$, $\cup \text{—} \text{—} \cup \text{—}$ dim. dochm.
 $\cup \text{—} \text{—} \cup \text{—}$ dochm.
 1370 $\text{—} \text{—} \cup \text{—}$, $\cup \text{—} \cup \text{—}$ dim. iamb.
 $\text{—} \text{—} \cup \text{—}$, $\cup \text{—} \cup \text{—}$, $\text{—} \text{—} \cup \text{—}$ trim. iamb.

Vs. 1379 — 1384. trim. iambb.

Vs. 1385 — 1399.

- 1385 $\cup \text{—} \cup \text{—} \cup \text{—}$ dim. iamb. brachyc.
 trim. iamb.
 id.
 $\text{—} \text{—} \cup \text{—}$, $\text{—} \cup \text{—}$, $\text{—} \cup \text{—} \cup \text{—}$ dip. iamb., cret., troch.
 trim. iamb.
 1390 id.
 id.
 id.
 $\text{—} \cup \cup \text{—} \cup \cup$, $\text{—} \cup \text{—} \cup \text{—} \cup$ logaoedic.
 $\text{—} \cup \cup \text{—} \cup \cup$, $\text{—} \cup \text{—} \cup \text{—}$ logaoedic.

1395 trim. iamb.

id.

∪∠∪—, ∠∪—, ∠∪—, ∠∪— dip. iamb. and trim. cret.

∪∠∪—, ∪∠∪—, —∠∪—, ∪∠— tetram. iamb. cat.

∠∪—∪—∪ ithyphall.

Vs. 1417—1482. trim. iambb.

Vs. 1483—1485. anapaestic system, consisting of dimeter verses.

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ΣΟΦΟΚΛΕΟΥΣ

ΑΝΤΙΓΟΝΗ.

ANTIGONH.

ANTIGONH.

⁵Ω κοινὸν ἀντάδελφον Ἰσμήνης κάρα,
ἄρ' οἶσθ', ὅτι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
ὅποιον οὐχὶ νῦν ἔτι ζῶσαιν τελεῖ;

V. 2. For *ᾄτι*, which Hermann has rightly restored, the common reading is *ὁ τι*.

V. 1. *κοινὸν* — *κάρα*] The adjectives *κοινόν* and *ἀντάδελφον* are here placed *ἀσυνδέτως* with greater effect than with the usual copula *καί*, as in Aesch. Eum. 89: *σὺ δ', ἀντάδελφον αἶμα καὶ κοινὸν πατρός*, 'Ερμῆ. Soph. El. 12: *πρὸς σῆς ὁμαίμου καὶ κασιγνήτης*. On which passage Eustathius p. 410, 35. (311, 18.) observes: *ἔρα, ὅτι, Ὁμήρου τοὺς κασιγνήτους ἐρμηνεύσαντος, Σοφοκλῆς τὴν ὁμαίμον διασαφεῖ ἐν τῷ πρὸς σῆς ὁμαίμου καὶ κασιγνήτης. ποιεῖ δὲ τοῦτο ἐκείνος διὰ τὸ μὴ πάντα ὁμαίμον ἡδη καὶ κασιγνήτον εἶναι. ὁμαίμοι γὰρ πολλαχοῦ καὶ οἱ ἀπλῶς καθ' αἶμα καὶ προσγενεῖς, ὡς δηλοῖ καὶ Διόδορου, ὁ καὶ αὐτομαίμους τοὺς τοῦ αὐτοῦ γένους ἑλπῶν*. But that the adjective *κοινός* in this passage means nearly the same thing as *ὁμαίμος* in El. 12. will be easily seen. For *κάρα* thus added cf. Oed. R. 40. and on *κάρα* see Matth. §. 430.

V. 2 sq. *ἄρ' οἶσθ', ὅτι* — *τελεῖ*] Knowest thou that Jove omits not accomplishing any of the evils result-

ing from Oedipus, during our life? For, in order to give animation to the sentence, Sophocles has written *ὅποιον οὐχὶ τῶν κακῶν τελεῖ* (for which he, with a trifling difference, might have said *τί οὐχὶ τ. κ. τελεῖ*) instead of *οὐδένων κ. οὐ τελεῖ*, or *πάντα τὰ κακὰ τελεῖ*. Very similar to the present passage is Oed. R. 1401 sq.: *ἀρὰ μου μέμνησθ', ὅτι οἱ ἔργα δράσας ὑμῖν εἴτα δεῦρ' ἰὼν ὅποι' ἐπρασσον ἀνδρας*; where the poet has also preferred the interrogative *οἶα ἔργα*, when he might have affirmatively expressed *κάκιστα ἔργα*, which he had in mind. For he means this: *ἀρα μέμνησθε, ὅτι ἐγὼ κάκιστα ἔργα ὑμῖν ἐδράσα* etc.

V. 2. *τῶν ἀπ' Οἰδίου κακῶν*] We must not only understand those evils which the imprecations of Oedipus had called down upon his sons (see Oed. C. 1370 sqq.), but likewise those which are mentioned in vs. 49 sqq.

V. 3. *νῦν ἔτι ζῶσαιν*] Schaefer and others have rightly observed that these are genitives, not datives, as the Scholiast supposed.

10 πρὸς τοὺς φίλους στείλοντα τῶν ἐχθρῶν κακά;

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οἷθ' ἡδὺς οὔτ' ἀλγεινὸς ἔκετ', ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
μιᾷ θανόντων ἡμέρα διπλῇ χερί·

15 ἐπεὶ δέ φροῦδός ἐστιν Ἀργείων στρατὸς
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
οὔτ' εὐτυχοῦσα μάλλον οὔτ' ἀτωμένῃ.

ΑΝΤΙΓΟΝΗ.

ῥῆδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' οὔνεκ' ἐξέπεμπον, ὥς μόνῃ κλύοις.

use habere in the same manner. See the examples adduced by myself on Cic. or. Planc. XXIII, 55. p. 152.

V. 9 sq. ἡ σε λαμβάνει — κακά] The sense is this: Does it escape thee that such evils are approaching our friends, as our enemies are wont to suffer? i. e. are you ignorant that the insult which is usually the lot of our enemies, viz, their being deprived of the rites of sepulture after death, and being exposed to wild beasts, is now being offered to Polynices, our brother? On the plural τοὺς φίλους see at Oed. R. 361.

V. 11. μῦθος — φίλων] A word respecting our friends. So Aj. 220: ἀνέρος αἰδοῦπος ἀγγελλαν. See Matth. §. 342. 1. Rost §. 108 not. 1.

V. 13. δυοῖν — δύο] This is a favourite form of speech with Sophocles. Cf. below 73. 142. Aj. 267: κοινὸς ἐν κοινούσι. 467: μόνος μόνος. 620: ἀφίλα παρ' ἀφίλοις. 1283: μόνος μόνον. Oed. C. 184: ξείνος ἐπὶ ξένης. Phil. 135: ἐν ξένης ξένον. Trach. v. 613: καινὴ καιρὸν ἐν πεπλωμάτι.

V. 14. Schol.: διπλῇ χερί· τῇ ὑπ' ἀλλήλων· τοῦτο γὰρ δηλοῖ τὸ διπλῇ, οἷον ὑπ' ἀλλήλων ἀναιρεθέντων τῶν ἀδελφῶν. But διπλοῦν

neither means mutual in any other passages, nor, if it might bear this signification, could it, I think, be understood so here; for the words μιᾷ ἡμέρᾳ, which are opposed, sufficiently shew that twofold or twain is the meaning. Cf. v. 55: τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν etc. and 170: ὅτ' οὐν ἐκείνοι πρὸς διπλῆς μόρας μίαν καθ' ἡμέραν ὤλοντο. See also Valck. on Eur. Hipp. 1403. The sense of this verse is therefore: so that a twofold slaughter happened on one day.

V. 15. Schol.: ἐπεὶ ἀντὶ τοῦ ἀφ' οὗ. Cf. Porson on Eur. Med. 138. and Blomf. on Aesch. Agam. gl. 39.

V. 16. ἐν νυκτὶ τῇ νῦν] These words are spoken early in the morning after the night on which the Argives had departed. Cf. 100 sqq. and 253.

V. 16 sq. Schol.: ὑπέρτερον· ἀντὶ τοῦ πλεον. Hermann rightly interprets: I know nothing more, neither that I have become happier nor more unhappy.

V. 18. ῥῆδη καλῶς] It is easy to perceive that we must supply: that you had heard nothing.

V. 19. Schol.: τοῦδ' οὔνεκ' ἐξέπεμπον· ἀντὶ τοῦ διὰ τοῦτό σε ἡγαγον ἐνταῦθα· τὸ δὲ ἐξέπεμ-

ΙΣΜΗΝΗ.

20 τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.

ΑΝΤΙΓΟΝΗ.

οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων,
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
Ἐτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ
χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς
25 ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς·
τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
ἄστοις φασιν ἐκκεκρηῦχθαι τὸ μὴ

V. 24. This passage labours under three defects. For neither is *χρησθεὶς* used for *χρησόμενος*, nor is there such a phrase as *χρησθεὶς σὺν τινι*, nor is the substantive *δίκη* joined with the adjective *δίκαιος*. But will any one believe that Sophocles can at once have been guilty of three faults, each of which excites suspicion? But suppose this verse be the work of an interpreter? We certainly lose nothing by its omission; since we may easily supply *τάτῳ*, or some similar noun after *ἔκρυψε*, from the preceding words. But there is not even occasion to understand any substantive; since the verb *κρύπτειν* is used absolutely in the same sense in v. 285. Dindorf has bracketed the line.

πον ἀντὶ τοῦ μετεπεμπόμην. Cf. 161: κοινῷ κηρύγματι πέμψας. Sophocles often uses *στέλλειν* in this sense.

V. 20. *Δηλοῖς γάρ τι καλχαίνουσ' ἔπος*] The sense is: you are evidently disturbed at something you are about to say to me. But it is unusual to say *καλχαίνειν ἔπος τι*, and another example cannot be found. But the accusative seems to depend upon the idea of agitating or reflecting on, which is contained in the verb *καλχαίνειν*, and the poet doubtless referred to the Homeric πολλὰ δὲ οἱ κριδὲν πόρρωσε.

V. 21. *τάφου νῶν*] Seidler rightly observes that the genitive *τάφου* depends upon the idea implied in the verb *προτίσας*, in this sense: ἀξιώσας πρὸ τοῦ ἑτέρου ἀδελφοῦ. — Then that *νῶν* is rightly considered the dative by Reisig on Oed. C. p. 359 is observed by Wex. Cf. Matth. §. 389. g.

Ibid. *τῷ κασιγνήτῳ* — τὸν

μὲν, τὸν δὲ] A well known phrase. So v. 561. Cf. Matth. §. 289. not. 8.

V. 25. *τοῖς ἔνερθεν ἔντιμον νεκροῖς*] The ancients thought that if any one was either suffered to lie unburied after death, or did not meet with due honours, he was treated with contempt among the shades. Hence Electra in Aesch. Choeph. 482: παρ' ἐὸδὲ πνοῖς ἔση ἀτιμος, and Clytaemnestra in Eumenid. 97: ὄνειδος ἐν φθιτοῖσιν οὐκ ἀπόλλυται. MUSG. Cf. Virg. Aen VI. 325 sqq. But these words are spoken by prolepsis, on which see Matth. §. 446. not. 2.

V. 26. Schol.: *Πολυνείκους νέκυν· ἀντὶ τοῦ αὐτὸν τὸν Πολυνείκη*. For the phrase *τὸν θανόντα νέκυν* it will be sufficient to compare the Homeric νέκυσ τεθνηώς and νέκυσ κατατεθνηώς. So below v. 467. 515.

V. 27. *ἐκκεκρηῦχθαι*] Both here and v. 203. and Oed. C. 430 the verb *ἐκκηρύσσειν* is put for the simple *κηρύσσειν*.

- τάφῳ καλύψαι, μηδὲ κωκῦσαι τινα,
 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκύν
 30 θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς.
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ
 κάμοί, λέγω γὰρ καμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεισθῆαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 35 οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δοῖ,
 φόνον προκειῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοὶ ταῦτα, καὶ δείξεις τάχα,
 εἴτ' εὐγενὴς πέφνκας, εἴτ' ἐσθλῶν κακῇ.

V. 30. Brunck writes *εἰσορῶσι* from the conjecture of some scholar; perhaps rightly.

V. 31. Vulg. *Κρέοντά σοι*, which Schaefer first corrected. We may however defend the common reading, which is retained by Dindorf.

V. 33. *τοῖσι μὴ εἰδόσιν* is from the conjecture of Heath, received by Hermann. MSS. *τοῖς μὴ εἰδόσιν*. Brunck *τοῖς μὴ οὐκ εἰδόσιν*.

V. 30. Schol.: *θησαυρόν* ἔρ-
 μαιον, *εὐρημα*. Brunck observ-
 es that *πρὸς χάριν* means *ἐνεκα*,
 as in v. 908: *τίνος νόμου πρὸς*
χάριν; i. e. *τίνος ἐνεκα νόμου*.
 In Euripides *Med.* 541: *πρὸς*
ισχύος χάριν is the same as *πρὸς*
βίαν, κατ' *ισχύν*. Cf. Matth. §.
 591. ε. We may aptly compare
 this Greek phrase with the German
 one *zu Gefallen*, which frequently,
 as is known, does not differ from the
 particle *wegen*. But these words
πρὸς χάριν βορᾶς must be refer-
 red to the participle *εἰσορῶσι*,
 which must be joined with the ad-
 jective *γλυκύν*, so as to be nearly
 the same as *γλυκύν εἰσορᾶν*. Cf.
 Matth. §. 555. not. 2.

V. 31. Schol.: *ἀγαθόν* ἐν *ει-
 ρωνείᾳ*.

V. 32. *λέγω γὰρ καμέ*] Er-
 furd't rightly observes that Anti-
 gone means: Creon little knows
 me, when he bids me do things
 contrary to the piety due to my
 brother.

V. 33. Schol.: *νεισθῆαι* ἀντὶ
 τοῦ πορεύεσθαι.

V. 34. *ἀγειν*] The Schol. rightly
 explains this by *ἡγεῖσθαι*. So Eu-
 rip. *Bacch.* 1035: *Θήβας δ' ἀνάν-
 δρους ὡδ' ἀγεις*;

V. 35. Schol.: *οὐχ ὡς παρ'*
οὐδέν· *οὐχ ὡς ἐτυχεν ἔχειν τὸ*
πρᾶγμα, ἀντὶ τοῦ οὐκ εὐτελῶς καὶ
ὡς πάρεργον, ἀλλ' ὡς μέγα. **Ἡ*
οὕτως· *οὐχ ὡς οὐδέν*, ἀλλὰ μέγα.
 Of the phrase *παρ' οὐδέν ἀγειν* or
ἡγεῖσθαι I have already treated at
Oed. R. 954.

V. 36. *φόνον προκειῖσθαι* etc.]
Τούτῳ is omitted. See note on
Phil. 137 — 139. For the phrase
δημόλευστον φόνον cf. *Aesch. Spt.*
c. Th. 183: *λευστήρα δῖμου δ' οὐτι*
μὴ φύγη μόρον, and *Blomf. gloss.*
in loc. Add *Trach.* 357: *ὁ ῥιπτός*
Ἰπλίτου μόρος. On this description
 of punishment see at *Oed. C.* 431.

V. 37. *οὕτως ἔχει σοὶ ταῦ-
 τα*] So *El.* 761: *τοιαῦτά σοι ταῦτ'*
εἰσὶν.

V. 38. *εἴτ' ἐσθλῶν κακῇ*] i. e.
εἴτ' ἐσθλῶν πεφνκυῖα κακῇ εἰ. On
 the genitive see Matth. §. 374,
 on *εἴτε* — *εἴτε* §. 617. 5.

ΙΣΜΗΝΗ.

τί δ', ὦ ταλαῖφρον, εἰ τὰδ' ἐν τούτοις, ἐγὼ
40 λύουσ' ἂν ἢ ῥάπτουσα προσθείμην πλεόν;

ΑΝΤΙΓΟΝΗ.

εἰ ξυμπονήσεις καὶ ξυνεργάσει, σκόπει.

ΙΣΜΗΝΗ.

ποιῶν τι κινδύνευμα; ποῦ γνώμης ποτ' εἴ;

ΑΝΤΙΓΟΝΗ.

εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.

ΙΣΜΗΝΗ.

ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει:

V. 40. Hermann *λύουσ' ἂν ἢ θάπτουσα*. But the following words clearly shew that such a reading could not be correct.

V. 39. *τί δ', ὦ ταλαῖφρον* etc.] When Musgrave conjectured, that the poet wrote *λίγους'* ἂν ἢ *ῥάπτουσα* instead of *λύουσ'* ἂν ἢ *ῥάπτουσα*, although no one ever approved of this emendation, yet he seems to me to have correctly seen the drift of what the poet ought to have said. But Boeckh has lately, with great acuteness, shewn that this very sense, which he proposed to restore, exists in the words as they now stand. For he seems first to have shewn most truly that the words *λύουσα ἢ ἐράπτουσα* form a proverbial expression, in which *λύειν* nearly means to interpose one's self to unweave the difficulties of anything, but *ἐράπτειν* to accomplish, or to take part in some act. He aptly compares the proverbial phrase *κίθαμμα λύειν*, coll. Eur. Hippol. 666. Zenob. IV, 46. Hesychius, Suidas, and also Aj. 1317: *εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρε*. So *συνάπτειν* and *λύειν* are opposed to each other in Plutarch Alcib. c. 14. Compare also vs. 1092 sq. of this play, with my note. The same critic has also rightly remarked that the words *τί πλέον προσθείμην* must be joined, so that *πλέον τι τίθεσθαι* may mean to

obtain any advantage, as *πλέον ποιῶ, πλέον ἐργάζομαι*, and other such phrases are used, on which see Valck. at Eur. Hipp. 284. and Diatr. Eur. C. XIV, p. 150. Cf. also v. 268. — Since therefore Ismene denies that she can be of any use to herself and Antigone *λύουσα ἢ ἐράπτουσα*, she seems to me to say that neither by deprecating or acting, or by words or deeds will Creon be persuaded to rescind the orders he has given. Lastly, on the words *ἐν τούτοις* see at Oed. R. 865. Rightly the Schol. *εἰ τὰδ' ἐν τούτοις· εἰ ταῦτα Κρέων ἐκίλευσεν*.

V. 42. *ποῦ γνώμης ποτ' εἴ*] Cf. Oed. C. 167 ed. m.: *ποῖ τις φροντίδος εἴθῃ*; with my note.

V. 43. *ξὺν τῇδε κουφιεῖς χερσί*] Schaefer thinks that *χερσί* is used pleonastically, and that *ξὺν τῇδε* signifies with me, comparing his Melett. critt. p. 114. Hermann, with Erfurdt, thinks we had better join *ξὺν τῇδε χερσί*, comparing Eur. Hipp. 661: *σὺν πατρὸς μολὼν ποδί*. In this he is followed by Matth. §. 430. Then *κουφίζειν νεκρὸν* is used in the poets in the same sense as the prose writers say *ἀναρεῖσθαι νεκρὸν*.

V. 44. *θάπτειν σφ', ἀπόρ-*

ANTIGONH.

45 τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἦν σὺ μὴ θέλῃς.

ΙΣΜΗΝΗ.

ὦ σχελίᾳ, Κρέοντος ἀντειρηκόςτος;

ANTIGONH.

ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἶργειν μέτα.

ΙΣΜΗΝΗ.

οἶμοι, φρόνησον, ὦ κασιγνήτη, πατήρ
50 ὥς νῶν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο,
πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς

V. 45. After this verse the following is added in all the MSS.: ἀδελφόν. οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι. But I think I have most clearly proved that this could not have been the work of Sophocles in my Comment. de Schol. in Soph. tragg. auctoritate p. 19 sqq. Dindorf has bracketed it.

V. 50 sq. Hermann placed the comma after ἀμπλακημάτων, which is usually found after ἀπώλετο.

ῥητον πόλει] Matthiae on Eur. Or. 30. and Gr. Gr. §. 564. seems correct in explaining this thus: ὁ, sc. τὸ θάπτειν αὐτόν, ἀπὸ ῥήτον ἔστιν ὑπὸ τῆς πόλεως. The Schol. however, with the approval of Erfurdt, considers ἀπὸ ῥήτον as masculine, observing: τὸν ἀπηγορευμένον καὶ κειωλυμένον ὑπὸ τῆς πόλεως τολμᾷς θάπτειν σὺ;

V. 45. τὸν γοῦν — θέλῃς] We must bear in mind that τὸν ἐμὸν and τὸν σόν are put for substantives, so as to mean whom it is fitting for me, for thee to bury. For Antigone means: I will certainly fulfil my duty of sepulture, and thine at the same time, if thou wilt not; i.e. I will certainly bury Polynices, and by that deed I will fulfil my own duty, and also thine, if thou art unwilling to inter him thyself. For when Ismene had asked ἦ γὰρ νοεῖς θάπτειν σφ' ἀπὸ ῥήτον πόλει, dost thou intend to bury him to whom the city has forbidden burial, and had in that verse both asserted what she would not do, and why she would not, Antigone shortly replies

in such a manner as to say that she will both bury Polynices and do so because he is her brother, i. e. because he is such a person as she ought to bury, or such as the city shall not prevent her from burying, in a word, her brother. For τὸν ἐμὸν is opposed to the words ἀπὸ ῥήτον πόλει. She immediately after states her intention at greater length, when, on Ismene asking: ὦ σχ. — ἀντειρηκόςτος; she replies thus: ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἶργειν μέτα. And we must here understand τὸν ἐμὸν in the same manner as τῶν ἐμῶν there (on which plural I have treated at Oed. R. 361.). Cf. also El. 536: ἀλλ' οὐ μετὴν αὐτοῖσι τήν γ' ἐμὴν κατανεῖν. and Oed. C. 830: οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς.

V. 50. Schol.: πατήρ ὥς νῶν ἀπεχθὴς: τὰς συμφορὰς σκόπησον τοῦ παντός γένους καὶ πῶς ὁ πατήρ ἀκλεῆς ἀπώλετο: οὐ μόνον δὲ ἀκλεῆς, ἀλλὰ καὶ ἀπεχθὴς διὰ τὸν γενόμενον λοιμόν.

V. 51. πρὸς αὐτόφ. ἀμπλακημάτων] The self-detected crimes of Oedipus are said to have caused him to tear out his own

- ὅψεις ἀράξας αὐτὸς αὐτουργῶ χερσί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος.
 πλεκταῖσιν ἀρτάναισι λωβᾶται βλον·
- 55 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν
 αὐτοκτονοῦντε τῷ ταλαιπῶρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν χεροῖν.
 νῦν δ' αὖ μόνα δὴ νῶ λειμμένα, σκόπει,
 ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βία
- 60 ψῆφον τυράννων ἢ κράτη παρῆξιμεν.
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μέν, γυναιχ' ὅτι

V. 57. The common reading, ἐπ' ἀλλήλοιν χεροῖν, is perfectly nonsensical on account of the cases — which the similarity of sound confounds, the construction requires to be distinguished — and on account of the languid addition of χεροῖν in such a passage, which would be equally weak, if ἐπ' ἀλλήλοισι were read; lastly, on account of the unsuitable expression ἐπ' ἀλλήλοιν μόρον κατειργάσαντο. Schaefer ought to have reflected upon this, and, if he had arguments to remove this doubt, to allege them, and not to treat of an usage of the preposition, which every one knows, and which does not suit the passage. This caused Boissonade to edit ἐπ' ἀλλήλοιν χεροῖν. Hence I have received into the text my old conjecture ἐπαλλήλοιν χεροῖν. This is, I think, the same as ἐπὶ ἀλλήλοισι. For the proper meaning of the verb requires us to understand that which comes to or befalls each in turn: and Sophocles was perhaps the first who used this word. Hence it is not remarkable, that it should share the fate of many other words which at a later time changed their signification, it then referring to a frequent repetition. HERM. This seems a very probable conjecture. At all events, the common reading cannot be correct.

eyes. Examples of this use of πρὸς are adduced by Matth. §. 590. a. Add Oed. R. 492. 1236. El. 1211: πρὸς δίκης, which Electra immediately after explains by δίκη. — Some editors absurdly join these words with ἀπώλετο, putting a comma after ἀμπλακημάτων.

V. 53. Schol.: διπλοῦν ἔπος· διπλοῦν ὄνομα ἔχονσα, μήτηρ τε καὶ γυνή. Virg. Aen. 1, 288: nascetur Caesar Iulius, a magno demissum nomen Iulo. Ovid Fast. VI, 802: unde trahit Marcia casta genus, Marcia, sacrifico deductum nomen ab Anco. Lucian rhet. praec. pr.: ἔρωτες, ὅπως ἂν ῥήτωρ γένοιτο, καὶ τὸ σημανότατον τοῦτο καὶ πάντιμον ὄνομα, σοφιστῆς αὐτὸς εἶναι δόξαις. Valck. on Eurip.

Phoen. 415. But Aesch. Prom. 209: ἐμοὶ δὲ μήτηρ θέμις καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μία, προὔτεθ' σπένχει. These passages are adduced by Neuius.

V. 54. Schol.: ἀρτάναισι· ἀγχοῖναισι. λωβᾶται· ἀφανίζει, ἀπόλλυσιν.

V. 56. αὐτοκτονοῦντε] Neuius compares Aesch. Spt. c. Th. 651: θάνατος ὡδ' αὐτοκτόνος. ibid. 734: ἐπιδὼν αὐτοκτόνως αὐτοδάκτοι θάνασι. 805: ἐκ χερῶν αὐτοκτόνων.

V. 59. νόμου βία] lege invita. See on Oed. C. 656.

V. 61. τοῦτο μέν] This answers to v. 63: ἐπειτὰ δέ. Cf. Matth. §. 288. not. 2. For the sense cf. El. 997: γυνή μέν, οὐδ'

ἔφυνεν ὡς πρὸς ἄνδρας οὐ μαχουμένα·
ἔπειτα δ', οὐνεκ' ἀρχόμεσθ' ἐκ κρείσσονων,
καὶ ταυτ' ἀκούειν καὶ τῶνδ' ἀλγίονα.
65 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς
ξύγγωνιαν ἴσχειν, ὡς βιάζομαι τάδε,
τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

ANTIGONH.

οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι
70 πράσσειν, ἐμοῦ γ' ἂν ἡδέως δροφῆς μέτα.

V. 64. κατὰ Dindorf.

ἀνὴρ ἐφυς· σθένεις δ' ἔλασσον τῶν
ἐναντίων χειρί.

V. 63 sq. *ἔπειτα δ' — ἀλ-
γίονα*] I cannot agree with
those commentators who think that
οὐνεκα is here put in the same
sense as *ὅτι* before. For, to omit
other objections, the infinitive
ἀκούειν can hardly be dependant
on the words *ἀρχ. ἐκ χρ.* and the
examples adduced by Matth. §.
532. d. to confirm this interpreta-
tion, are inapposite. I should there-
fore prefer taking in the verb
χρή from the preceding words with
ἔπειτα δὲ καὶ ταυτ' ἀκ. etc. with
Fr. Jacobs. The poet, if he had
wished to continue the construction
with which he commenced, ought
to have written: *ἔπειτα δὲ* (sc. *ἐν-
νοεῖν χρή*), *ὅτι, οὐνεκα ἀρχ. ἐκ χρ.,
καὶ ταῦτα ἡμᾶς χυὴ ἀκούειν* etc.
But aiming at brevity, he went on
as if he had first said: *sed pri-
mum, id quod consideran-
dum est, oportet nos, quae
mulieres simus, non pugnare
cum viris.* See my note on v.
1277 sq.

V. 64. *ταυτ' ἀκούειν*] To
obey these or such like com-
mands. Cf. 666 sq. El. 340. and
the similar phrase in v. 219: *ἀπ-
στεῖν τάδε*, to disobey this edict.
Add my notes on Aj. 1215. and
Trachin. 1208.

V. 65. Schol.: τοὺς ὑπὸ χθο-
νός· ἢ τὸν Πολυνείκη, ἢ τοὺς
χθονίους δαίμονας· πιθανῶς δὲ
καὶ τοῦ περίποντος ἐγγρόντισε· φησὶ
γὰρ, ὅτι ἀπολογήσομαι τοῖς κατὰ
χθονός. Jacobs thinks that this
is to be understood both of Poly-
nices and of the infernal gods,
which cannot possibly, I think, be
permitted. Nay, I have many impor-
tant arguments to prove, that Poly-
nices is meant by these words. On
the plural I have spoken at v. 10.

V. 66. Schol.: *ξύγγωνιαν*
ἴσχειν· συγγνώμην ἔχειν, ὅτι βίη
πράσσω ταῦτα. On the phrase
βιάζομαι τάδε, which means nearly
the same as *ἀναγκάζομαι τάδε*, see
at Oed. R. 259 sq. It is plain that
βιάζομαι both here and in v. 1073.
is used passively.

V. 67. Schol.: *τοῖς ἐν τέλει*·
βασιλεῦσι. Cf. Aj. 1327. Phil. 385.
925. and Blomf. on Aesch. Ag.
gloss. 104. — Creon alone is to be
understood. On *βεβῶσι* see at Oed.
C. 52.

V. 68. Schol.: *τὸ γὰρ πε-
ρισσὰ πράσσειν*· γνωμολογι-
κῶς ἀπικλάττεται· τὸ γὰρ παρὰ
δύναμιν τι πράττειν ἡλίθιον. Ὁ
νοῦν *ἔχει* joined with the verb *τὸ
πράσσειν* cf. El. 351: *ταῦτα δι-
κίαν ἔχει*.

V. 70. *ἡδέως*] scilicet *ἐμοί*.

ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ· κείνον δ' ἐγὼ
θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
φίλῃ μετ' αὐτοῦ κείσομαι, φίλον μέτα,
ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος,
75 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.

ΙΣΜΗΝΗ.

ἐγὼ μὲν οὐκ ἄτιμα ποιούμαι· τὸ δὲ
βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

ΑΝΤΙΓΟΝΗ.

80 σὺ μὲν τὰδ' ἂν προὔχοι'. ἐγὼ δὲ δὴ τάφον
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

V. 71. Hermann writes ὅποιά σοι, considering ἴσθι as the imperative of the verb εἰμί.

V. 71. Schol.: ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ· γίνωσκε ὅποιά σὺ θέλεις, τὸ πείθεσθαι τοῖς τυράννοις· ἢ τοιαύτη γενοῦ, ὅποια καὶ βούλει. Observe the bitterness of the words: know what it pleases you to know, i. e. keep that knowledge to yourself. In which Antigone refers to the words of Ismene in v. 61. Cf. El. 1055 sq.: ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι φρονεῖν, φρόνει τοιαῦτα.

V. 73. φίλῃ—φίλον μέτα] So in Plato Menex. p. 247: καὶ ἐὰν μὲν ταῦτα ἐπιτηδεύητε, φίλοι παρὰ φίλους ἡμᾶς ἀφίξεσθε, ὅταν δὴ ὑμᾶς ἡ προσήκουσα μοῖρα κομίσῃ· ἀμειλήσαντας δὲ ὑμᾶς καὶ κακισθέντας οὐδεὶς εὐμενῶς ὑποδέξεται.

V. 74. Schol.: ὅσια πανουργήσας· δίκαια μετὰ πανουργίας ἐργασαμένη, ὡς αὕτη λέγεις· ἐπεὶ προεῖπεν τὸ γὰρ περὶ σῶσά πράσσειν οὐκ ἔχει νοῦν οὐδένα. Ἡ οὕτως· ὅσια πανουργήσας, ἀντὶ τοῦ εὐσεβῶς πάντα ἐργασαμένη. Camerarius: in sancto facinore, uti honestum furtum et piam fraudem et huiusmodi alia dicere consuevimus.

V. 74 sq. ἐπεὶ πλείων χρόνος—τῶν ἐνθάδε] I. e. ἐπεὶ

πλείονα χρόνον δεῖ μ' ἀρέσκειν τοῖς κάτω ἢ τοῖς ἐνθάδε. Cf. Matth. §. 454. Rost §. 109. not. 6.

V. 77. Schol.: τὰ τῶν—ἔχε· τὰ παρὰ θεοῖς τίμια ἀτίμαζε· τιμῆται γὰρ παρὰ θεοῖς καὶ ὅσιον νενόμισται τὸ θάπτειν νεκρούς· οἷς μᾶλλον δεῖ πείθεσθαι ἢ τοῖς τοῦ Κρόντος κηρύγμασιν. Cf. 450 sqq. On the genitive τῶν θεῶν, depending on ἔντιμα see Matth. §. 345.

V. 78. ἀτιμα ποιούμαι] I. e. ἀτιμάζω. Cf. Matth. §. 421. not. 4. On the article placed before the infinitive see §. 543. not. 2. Rost §. 125, 3. b. β.

V. 80. Schol.: σὺ μὲν τὰδ' ἂν προὔχοιο· σὺ μὲν τοιαῦτα προσάλλου· τὰς γὰρ προσάσεις προχάνας ἐκάλουν, ὡς καὶ Καλλιμαχος· Ἀγροδίτω [ἀγροδί ποι emend. Buttm. Gr. ampl. T. II, p. 275 not.] πᾶσῃσιν ἐπὶ προχάνασιν ἐφόρτα. ἐν τῷ ᾧ Αἰτωῶν. Ἡ σὺ ταῦτα προβάλλου· ἢ σὺ μὲν τοῦτοις ἂν σαντὴν σκεπάζεις. Jacobs well observes that προὔχοιο is a metaphorical expression derived from a shield which anyone places before his body in self defence.

ΙΣΜΗΝΗ.

οἷμοι, ταλαίνης ὥς ὑπερδέδοικά σου.

ΑΝΤΙΓΟΝΗ.

μή μου προτάρβει· τὸν δὸν ἐξόρθου πότμον.

ΙΣΜΗΝΗ.

ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενί

85 τοῦργον, κρυφῇ δὲ κεῦθε· σὺν δ' αὖτως ἐγώ.

ΑΝΤΙΓΟΝΗ.

οἷμοι, καταύδα. πολλὸν ἐχθίων ἔσει

σινῶς, ἔαν μὴ πᾶσι κηρύξης τάδε.

ΙΣΜΗΝΗ.

θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

V. 82. οἷμοι, ταλαίνης ὥς I have written with Stephens. Vulg. οἷμοι ταλαίνης, ὥς.

V. 83. It is a mistake in those who read μὴ 'μου.

V. 85. Hermann αὖτως.

V. 82. οἷμοι, ταλαίνης] Schol.: φιλόστοργον καὶ ταύτης τὸ ἦθος, ἀλλ' εὐλαβές· δέδοικεν οὖν καὶ περὶ τῇ ἀδελφῇ καὶ ἀναβοῶ περιπαθῶς.

V. 84. προμηνύσης — μηδενί] On the particle μή thus placed after, see at Oed. C. 1360. and compare the following passages cited by Neuius. El. 432: τούτων μιν — τύμβω προσάψης μηδέν. Oed. C. 1737: φίλοι, τρέσσετε μηδέν. Philoct. 332: φράσῃς μοι μὴ πέρα.

V. 85. κρυφῇ δὲ κεῦθε] For this redundancy see my remarks on Oed. R. 65. and on σὺν used adverbially Matth. §. 594. 1.

V. 86. οἷμοι] Antigone declares that she is grieved because Ismene thinks that the pious duty she was about to perform for her dead brother, ought to be concealed and hidden as an evil deed. Οἷμοι is placed in a somewhat similar manner v. 320. Schol.: οἷμοι καταύδα· διὰ τούτου δηλοῖ· ὅτι ἐν' οἷς ποῶ ἀγάλλομαι· πᾶσιν οὖν ἀπάγγελλε αὐτά. ἅμα δὲ καὶ ἐκρυβρίζει ἐν οἷς δοκεῖ αὐτῇ προσκαρλίσσασθαι. For the form πολλὸν cf. Trach. 1196. and 1223. 1236.

of this play. For the accusative πολλόν Matth. §. 425. 1. a.

V. 87. σινῶς, ἔαν etc.] For this redundancy Neuius aptly quotes Aesch. Choeph. 742: ἡ δὲ κλύων ἐκείνος εὐφρανεῖ νόον, εὐτ' ἂν πύθεται μῦθον. See my note on Trach. 895.

V. 88. Schol.: θερμὴν ἐπὶ ψυχροῖσι· ἐπὶ ἀδυνάτοις νεανιεύῃ καὶ ἐπὶ ἀηδέσι τέρπῃ τὴν ψυχὴν. This commentator has shewn a far more correct perception of the sense than most of the more recent interpreters. Ismene means: you are carried away by your ardour of disposition to the very thing from which other turn away in dread. She says this, because she perceived from the words of Antigone, οἷμοι — τάδε, that she thought that deed, which she herself dreaded so much, so glorious and so deserving of praise, that she wished it to be known over the whole world. For the word ψυχρός see v. 650. Hermann compares Aesch. Prom. 692: δειμάτ' ἀμφίκει κέντρον ψύχειν ψυχὰν ἐμάν, Neuius Pind. Pyth.

ΑΝΤΙΓΟΝΗ.

ἀλλ' οἷδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χροί.

ΙΣΜΗΝΗ.

90 εἰ καὶ δυνήσει γ'· ἀλλ' ἀμηχάνων ἐρᾷς.

ΑΝΤΙΓΟΝΗ.

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣΜΗΝΗ.

ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰμήχανα.

ΑΝΤΙΓΟΝΗ.

εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.

95 ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν
παθεῖν τὸ δεινὸν τοῦτο. πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν, ὥστε μὴ οὐ καλῶς θανεῖν.

ΙΣΜΗΝΗ.

ἀλλ', εἰ δοκεῖ σοι, στείχε· τοῦτο δ' ἴσθ', ὅτι

V. 93. Vulg. ἐχθρανῆ, which was first corrected by Erfurdt from Ald. and marg. Turn. In La. ἐχθρανῆ· γρ. ἐχθαρεῆ.

IV, 73: *κρύον μάντευμα*. Isthm. I. 37: *ἐν κρυόεσσιν συντυχία*. Hom. II. IX, 2 and XIII, 48, where *κρύος* is styled *κρυερός* and *κρυόεις*, i. e. cold, chilly.

V. 89. Schol.: *οἷς μάλισθ' ἀδεῖν με χροί*. τῇ τῶν θινῶν ὅσῃ διὰ τὸ ἀπτεῖν τὸν νεκρόν, καὶ μάλιστα ἀδελφόν.

V. 90. *ἀμηχάνων ἐρᾷς*] Wex quotes Lucian D. D. VIII: *πλὴν οἷδα, ὅτι ἀδυνάτων ἐρᾷς*. Eur. Herc. f. 318: *ἄλλως δ' ἀδυνάτων φοιτ' ἐρᾶν*. Zenobius and Suidas include *ἀδύνατα θηροῦς* among the proverbs. Stobaeus p. 45 among other sayings of Chilo has: *μὴ ἐπιθύμει ἀδύνατα*. See Hemsterh. on Lucian. T. II, p. 275.

V. 91. *οὐκοῦν — πεπαύσομαι*] Matth. §. 610. 5. treats on *οὐκοῦν*, and on the use of the fut. *πεπαύσομαι* §. 498. See Rost §. 116. 11.

V. 92. *ἀρχὴν*] Hermann observes that *ἀρχὴν* means imme-

diately from the beginning. But that which is not so, is not at all.

V. 93. *ἐχθαρεῖ*] On the second future middle used passively see on Oed. R 1466.

V. 94. *προσκείσει*] I. e. *ἔσει*. See my note on El. 233 sqq.

V. 95. *ἔα*] "Εα is here a monosyllable, as in Oed. R. 1451. Oed. C. 1192. Eur. Ion 540. So *ἔατε* is a disyllable in Trach. 1005. In Homer *ἔα* is frequently a monosyllable. Cf. Heyne on II. V. 256. ERF On the phrase *τὴν ἐξ ἐμοῦ δυσβουλίαν* see at v. 193.

V. 96 sq. Schol.: *πίσομαι γὰρ οὐ τοσοῦτον οὐδὲν· οὐδὲν δεινόν, φησί, πείσομαι, ὅτι με τῆς ἐπικλείας τοῦ καλοῦ θανάτου ἀποστερήσει· ἀντὶ τοῦ· οὐδὲν τηλικούτον κακὸν πίσομαι, ὥστε μὴ οὐ καλῶς ἀποθανεῖν*. On the position of οὐ Neuius compares Aj. 545. 551. 682. 1330. Oed. R. 137. Oed. C. 125. 363. 906. 1000. Trach.

ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

(στροφὴ α'.)

- 100 Ἀκτὶς ἀέλλοιο, κάλλιστον ἔπαπύλω φανέν
Θήβα τῶν προτέρων φάος,
ἐφάνθης ποτ', ὦ χρυσέας
ἀμέρας βλέφαρον,
105 Διρχαίων ὑπὲρ ῥεέθρων μολοῦσα,
τὸν λεύκασπιν Ἀργόθεν

V. 100. ἀέλλοιο is restored from La. and Ald. Vulg. ἀέλιον. I have also followed Bothe in omitting the article τό, absurdly added in the MSS. before κάλλιστον.

V. 103 — 104. Form one line in Dindorf.

V. 106. Ἀργόθεν] Different ways of filling up the wanting syllable have been proposed. Brunck conjectures ἐξ Ἀργόθεν, Erfurdt ἀπ' Ἀργόθεν, Hermann Ἀργόθεν ἐκ. Dindorf reads in one line τὸν λ. Ἀργ. ἐκ. φ. β. π.

44. 425. Phil. 12. 887. See also my notes on v. 223. below and on Oed. C. 1560.

V. 99. Schol.: ἄνους μὲν ἔρχη· ἀνοίγους μὲν καὶ φιλοκινδύνως πράττεις, ἐννοικῶς δὲ τῷ θανάτῳ. For ὀρθῶς, signifying truly, see v. 403. and Oed. R. 505: ὀρθὸν ἔπος, and Eur. Iph. T. 596: τοῖς φίλοις ὀρθῶς φίλος. On the verb ἔρχεσθαι, signifying to go away, see at Phil. 48.

V. 100 sqq. Schol.: Σύνοδος τινῶν Θηβαίων γιρόντων, ἐξ ὧν ὁ χορὸς συνέστηκε. Μετάπικτοι δὲ τοῖσιν αὐτοῖς ὑπὸ τοῦ Κρέοντος (see 159 sq.) γεγενῆσθαι, ἐπεὶ καὶ τὰς προβάσεις τῆς εἰσόδου τῶν χορῶν πιδανὰς εἶναι δεῖ· καὶ ἐπειδὴ κατορθώκασιν τῇ προτεταῖς οἱ Θηβαῖοι, καὶ οἱ ἄριστοι πάντες τῶν Ἀργείων ἀνῆρηται, εὐκρίτως περικαρεῖς εἶσι, καὶ τῇ παρούσῃ ἡμέρᾳ εὐχαριστοῦσιν. Ὁ δὲ λόγος· ὡς φίλη ἡμέρα, παρὰ τὰς πρόσθεν ἡμέρας σπουδᾷ ἡμῖν γανῖσα. See also some very correct remarks on the connection of the whole canto by the Schol. on v. 155 sqq.

V. 100. ἀέλλοιο] Sophocles has made use of this same form below v. 1107. ed. m. See my remarks in the critical annotations on Oed. R. 1070. and 1191. to which

some groundless objections have been raised by the last editor.

V. 100 sqq. κάλλιστον — φάος] On the superlative see vs. 1212 sq. and Matth. §. 464. On the short syllable in φάος and the hiatus in v. 119. see my observation in the critical note on Oed. R. 1173.

V. 103. ἐφάνθης ποτ'] On ποτέ, signifying tandem, see at Phil. 1071., on the first syllable of the adjective χρύσεος made short, Passow Gr. Lex. s. v. But Musgrave well observes that the elegance of this address will be heightened, if we suppose it spoken immediately after the rising of the sun. See on v. 16.

V. 103 sqq. Schol.: ὃ χρυσέας ἀμέρας· ὡς ἀκτὶς τῆς ἡμέρας ὁσθαλμός· ὃ δὲ νοῦς· ὃ καλλίστη ἡμέρα, ἐφάνης ἐν Θήβαις, βάντα τὸν Ἀργολικὸν στρατὸν τὸν λεύκασπιν, πυνσαγίς, τουτέστι πάσῃ καὶ σκεπῇ χρησάμενον, ὕψι τέρῳ κινήσασα χαλινῷ πυγῶδα. The phrase χρυσάας ἀμέρας βλέφαρον is illustrated by Blomf. gloss. Aesch. Sept. c. Th. 386.

V. 105 Schol.: Διρχὴ κράνη καὶ ποταμός Θηβῶν. On its situation see Mueller Orchom. p. 486 sq.

V. 106. Schol.: λεύκασπιν·

φωτα βάντα πανσαγία
φρυγάδα πρόδρομον ὄξυντέρῳ
κινήσασα χαλινῷ·

(σύστημα α'.)

110 ὃς ἐφ' ἀμετέρῃ γὰ Πολυνείκους
ἀρθεῖς νεικέων ἐξ ἀμφιλόγων,

V. 108 — 109 form one line in Dindorf.

V. 110. ὃς — Πολυνείκους] I have written thus with Brunck from the conjecture of Scaliger and Mudge, instead of ὃν — Πολυνείκης, which MSS. reading is quite unsuited to v. 114. and 117. in which the words λευκῆς χιῶνος πτέρυγι στεγανός and στάς δ' ὑπὲρ etc. must of necessity be rather referred to the whole Argive army than to Polynices alone. Those who defend the common reading, suppose some omission to have taken place. Erfurdt would supply ἐπὶ ὄρευνσε, θοῶς δ', Boeckh ἀγαγὼν θούριος before ὀξεία, Hermann συναγείρας before ὑπερέπτα, and so on. The lacuna seems to them evident from the inequality of the antisystema. But anapaests are excepted from antistrophic agreement. Cf. below 809 sqq. 826 sqq. ed. m., Oed. C. 137 sqq. 167 sqq. ed. m., Phil. 144 sqq. 159 sqq.

καὶ Εὐρύπιδης (Phoen. 1106)· λεύ-
κασπιν εἰς ὁρώμεν Ἀργείων
στρατόν. Add Aesch. Spt. c. Th.
89 sq.: βοῆς ὑπὲρ τειχέων ὁ λυ-
κασπιν, ὄρνυται λαὸς εὐτρεπής. But
ὁ λυκάσπιν φῶς is the whole army
of the Argives. Cf. Matth. §. 293.

V. 107. Schol.: πανσαγία,
σὺν πανοπλίᾳ.

V. 108 sq. φρυγάδα — χαλινῷ]
After thou didst cause him
to flee with headlong course,
seizing the bridle more
swiftly. For ὄξυντέρῳ χαλινῷ
seems to be so used, that what
would properly be attributed to the
course or flight, is here asserted
of the reins. Musgrave also ob-
serves that the comparative is used
to shew that the retreat of the Ar-
gives was quicker than their ap-
proach. On the adjectives φρυγάδα
πρόδρομον thus joined see at Oed.
C. 1076 sq. For πρόδρομος cf.
Aesch. Spt. c. Th. 196: ἀλλ' ἐπὶ
δαιμόνων πρόδρομος ἦλθον ἀρχαία
βρέτη. Eur. Iph. A. 424: ἐγὼ δὲ
πρόδρομος σῆς παρασκευῆς χάριν
ἦκα. Moreover φρυγάδα πρ. κινή-
σασα is a tragic mode of expres-
sion for φρυγάδα πρ. ποιήσασα. Cf.

Advers. in Soph. Phil. p. 52.
Lastly, on the day being said to
put the Argives to flight, Neuius
compares El. 179. Aj. 131. 646.
714. Oed. R. 438. Oed. C. 1215.

V. 110 sq. ὃς ἐφ' — ἀμφι-
λόγων] Who (scil. the army of
the Argives) raised up against
our city on account of the
doubtful quarrels of Po-
lynices. For this use of the
verb αἶρεν Musgrave compares
Aesch. Pers. 795: ἀλλ' εὐσταλῇ
τοὶ λεκτὸν ἀροῦμεν στόλον. Agam.
46: Μενέλαος ἀναξ' ἡδ' Ἀγαμέ-
μνων — στόλον Ἀργείων χιλιοναύ-
ταν τῆςδ' ἀπὸ χώρας ἦσαν. Eur.
El. 2: ὦ γῆς παλαιὸν Ἄργος, —
ὅθεν ποτ' ἄρας ναυσὶ χιλίας Ἀρῆν
ἐς γῆν ἐπλευσε Τρωάδ'. Αἰακίδων
ἀναξ. Hec. 1141: γνόντες δ' Ἀ-
χαιοὶ ζῶντα Πριαμίδων τινα Φρυ-
γῶν ἐς αἶαν αἰδὶς ἄρειαν στόλον.
Herodotus uses the participle aor.
pass. ἀερθεῖς in a similar manner
I, 165: οἳ δὲ αὐτῶν τὸ ὄρκιον
ἐφύλασσον, ἀερθέντες ἐκ τῶν Οἰνονο-
στών ἐπλεον, and c. 170: ὃς ἐκ-
λενε κοινῷ στόλῳ Ἴωνας ἀερθέντας
πλείν ἐς Σαρδῶ. — For the phrase
νεικέων ἀμφιλόγων cf. Eur. Phoen.
503: ἀμφιλεκτός ἐρις, and on Ho-

- ὄξεα κλάζων,
αἰετὸς εἰς γὰν ὧς ὑπερέπτα,
λευκῆς χιόνος πτέρυγι στεγανός,
115 πολλῶν μεθ' ὀπλων
ξύν θ' ἱπποκόμοις κορύθεσσι.
(ἀντιστροφὴ α'.)
στὰς δ' ὑπὲρ μελάθρων φονώσασιν ἀμφιχανὼν κύκλω
λόγῃς ἐπτάπυλον στόμα,
120 ἔβα, πρὶν ποθ' ἀμετέρων
αἱμάτων γένυσιν
πλησθῆναι τε καὶ στεφάνωμα πύργων
πενκάενθ' Ἥφαιστον ἐλείν.

V. 113. ὧς is omitted by Dind.

V. 117 sq. For *στὰς* Struve in Lob. on Phryn. p. 255 conjectures *πτάς*. I have written *φονώσασιν* from Bothe's conjecture. MSS. *φονάσιν*, excepting that Aug. b. and Dresd. a. have *φονάσιν*.

V. 120—121 from one line in Dind.

V. 123—124 one line in Dind.

πνεύχους and *νικίων* Valck. on Phoen. 639.

V. 112. *ὄξεα κλάζων*] Neuius compares Hom. Il. XII, 125: *τοὶ δ' ἄμ' ἔπορτ' ὄξεα κεκλίγοντες*. XVII, 88: *βῆ δὲ διὰ προμάχων — ὄξεα κεκλίγως*, and XVI, 429: *οἱ δ', ὡς τ' αἰγυπιοὶ γαμφίωνης, ἀγκυλοχῶλαι, πέτρῃ ἐφ' ὀψηλῇ μεγάλα κλάζοντ' μάχωνται*.

V. 113. *αἰετὸς — ὑπερέπτα*] Flew down from above upon our land like an eagle. Cf. 117: *στὰς δ' ὑπὲρ* etc.

V. 114. Schol.: *λευκῆς χιόνος πτέρυγι* τοῦτο ἀλληγορικῶς φησιν, ὡς ἐπὶ αἰετὸς. δηλοῖ δὲ, ὅτι λευκασπὶς ἦν ὁ τῶν Ἀργείων στρατός. On the phrase *πτέρυγι χιόνος* see Matth. §. 316 f.

V. 117 sq. Schol.: *στὰς δ' ὑπὲρ μελάθρων* ὡς αἰετὸς κυκλώσας τὰς Θήβας ταῖς τῶν φόνων ἐρώσας λόγῃς, ἀμφιχανὼν ἔβα· ἐνεμῖναι δὲ τῇ μεταφορᾷ. — For the use of the verb *φονᾶν* see Erotian v. *φονᾶ* p. 592., Hesych. s. v. *φονᾶν*, *φονῶντων*, *φονῶσα*. Etym. M. p. 798, 10. Bachmanni Anecd. Vol. I, p. 408, 1. and Soph. Phil. 1209.

V. 119. *ἐπτάπυλον στόμα*] The editors compare a fragment of Sophocles quoted by Dicæarchus p. 36 ed. Manzi: *Θήβας λέγεις μοι τὰς πύλας ἐπταστόμους*. Eur. Suppl. 401: *Ἐκτοκλέους θανόντος αὐπ' ἐπταστόμους πύλας*. Phoen. 294: *ἐλλύδας ἐπταστόμον πύργῳ Θηβαίας χθονός*.

V. 121. *αἱμάτων γένυσιν*] On the plural *αἱμάτων* see Blomf. on Aesch. Choeph. 60. gl., on the local dative *γένυσι* at Oed. C. 309 sq. extr. The Scholiast observes: *παρήλλαξε τὸ ὄνομα, τὰ χεῖλη τοῦ αἰετὸς γένος εἰπών*. Neuius is of the same opinion, comparing Eur. Hel. 1110: *σὲ ἀναβοῶσα, τὰν ἀηδόνα διακρούσασαν, ἔλθ' ὧ διὰ ξοῦθ' ἀν γινύων ἐκλιζομένα*. I myself think that the poet has aptly chosen a noun capable of being referred both to the eagle and to the enemy.

V. 122. *στεφάνωμα πύργων*] i. e. *πύργους τῶν πόλιν στεφανοῦντας*. Cf. Oed. C. 14 sq.: *πύργοι μὲν, οἱ πόλιν στέφανουσιν*, if Sophocles, as would seem, really wrote so. Gloss. *τὸν κύκλον τοῦ αἰετος*.

V. 123. Schol.: *πενκάενθ'*

- τοῖος ἀμφὶ νῶτ' ἐτάθη
 125 πάταγος Ἄρεος ἀντιπάλῳ
 δυσχείρωμα δράκοντι.
 (ἀντισύστ. α'.)
 Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
 ὑπερεχθαίρει· καὶ σφας ἐσιδὼν
 πολλῶν φεύματι προσνισσομένους
 130 χρυσοῦ καναχῆς ὑπεροπτίας,
 παλτῶ ριπτεῖ πυρὶ βαλβίδων
 ἐπ' ἄκρων ἤδη

V. 125—126 from one line in Dind.

V. 130. ὑπεροπτίας is corrupt. Brunck καναχῇ χυπεροπτίας comparing Hom. Il. I, 205. Hermann does not change the other words, but writes ὑπερόπτας, which is noted as a various reading in La. Emperius conjectures χρυσοῦ καναχῇ θ' ὑπεροπλήντας, i. e. ὑπεροπλήντας, which seems probable. Dind. χρ. καναχῇ θ' ὑπερόπτας.

Ἡφαιστον ἐλεῖν· τὸν ἐκ τῆς πύκνης ἐγμυρόμενον. So Trach. 757. ed. m. φλόξ αἱματηρά. Neuius compares Virg. Aen. XI, 786: pineus ardor. Add Aen. V, 662: furit immissis Vulcanus habenis transtra per et remos et pictas abiete puppis.

V. 126 sqq. Schol.: δυσχείρωμα δράκοντι· ἀπὸ τοῦ δράκοντος τοὺς Θηβαίους δηλοῖ, ἐπεὶ δρακοντογενεῖς εἰσιν [Cf. Eur. Suppl. 579: τίς δ' ἐκ δράκοντος θούρος ἂν γένοιτ' Ἄρης; Ovid Met. III, 531: anguigenae]. Ὁ δὲ λόγος τοιοῦτος· πάταγος Ἄρεως περὶ τὰ νῶτα τοῦ αἰτοῦ ἐτάθη, τουτέστι, δραπετεύειν καὶ νῶτα αὐτὸν διδόναι πεποίηκεν ὑπὸ τοῦ ἀντιπάλου δράκοντος, ὅς (sc. ὁ πάταγος Ἄρεως) ἐποίησεν αὐτὸν τὸν δράκοντα δυσχερῶς χειρωθῆναι. Πολέμιον δὲ ζῶον ἐστὶν ὁ δράκων πρὸς τὸν αἰτόν, ὥς φησι Νίκανδρος [Ther. 448. Cf. Hom. Il. XII, 200 sqq. Aesch. Choeph. 244 sqq. Plut. Tim. c. 26. Aristot. H. A. IX, 1. Ovid Met. IV, 362. Plin. H. N. X, 4.]. τὸ δὲ ἀντιπάλῳ δράκοντι ἀντὶ τοῦ ὑπὸ τοῦ ἀντιπάλου δράκοντος, ὡς Ἀχιλλεὺς δαμάσθεις. The sense is therefore: such an attack was made by the Thebans upon the Argi-

ves, that it could not be overcome or resisted, but the Argives were forced to turn their backs. On the double nominative see Matth. §. 433. not. 3.

V. 127 sq. μεγάλης γλώσσης] Cf. 1350: μεγάλοι λόγοι, and on the boasting of the Argives Eur. Phoen. 1179 sqq. Aesch. Spt. c. Th. 425 sq., for the sentiment Aesch. Pers. 827: Ζεὺς τοι κολαστὴς τῶν ὑπερχόμπων ἄγαν φρονημάτων ἐπεστίν. Prom. 829. Eur. Bacch. 385 sq. Herod. VII, 10: φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν. WEX.

V. 129. πολλῶν φεύματι προσν. Erfurdt aptly compares Aesch. Pers. 410: δέῦμα Περσικοῦ στρατοῦ. Eur. Iph. T. 1448: δέῦμά τ' ἐξορμῶν στρατοῦ. Other examples are adduced by Blomf. on Aesch. Spt. c. Th. gl. 64.

V. 130. Schol.: καὶ τὴν τοῦ χρυσοῦ φαντασίαν ὑπερβεβηκότας τῇ ἰδίᾳ ὑπεροπτίᾳ ὑπερέφανεον γὰρ τὸ χρυσός. Martin thinks the Scholiast read some word derived from ὑπερορᾶν. But I think the conjecture of Emperius, mentioned in the critical note, more probable.

V. 131. Schol.: παλτῶ ριπτεῖ πυρὶ· τῷ κεραυνῷ τῷ ἀνωθέν

νίκην ὀρμῶντ' ἀλαλάξει·

(στροφὴ β.)

ἀντιτύπα δ' ἐπὶ γᾶ πέσε τανταλωθεῖς,
135 πυρφόρος ὃς τότε μαινομένην ξὺν ὀρμᾷ
βακχεύων ἐπέπνει
ῥιπαῖς ἐχθίστων ἀνέμων.
εἶχε δ' ἄλλα μὲν ἄλλ',

V. 134. I have written ἀντιτύπη with Porson Adv. p. 169, instead of ἀντιτυπα. For Neuius rightly denies that the common reading is defended by the doubtful passage of Eur. Hipp. 1130: νυμφίδια δ' ἀπόλωλε etc. He also rightly concludes from Eustath. p. 1701, 18. (458, 24.) that the old reading was ἀντιτύπη.

V. 136—137 form one line in Dind.

V. 138 sq. I formerly restored with Boeckh: εἶχε δ' ἄλλα τὰ μὲν, ἄλλα etc. MSS. εἶχε δ' ἄλλα, τὰ μὲν ἄλλα, τὰ etc. I have now adopted the conjecture of Emperius. Dindorf reads ἄλλα τὰ μὲν = ἄλλα δ'.

παλθέντι. Τὸ δὲ βαλβίδων μεταφορικῶς ἀπὸ τῶν δρομέων. βαλβίδων· τῶν κρηπίδων τοῦ τείχους.

V. 133. ὀρμῶντ' Capaneus. Sophocles means that Jove wished to avenge the insolence of the whole army upon one of its leaders as H. Stephans has well observed. ERF. The participle ὀρμῶντ' is used to mean some one, who was preparing. Cf. Electr. 1323. On Capaneus see Eur. Phoen. 1187 sqq. Apollod. III, 6. Pausan. IX, 8.

Ibid. Schol.: ἀλαλάξει· παιωνίσαι· ἀλάλαγμα δὲ ἔστιν ἐπινίκιος ᾠδὴ.

V. 134. ἀντιτύπη δ' ἐπὶ γᾶ] He is said to have fallen in such a manner that the earth, upon which he fell, caused him to rebound. And one of the Scholiasts has already given this interpretation: ἀνωθεν τυπεῖς ὑπὸ τοῦ κεραινοῦ, κάτωθεν δὲ ὑπὸ τῆς γῆς. On the termination of the word ἀντιτύπη cf. Pors. praef. ad Eur. Hec. p. X sq. ed. Lips. tert. and on Med. 822.

Ibid. τανταλωθεῖς] Schol.: οἱ δὲ τανταλωθεῖς σημαίνει τὸ δασιεύειν, μαρτυρεῖται καὶ Ἀνακρέων· μελαμψύλλῳ θάφρα γλωρῇ τ' ἐλάτῃ τανταλίζετο.

V. 135. Schol.: πυρφόρος· πῦρ φέρων ἐν αὐτῷ· ὁ πῦρ τοῖς τείχεσι προσάγων. On this after position of the relative pronoun cf. 182. Aj 358. 1414.

V. 136. Schol.: βακχεύων· ἐνθουσιῶν, καὶ μέγα πνῶν, καὶ πνέων ὀργήν. Erfurdt compares Aesch. Spt. c. Th. 343: μαινομένος δ' ἐπιπνεῖ λαοδάμας Ἀρης.

V. 137. ῥιπαῖς ἐχθίστων ἀνέμων] I. e. with the ardour of a most hostile spirit (of an elated disposition). So below 928: ἐν τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν. The phrase ἀνέμων ῥιπαί is used by Plutarch T. II, p. 1103: ὡκείας τε ἀνέμων ῥιπᾶς. Erfurdt also quotes Eur. Phoen. 457: θυμοῦ πνοάς, and Aristoph. Av. 1397: καταπαύσω τὰς πνοάς.

V. 138 sq. εἶχε δ' ἄλλα etc.] The poet seems to mean: but Mars turned away some evils, but brought other evils upon others. For εἶχεν in such a sense cf. Phil. 1098 sq. ed. m.: στογερὰν ἔχει δύσποτον ἄραν ἐπ' ἄλλοις, and my note on v. 303 of that play. Similar is the following exposition of the Schol.: τὸ εἶχεν οὐκ ἐπὶ τοῦ Καπανέως, ἀλλ' ἐπὶ τοῦ Ἀρεως ἔστιν· οἱ τ' Ἀρης βοηθῶν

ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης
140 δεξιόσειρος.

(σύστημα β.)

ἐπὶ λοχαγοὶ γὰρ ἐπ' ἐπὶ πύλαις
ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
Ζηνὶ τροπαίῳ πάγκαλκα τέλη,
πλὴν τοῖν στυγεροῖν, ὧ πατρὸς ἐνὸς
145 μητρός τε μιᾶς φύντε καθ' αὐτοῖν
δικρατεῖς λόγχας στήσαντ' ἔχετον
κοινοῦ θανάτου μέρος ἄμφω.

(ἀντιστροφή β.)

ἀλλὰ γὰρ ἅ μεγαλῶνυμος ἦλθε Νίκα

ἡμῖν πανταχοῦ τροπᾶς ἐποιεῖτο
τῶν πολεμίων. — στυφελίζων·
ταράσσων.

V. 140. Schol.: δεξιόσειρος·
δ' γενναῖος· οἱ γὰρ ἱαχυροὶ ἱπποὶ
εἰς τὴν δεξιὰν σειρὰν ζυγνύνται
τοῦ ἄρματος. Boeckh rightly
observes that although this epithet
is derived from *σιμαφόρω*, it yet
means τὸν δεξιὸν Ἄρην, Mars propi-
tious and favourable. The same
thing is observed by Seidler,
who compares Aesch. Agam. 850:
μόνος δ' Ὀδυσσεύς, δεξιρ οὐχ
ἐκὼν ἐπλεῖ, ζευχθεῖς ἔτοιμος ἦν
ἐμοὶ σιμαφόρος.

V. 141. ἐπὶ λοχαγοὶ γὰρ]
On these seven leaders see at Oed.
C. 1308 sqq. The particle γὰρ serves
to give a reason for what has
just been said, viz. that Mars had
raged against the Argives. On
the position of this particle see my
note on Phil. 1422 sq.

V. 142. ἴσοι πρὸς ἴσους]
Erfurdt compares Eur. Phoen.
757: ἴσους ἴσοισι πολέμοισιν ἀν-
τιθεῖς. Apollod. III, p. 154: ἔτεο-
κλῆς, καταστήσας ἡγεμόνας, ἴσους
ἴσοις ἔταξε. See also my note on v. 13.

V. 143. τέλη] This seems to
mean gifts offered to the Gods
in Trach. 238. Eur. Med. 1393.
Hence the arms borne by the Ar-
give leaders, after being torn from
their bodies to adorn the trophy,
are sarcastically said to be of-
fered to Jupiter the God of

Trophies. Τέλος, in the sense
of a gift, occurs in Aesch. Spt.
c. Th. 266. Eurip. apud Athen. p.
40. D: μικρὰ θύοντες τέλη. MUSG.
Boeckh: »Πάγκαλκα τέλη sind
nicht Waffen, die als Weihgeschenke
aufgehängt werden, sondern zu
Tropäen geordnete πανοπλίαι, wie
schon Ζηνὶ τροπαίῳ zeigt.«

V. 144. Tricl.: πλὴν τοῖν στυ-
γεροῖν· οὗτοι γὰρ εἰ καὶ ἀπίθα-
νον, ἀλλὰ διότι οὐ διεκρίθη αὐ-
τῶν ἡ νίκη, διὰ τοῦτο οὐκ ἀνετίθη
τὰ ὅπλα αὐτῶν τοῖς θεοῖς.

V. 145. Schol.: καθ' αὐτοῖν·
ἀντὶ τοῦ κατ' ἀλλήλων. Cf. Matth.
§. 489. III. and Meinek. ad Me-
nandr. fr. 316.

V. 146. Schol.: δικρατεῖς λόγ-
χας· ἀμφοτέρωθεν ἡκονημένας·
ἡ δικρατεῖς φησιν, ὅτι ἀλλήλους
ἀπέκτειναν, καὶ ἡ ἑκατέρου λόγχη
οὐκ εἰς κινὸν ἀπεπέμφθη, ἀλλ'
ἐκράτησε τοῦ ἑτέρου. I think that
δικρατεῖς bears the meaning both
of number and victory. For I can-
not possibly believe that it means
nothing more than *δισσεῖς*. The
Atrides are in a very similar man-
ner styled δικρατεῖς in Aj. 252,
with regard both to their number
and their power. See my remarks
in Censura Ajac. ab Lobeck. ed.
p. 90 sq.

V. 148. Schol.: ἃ μεγαλῶνυ-
μος· ἡ μεγάλην περιποιούσα δό-
ξαν. For the particles ἀλλὰ γὰρ
see Matth. on Eurip. Phoen. 371.

- τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
 150 ἐκ μὲν δὴ πολέμων
 τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς
 παννυχίοις πάντας ἐπέλθωμεν· ὁ Θήβας δ' ἐλέλιχθων
 Βάκχιος ἄρχοι.
 (ἀντισύστ. β.)
 155 ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας,

V. 150—151 form one line in Dind.

The connection is: but as victory has come, let us now forget war.

V. 149. τᾷ πολυαρμάτῳ] See v. 845. and Boeckh Expl. Pind. Ol. VI, 85. p. 161, referred to be Neuius. But this adjective signifies the valour of the Thebans, on account of which victory seems to be said to have come to the Thebans ἀντιχαρεῖσα, which is thus explained by the Scholiast: ἀντὶ τοῦ ἴσον αὐτῇ χαρεῖσα, ὡς ἀντί-θεος. θέλει δὲ εἰπεῖν, ὅτι ὅσον ἐφίλει τὴν νίκην, καὶ ἡ νίκη αὐτὴν ἀντιφίλησεν· πρὸς χαίρουσαν γὰρ αὐτὴν καὶ αὐτὴ χαρεῖσα ἦλθεν. On the dative depending upon ἦλθεν see at Oed. C. 70.

V. 150 sq. ἐκ μὲν δὴ — λησμοσύναν] I. e. after these wars be forgetful of them. For θίσθαι λησμοσύναν is a poetical form of speech for the simple λασθῆσαι. See on Oed. C. 462. On the substantive πολέμων to be also referred to the words θίσθε λησμ. see at Phil. 512. With this passage we may compare Homer Od. XXIV, 453 sq.: ἡμεῖς δ' αὐπαίδων τε κασιγνήτων τε φρόνοιο ἐκλήσιν θέλωμεν.

V. 153 sq. Schol.: ὁ Θήβας δ' ἐλέλιχθων· ὁ κινισίχθων· ἐλέλιχθονα δὲ τὸν Διόνυσόν φησι διὰ τὰς ἐν ταῖς βαρχεταῖς κινήσεις· ἢ τὸν τὴν γῆν σεῖοντα καὶ ἀναβαρχεύοντα ταῖς χορείαις. Ὁ δὲ νοῦς· ὁ Θήβας Βαρχετός, ὁ Θιβαγενὴς Διόνυσος, ὁ τῆς Θήβης πολίτης, ὁ ἐλέλιχθων, ἄρχοι τῆς χορείας. For the pleonastic ex-

pression Θήβας ἐλέλιχθων the editors compare Aesch. Spt. c. Th. 109: πολισοῦχοι χθονός. Oed. C. 1087. 1348. Trach. 1021. Eurip. Iph. T. 436. Matth.: δουλείας ἐμῆθεν δειλαίας πανσῆπονός.

V. 154. ἄρχοι] Spanheim on Callim. h. in Del. 17. observes: »It is well known that both ἀρχειν, ἀρχεσθαι, as well as the compounds ἐξάρχειν, κατάρχεσθαι, are used of those persons who in the sacred rites and dances of the ancients first led either the song or the dance, thereby acting as leaders to the rest.« Neuius compares Il. XVIII, 606. Od. VI, 19. VI, 101. Elmsl. on Eur. Bacch. 141.

V. 155 sq. Schol.: ἀλλ' ὅδε γὰρ δὴ βασιλεὺς· ἀρίστα καὶ μεγαλοφρόνως διεσκεύασται αὐτῷ ὁ χορός· ἕτερος γὰρ ἂν ταῦτα πρῶτον εἰσέγγαγεν, ὅτι ἡμεῖς συνήχθημεν ὑπὸ Κρέοντος· χαρίεν δὲ τὸ πρῶτον μὲν εὐχὴν αὐτοῦ ποιήσασθαι, ἐξῆς δὲ δηλώσαι, ὑπὸ τίνος ἡθροίσθησαν. Παρατίθει δὲ, ὅτι πάντῃ ἐπιμελῶς διαγίνεται δηλῶν ἡμῖν τὰ πράγματα ὁ ποιητής, ὥστε ἐπαρῆσθαι μὲν αὐτὰ καὶ παρακτεῖσθαι ἐτέροις προεώποις, πάντα δὲ δηλοῦσθαι. Cf. note on Oed. R. ε36—881, on Oed. C. 1206—1243, and Trach. 624. 653.

V. 155. ἀλλ' ὅδε:] Ὅδε must be joined with χωρεῖσθαι so as to mean: hither comes. See on Oed. C. 111. The connection is this: but we must quit this subject, that we may approach the temples of the Gods: for Creon comes. The particles

- Κρέων ὁ Μενοικέως, νεοχμοῖσι θεῶν
 ἐπὶ συντυχίαις χωρεῖ τίνα δὴ
 μῆτιν ἐρέσσω, ὅτι σύγκλητον
 160 τήνδε γερόντων προὔθετο λέσχην,
 κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

- Ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
 πολλῶ σάλῳ σείσαντες ὥρθωσαν πάλιν·
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
 165 ἔστειλ' ἰκέσθαι, τούτῳ μὲν τὰ Λαῖον
 σέβοντας εἰδὼς εὐ' θρόνων αἰεὶ κράτη,

V. 156 sq. Κρέων — νεοχμοῖσι θεῶν] This is W. Dindorf's conjecture. MSS. Κρέων — νεοχμὸς νεοραῖσι θεῶν.

V. 157. For τινὰ δὴ I have written τίνα δὴ with Hermann. Dind. τινὰ δὴ.

ἀλλὰ — γὰρ are used in the same manner in El. 595. and 619.

V. 156 sq. Κρέων] This is here a monosyllable. Compare the examples collected in Advers. in Soph. Philoct. p. 37. So also πλῶν in Homer Od. I, 183. For the phrase θεῶν συντυχίαις cf. Oed. R. 34: δαιμόνων ξυναλλαγαῖς. Philoct. 1096 ed. m.: πότμος δαιμόνων.

V. 159. Schol.: ἐρέσσω· ἐν ἑαυτῷ κινῶν καὶ μερμινῶν· ἐκ μεταφορᾶς τῶν ἐρεσσόντων. Cf. Aj. 251.

V. 160. Schol.: προὔθετο λέσχην· ἀντὶ τοῦ· δμῖλαν συνεκρότησεν. Cf. Oed. C. 167. Neuius observes: »Hermann wishes us to understand the force of the middle voice in such a manner that Creon may not be thought to have proclaimed a council for the people to express their opinions, but for himself to give some order. Cf. II. VIII, 2. 489. Od. IX, 171. X, 188. XII, 319. The word προτιθέναι has been treated on after Hemsterh. on Lucian Necyom. 19. by Valck. on Herod. VIII, 61.«

V. 161. Schol.: πέμψας· μεταστελλάμενος. See on v. 19.

V. 162 sq. ἀσφαλῶς — ὥρθωσαν πάλιν] Cf. Oed. R. 51: ἀλλ' ἀσφαλείῃ τήνδ' ἀνόρθωσον πόλιν.

V. 163. Schol.: πολλῶ σάλῳ· τροπικῶς, ὡς ἐπὶ νεῶς. Cf. Oed. R. 22. Bruncck compares Plutarch. Vit. Fab. c. 27: τὴν ἡγεμονίαν ὡς ἀληθῶς πολλῶ σάλῳ σεισθεῖσαν ὥρθωσε πάλιν.

V. 164 sqq. Schol.: ὑμᾶς δ' ἐγὼ πομποῖσιν· διὰ τῶν πομπῶν ὑμᾶς μετεκαλεσάμεν χωρὶς ἀπάντων, ἐξαιρέτως πρὸς ὑμᾶς μόνον ἀπεστάλη ἡ ἀγγελία. Ὁ δὲ λόγος ἐστὶ μὲν καὶ σημαντικὸς τοῦ πράγματος, ἐστὶ δὲ καὶ τεχνικός· ἐγκωμιάζει γὰρ πρῶτον αὐτοὺς· ἀναγκαῖον δὲ τῷ παριόντι πρῶτον ἐπὶ πολιτικῇ ἀρχῇ ἐθνους ἑαυτῷ καταστήσαι τοὺς ὑπηκόους· μετεπεψάμεν οὖν, φησὶν, ὑμᾶς, εἰδὼς, ὅτι ἀνῶθεν πρὸς Λαῖον καὶ Οἰδίποδα εὐνοϊκῶς εἴχετε· ὡς δὴ· που καὶ πρὸς αὐτὸν τοιοῦτων φανησομένων. Ἀηλοὶ δὲ διὰ τούτων καὶ τὴν ἡλικίαν τῶν κατὰ τὸν χορὸν γερόντων, καὶ ἐτι ἀνῶθεν ἀπὸ Λαῖον ὄντων ἐν πολιτείῃ.

V. 164 sq. πομποῖσιν — ἔστειλ' ἰκέσθαι] On this dative see Matth. §. 396., on the phrase ἔστ. ἰκέσθαι my note on Philoct. 60. — On τούτῳ μὲν — τοῦτ' αὐθις see at Oed. R. 534.

V. 166. θρόνων] On the use of this plural see at Oed. C. 371.

- τοῦτ' αὐτίς, ἥνικ' Οἰδίπους ᾤρθου πόλιν,
 κάπει διώλετ', ἀμφὶ τοὺς κείνων ἔτι
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 170 ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν
 καθ' ἡμέραν ὄλοντο παῖσαντές τε καὶ
 πληγέντες αὐτόχειρι σὺν μιάσματι,
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
 175 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
 ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.
 ἔμοι γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 180 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει,
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
 καὶ μελῖον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας

V. 168sq. ἀμφὶ τοὺς — φρονήμασιν] Hermann remarks: »In calling them παῖδας, he understands the offspring of Laius and Oedipus, because they were the sons of one, the grandsons of the other of these princes.« Unless any one suppose that Polynices and Eteocles are called their children, because they were in a certain manner the sons of both. — The author has used the simple μένειν for ἐμμένειν by a poetic usage. See on Aj. 745.

V. 170. πρὸς διπλῆς μοίρας] See my note on v. 14.

V. 172. αὐτόχειρι σὺν μιάσματι] I. e. by a direful wickedness perpetrated by themselves, or by the infamous crime of a mutual slaughter. On the preposition σὺν see at Oed. C. 814.

V. 173. κράτη — καὶ θρόνους] Similar examples are collected on Oed. C. 421.

V. 174. Schol.: κατ' ἀγχιστεῖα· οὐδετέρως κατ' οἰκειότητα, κατὰ συγγένειαν. Cf. Matth. §. 581. b.

V. 175 sqq. ἀμήχανον δὲ — ἔμοι γὰρ etc.] The poet has

consulted brevity by suppressing the sentence to which the particle γὰρ is to be referred. For he says: but since it is impossible to ascertain the mind, disposition and sentiments of any man (in power), before he has held power and given laws for some space of time; I, that ye may know what sort of king ye will have, think fit to address these words to you. For to me etc. On the use of the particle γὰρ see at v. 238 sq. The passage is quoted by Demosth. F. L. p. 418.

V. 175. Schol.: οἱ μὲν Χίλωνι ἀνατιθέασιν τὴν γνώμην, οἱ δὲ Βίαντι, ὅτε ἀρχὴ ἀνδρα δεικνύσιν.

V. 180. γλῶσσαν ἐγκλήσας] Cf. 505: εἰ μὴ γλῶσσαν ἐγκλήσοι φόβος. Creon secretly refers to what he says more plainly in v. 289.

V. 181. Schol.: νῦν τε καὶ πάλαι· καὶ πρὶν ἀρξαι, καὶ νῦν, ὅτε ἐπὶ τὴν ἀρχὴν ἐλήλυθα. Cf. El. 676. 907.

V. 182. μελῖον' — ἀντὶ] Examples of this usage are adduc-

- φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεί,
 185 οὗτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρώων
 στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὗτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
 θελήμην ἐμαυτῷ, τοῦτο γινώσκων, ὅτι
 ἦδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἐπὶ
 190 πλείοντες ὀρθῆς τοῖς φίλους ποιούμεθα.
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν,
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδῖπου πέρι·
 Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 195 ὄλωλε τῆσδε πάντ' ἀριστεύσας δόρει,

V. 195. *δόρει* is my own correction. MSS. *δορί*. See on Oed. C. 619.

ed by Matth. §. 450. not. 1. and Roß §. 109. not. 6. We must not however suppose that the preposition *ἀντὶ* loses its own proper force in this phrase. For the remark I have made on the expression *ἄλλος ἀντὶ σοῦ* on Oed. C. 484., also holds good in reference to this.

V. 183. οὐδαμοῦ λέγω] *Nulla loco sive numero esse dico*. Erfurdt compares *θεοὺς νομίζων οὐδαμοῦ* Aesch. Pers. 446. and Ruhnke on Xen. Mem. II, 1. 52. Wyttenb. on Plat. Phaed. p. 183.

V. 186. ἀντὶ τῆς σωτηρίας] I. e. pro eo, ut ipse salvus sim.

V. 187. Schol.: οὗτ' ἂν φίλον· οὐκ ἂν κτησάμεν φίλον τῆς ἐμῆς πόλεως *δυσμενῆ*. τοῦτο δὲ εἰς Πολυνείκην συντείνει. *χθονός*· πόλεως.

V. 189. Schol.: ἦδ' ἐστὶν ἡ σώζουσα· ἡ πόλις *δηλονότι*. For *ἦδε* and *ταύτης* Neuius compares vs. 296. 673. Add also Matth. §. 470. 1.

V. 190. Schol.: πλείοντες· πορεύμενοι. ἀπὸ τῶν νῶν ἡ μεταφορά. The editors compare Cicero ad Fam. XII, 23: *una navis est iam bonorum omnium; quam quidem nos damus operam*

ut rectam teneamus. But by these words: *τοῦτο γινώσκων* — *ποιούμεθα* Creon means: as I think that our safety is contained in that of our country, and that if we govern that country aright, we shall obtain the friends we seek. For *τοὺς φίλους ποιούμεθα* cf. El. 302: *ὁ σὺν γυναικὶ τὰς μάχας ποιούμενος*. Oed. R. 861: *εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως* with my note.

V. 192 sqq. Schol.: *ἄδελφά· ἱσα, ὅμοια* [Cf. Oed. C. 257 ed. m.]. *Μέλλων δὲ περὶ ἀπεχθόους κηρύγματος λέγειν μακροτέρῳ χυῖται τῷ λόγῳ· καὶ πρῶτον μὲν ἐγκωμιάζει τὸν Ἐτεοκλέα· ὕστερον δὲ ἐλέγχει τὸν Πολυνείκην, καὶ δείκνυσιν αὐτὸν μίσους ἀξίον καὶ τῆς τριαυτοῦς τιμωρίας.*

V. 193. τῶν ἀπ' Οἰδῖπου] Sophocles often puts the prepositions *ἐξ* and *ἀπὸ* in the sense in which they occur here. Cf. Aj. 138. 202. El. 544. 619. Oed. C. 293. Trach. 631. Phil. 260. 560. 940. 1088. and 95 412 of this play. That the Latin writers have a similar mode of expression is observed by Ruhnken on Ter. Andr. I, 1, 129.

V. 195. *πάντ' ἀριστεύσας*] See on Aj. v. 427. ed. m.

- τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι,
 ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς.
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 200 φρυγᾶς κατελθὼν ἠθέλησε μὲν πυρὶ
 πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοῖς δὲ δουλώσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκύσαι τινα,
 205 ἔαν δ' ἄθαρπτον καὶ πρὸς οἰωνῶν δέμας
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέντ' ἰδεῖν.
 τοιούτ' ἐμὸν φρόνημα. κοῦποτ' ἔκ γ' ἐμοῦ

V. 198. Πολυνείκη. Dind.

V. 203. ἐκκεκήρυκται is Musgrave's conjecture. MSS. ἐκκεκη-
 ρῶχθαι.

V. 196. τὰ πάντ' ἐφαγνίσαι] Ἀγνίσκειν among the Greeks signifies not only to lustrate or purify, but also to sacrifice or offer to the Gods. See Eur. Alc. 76. Iph. T. 711. Add πύλον ἐνὶ πυρὶ καθαγνίσας Ion 720. ἤγνισαν ἱετομα μῆλων Apollon. Rhod. II, 928. MUSG. For the preposition ἐνί thus added Neuius compares El. 441: ἐπίστατον, and Oed. R. 913: ἐπίθυμιάματα. Add below 247: ἐπραγιστεύσας.

V. 197. ἔρχεται κάτω] Offerings to the dead were believed to penetrate beneath the earth to the very habitations of the Shades. Hence the Chorus in Aesch. Pers. 626: σὺ τε πύμπε χοῆς θαλάμους ἐπὶ γῆς. Philostratus vit. Apollon. VI, 2: θεὸς γὰρ χθόνιοι βόθρους ἀσπάζονται καὶ τὰ ἐν κοίλῃ τῇ γῇ δρώμενα. Compare a passage of Porphyry quoted by M. Ant. Delrio on Senec. Oed. 556. MUSG.

V. 198 sqq. τὸν δ' αὖ ξύναιμον etc.] Süvern with great truth observes that Creon does not give these orders through a private animosity towards Polynices, but because he deems it the duty of a good king and citizen to be equally just towards those

who love their country, and those who prove its enemies; and that his severity towards Antigone is not the result of any enmity, but of a desire to support his own power.

V. 199. τοὺς ἐγγενεῖς] Musgrave compares El. 428: πρὸς κύν θειῶν σε λίσσομαι τῶν ἐγγενῶν. Aesch. Spt. c. Th. 588: θεοὺς τοὺς ἐγγενεῖς.

V. 200 κατελθῶν] Returning. See on Oed. C. 599 sq. On κατάκρας see on the same play, v. 1237 sq.

V. 202. Schol.: κοῖνοτ' ἀντι τοῦ ἐμφυλίου· ἢ τοῦ ἀδελφικοῦ αἵματος· παροξυντικὰ δὲ λίαν ταῦτα τῶν ἀκουόντων.

V. 205 sq. καὶ πρὸς — αἰκισθέντ' ἰδεῖν] We must understand ἔαν from the foregoing words, αἰκισθέντ' ἰδεῖν is by the same idiom as ἠδὲ λείπειν and other simular phrases treated on by Matth. §. 535. b. Render: and defiled with his body torn by birds and dogs. ERF.

V. 207 sq. κοῦποτ' — ἐνδεχῶν] When he says: for a greater degree of honour shall never be awarded by me to the bad than to the good, he seems to mean: wicked men

- τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανὼν
 210 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμῆσεται.

ΧΟΡΟΣ.

σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέων,
 τὸν τῇδε δύσνουν κᾶς τὸν εὐμενῇ πόλει.
 νόμῳ δὲ χρῆσθαι παντί που πάρεστί σοι
 καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡΕΩΝ.

- 215 πῶς ἂν σκοποὶ νῦν εἴτε τῶν εἰρημένων;

ΧΟΡΟΣ.

νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθες.

V. 208. Hermann writes *προέξουσ'* from Aug., because the tragedians seem to have avoided these «hiantes vocales», and because the poet does not speak of preferring Polynices to Eteocles, but making them both equal. With regard to the hiatus, Neuius well compares the noun *αὐτοέντης*, and on the sense see notes. Hermann should have shewn that the Greeks did make use of *τιμὴν ἐκ τινος προέχειν* in the sense he intended.

V. 211. Brunck *ταῦτ'*, upon which the dative *σοὶ* would be made to depend, as if the Chorus openly assented to the king. Dind. *Κρέων*.

V. 212. *κᾶς* is W. Dindorf's conj. MSS. *καί*.

V. 213. *παντί που πάρεστί σοι* I have written with Dindorf. MSS. *παντί πού γ' ἐνεστί σοι*.

V. 215. *πῶς ἂν σκοποὶ νῦν εἴτε τ. εἴρ.* with a note of interrogation, is due to Dindorf. The MSS. read affirmatively *ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων*.

shall never have any greater advantage than the good. For he assumes that the wicked have some advantage, if they not only succeed in escaping the punishment of their misdeed, but even obtain the same honours as the good.

V. 210. *τιμῆσεται*] See on Philoct. 48.

V. 211 sq. *σοὶ ταῦτ' ἀρέσκει* — *τὸν τῇδε δύσνουν* etc.] On the preposition placed after the second substantive only, see Matth. §. 595. 4.

V. 212. *κᾶς τὸν εὐμενῇ*] On the crasis *κᾶς* — for it must be written so, not *καίς*, when before a

consonant, as is certain both from the writing of ancient MSS. and common reason — I have treated at Eur. Alc. 841. W. DINDORF.

V. 213. Schol.: *ἀντί τοῦ ἔξεστί σοι ὅπως θέλεις νομοθετεῖν*.

V. 215. Schol.: *σκοποί· φύλακες. ἀντί τοῦ· μελέτω ἑμὴν ἢ φυλακῇ τῶν εἰρημένων*. On the particles *πῶς ἂν* joined with the optative in interrogations I have spoken at Phil. 777.

V. 216. *πρόθες*] The editors compare Trach. 1049: *κοῦπω τοιοῦτον οὐτ' ἀκοιτὶς ἢ διδὸς προῦθην οὐδ' ὁ στυγνὸς Ἑδρουσθεὺς ἐμοί*. Eur. Hipp. 1016: *σὺ σπαντῶ τόνδε προῦθην καὶ νόμον*.

ΚΡΕΩΝ.

ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟΡΟΣ.

τί δῆτ' ἂν ἄλλω τοῦτ' ἐπεντέλλοις ἔτι;

ΚΡΕΩΝ.

τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟΡΟΣ.

220 οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρῶ.

ΚΡΕΩΝ.

καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΑΞ.

"Ἀναξ, ἐρῶ μὲν οὐχ. ὅπως τάχους ὕπο
δύσπρονους ἰκάνω κοῦφον ἐξάρας πόδα.

V. 218. ἄλλο τοῦτ'. Dind.

V. 217. ἀλλ' — ἐπίσκοποι] The particle ἀλλά is referred to the suppressed part of the sentence, supplied thus by the gloss: οὐ λέγω ὑμῖς φυλάσσειν, ἀλλὰ —. For the old men, not clearly understanding Creon's intention, besought to be freed from the labour of guarding the body, which they thought was imposed upon them.

V. 218. τί δῆτ' ἂν εἴη τοῦτο, ὃ ἄλλω ἐπεντέλλοις ἔτι; the Chorus signifies itself by the pronom. ἄλλω.

V. 219. τὸ μὴ — τάδε] That you will not sanction those who disobey this edict; i. e. that you take care that no one disobeys it. On ἀπιστεῖν, to disobey, cf. 381: σέ γ' ἀπιστοῦσαν, and 656: ἀπιστήσασαν. Trachin. 1183. 1224. 1228. On the accusative τάδε see at v. 64.

V. 220. οὕτω μῶρος, ὃς] Examples of this phrase are collected by Matth. §. 479. not. 1. See also Schaefer on Demosth. F. L. p. 376, v. 7. Apatur. 903, 17.

V. 221 sq. ἀλλ' ὑπ' ἐλπίδων — διώλεσεν] But gain has

often undone men, because they hoped, i. e. the gain which men have hoped for, or the hope of gain has often undone them.

V. 223. Schol.: ἐρῶ μὲν οὐχ, ὅπως τάχους ὕπο. οὐ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σέ πεπόρευμαι. πολλάκις γὰρ ἐπιστάς ἰλογισάμην, πότερον ἔλθω πρὸς σέ, ἢ μή. For the position of the particles μὲν οὐχ Neuius compares El. 552. 905. 1036. Oed. R. 31. Oed. C. 836. 1370. Elmsl. on Eur. Med. 1053. See also on v. 96. Camerarius also well observes: »Servants are fond of prefacing their messages with remarks upon the haste, with which they have come, as in Plaut. Mercat.: seditionem facit lien, occupat praecordia. perii, animam nequeo vertere. nimis nihili tibicen siem. This he now says, he cannot do, as he has come quietly and without hurry.»

V. 224. κοῦφον ἐξάρας πόδα] So Eurip. Troad. 342: μὴ κοῦφον αἶσθ' βῆμ' ἐς Ἀργείων στρατόν. See my observations in Censura Aiac. ab Lobeck. ed. p. 78 sq.

- 225 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις
 ὁδοῖς κυκλῶν ἐμαντὸν εἰς ἀναστροφὴν.
 ψυχὴ γὰρ ἦν δα πολλὰ μοι μυθουμένη·
 τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην;
 τλήμων, μενεῖς αὖ; καὶ τὰδ' εἴσεται Κρέων
- 230 ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;
 τοιαῦθ' ἐλίσσων ἦνυτον σχολῇ βραδύς.
 χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά.
 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
 σοί· καὶ τὸ μηδὲν ἐξερω, φράσω δ' ὅμως.
- 235 τῆς ἐλπίδος γὰρ ἐρχομαι δεδραγμένος

V. 229. τλήμων, Dind., and καὶ τὰδ' εἴσεται . . . ἀνδρός; πῶς.

V. 231. The later editors have absurdly restored the reading τὰχός mentioned in the Scholia, instead of βραδύς, as I have fully shewn in my Comm. de Schol. in Soph. tragg. auctoritate p. 16.

V. 234. Brunck has joined σοί with φράσω. Although this cannot be, yet I do not think the common reading correct. For it is absurd that σοί should be here placed in such a situation as to require peculiar emphasis. I therefore conjecture καὶ σοὶ τὸ μηδὲν ἐξερω, φράσαι δ' ὅμως. Emperius: ὡς, καὶ τὸ μηδὲν ἐξερω, φράσαι δ' ὅμως.

V. 235. La. πεπραγμένος. R. Vat. Aug. b. πεπραγμένος, the last with this gl. ἡσθαλισμένος, γρ. δὲ καὶ δεδραγμένος, ὅπερ πρὸς τὸ ἐλπίδος συνάψις. Dindorf has lately received πεπραγμένος. As the matter is doubtful, I have preferred following the greater number of MSS. especially as being confirmed by the Scholiast.

V. 225. πολλὰς γὰρ ἔσχον etc.] Literally: for I have had many hinderances of deliberation, i. e. for my thoughts have often restrained me or have bade me stand still. Cf. Plutarch Lysand. c. 17: αἱ δ' ἀπὸ μέρους εἰς δλον ἀμαρτίαι πολλὰς ἐνατάσεις — ἐχούσιν. — On the local dative which follows, ὁδοῖς, see at v. 121.

V. 227. ἦν δα — μυθουμένη] See on Aj. 757: ἐφη λέγων.

V. 230. Schol.: οὐκ ἀλγυνεῖ· οὐ τιμωρηθήσῃ. Cf. 734: κλαῖων φρηνώσεις. 93?: κλαῦμαθ' ὑπάρξει. Oed. R. 368: οὐτε χαίρων. 368: ἦ καὶ γεγιθώς etc. 401: κλαῖων δοκεῖ μοι etc. 1152: κλαῖων δ' ἔρετε. Phil. 1299: οὐτε χαίρων. Herm. on Vig. p. 707.

V. 231. ἐλίσσων] Gloss.: κατὰ νοῦν στρέφων. On ἦνυτον = I made my way, I arrived, see

at Oed. C. 1546. But the guard says two things, first that he came unwillingly to Creon (σχολῇ ἦνυτον), and that he was slow in accomplishing the journey (βραδύς ἦνυτον).

V. 233 sq. δεῦρ' ἐν. μολεῖν σοί] On the infinitive μολεῖν depending on ἐνίκησεν see Matth. §. 534 a., on the dative σοί at Oed. C. 70. and on its position Oed. R. 546. But see the critical note.

V. 234. καὶ εἰ μηδὲν τέρονον λέξω. Cf. Matth. §. 437. not. 1. For the other words cf. Oed. R. 302: πόλιν μὲν εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως. and Oed. C. 420: ἀλλὰ κλύουσα ταῦτ' ἐγώ, φρω δ' ὅμως.

V. 235. Schol.: τῆς ἐλπίδος γὰρ ἐρχομαι· ὑπὸ γὰρ τῆς ἐλπίδος νυνικείμενος ἐλθῆναι. ἢ οὕτως· ἀντικείμενος τῆς ἐλπίδος ἐλθῆναι.

τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

ΚΡΕΩΝ.

τί δ' ἔστιν, ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;

ΦΥΛΑΞ.

φράσαι θέλω σοι πρῶτα τὰμαντοῦ. τὸ γὰρ
πρᾶγμ' οὗτ' ἔδρασ', οὗτ' εἶδον ὅστις ἦν ὁ δρῶν.

240 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.

ΚΡΕΩΝ.

εἰ γε στοχάζει, κάποφάργνυσσαι κύκλῳ
τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΥΛΑΞ.

τὰ δεινὰ γάρ τοι προστίθῃς ὄκνον πολύν.

ΚΡΕΩΝ.

οὐκουν ἐρεῖς ποτ', εἰτ' ἀπαλλαχθεῖς ἄπει;

V. 241. Emperius rightly observes that στοχάζει must be corrupt, and would substitute either στεγάζει or σκεπάζει. I have myself restored κάποφάργνυσσαι. MSS. κάποφάργνυσσαι. See on Aj. 857.

V. 236. τὸ μὴ παθεῖν ἂν] He speaks as if ἐπιζῶν γὰρ had preceded. Cf. Matth. § 543. not. 2.

V. 238. πρῶτα τὰμαντοῦ] The slave Parmeno in Ter. Eun. V, 5, 9 sq.: here, primum te arbitrari id quod res est velim: quidquid huius factumst, culpa non factumst mea. So also Sostrata addresses her husband in Heaut. IV, 1, 10: primum hoc te oro, ne quid credas me advorsum edictum tuum facere ausam. BR.

V. 238 sq. τὸ γὰρ πρᾶγμ' etc.] The particle γὰρ introduces the thing already announced. So 178: ἐμοὶ γάρ etc. 998: γινώσκει — κλέων. εἰς γάρ etc. El. 644: ἃ γὰρ προστίθον etc. Oed. R. 277: ὥσπερ μ' ἀρσῖον λαβεῖς, ὥδ', ἀναξ, ἐρῶ. οὗτ' ἔκτανον γάρ etc. 711: φανῶ δὲ σοι σημεία τῶνδε σύντομα. χρησμός γάρ ἦλθε. Philoct. 1049: νῦν δ' ἐνός κρατῶ λόγον. οὐ γὰρ τοιοῦτων δεῖ, τοιοῦτάς εἰμι ἐγώ. So also in v. 407 of this play.

V. 239. ὁ δρῶν] Germ. der

Thäter. So 319. 325. Aj. 1280: οὐχ ὅδ' ἦν ὁ δρῶν τάδε. El. 200: ἦν ὁ ταῦτα πρῶτων. So ἡ τί-
κτουςα, die Gebährerin, die Mutter, El. 342. 533. and elsewhere, ἡ λέγοντες, die Redner, as in Xenoph. Cyrop. VI, 1, 9: τοῖς πρόσθεν λέγουσιν.

V. 241 sq. Schol.: κάποφά-
ργνυσσαι κύκλῳ. κύκλῳ σπαντὸν
ἀσφαλίῃ, ἢ αὐτὴν τὴν προῖεν. The
sense is: you take good care
for yourself, and shift from
yourself the blame of the
deed. On the phrase ἡλοῖς ὥς
σημανῶν see at Oed. C. 629; on
νέον τι, which means nearly the
same as κακόν τι, cf. Philoct. 784:
καὶ τι προσδοκῶ νέον. 1229: μὴ
τι βουλευέμε νέον. Eur. Hec. 217:
νέον τι πρὸς σὲ σημανῶν ἔπος.
Med. 37: δέδοικα δ' αὐτὴν μὴ τι
βουλίσσῃ νέον. Heind. on Plat.
Protag. p. 461.

V. 243. τὰ δεινὰ γάρ τοι] On the use of the particle τοί I have made mention at Philoct. 81.

V. 244. Schol.: οὐκουν —

ΦΥΛΑΞ.

- 245 καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως
θάψας βέβηκε, καπὶ χρωτὶ διψίαν
κόνιν παλύνας, κάφαριστεύσας ἃ χρη.

ΚΡΕΩΝ.

τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

ΦΥΛΑΞ.

- οὐκ οἶδ'. ἐκεῖ γὰρ οὕτε τοῦ γενῆδος ἦν
250 πλῆγμ', οὐ δικέλλης ἐκβολή· στύφος δὲ γῆ
καὶ χέρσος, ἀρῶξ, οὐδ' ἐπημαξευμένη
τροχοῖσιν, ἀλλ' ἄσῃμος οὐργάτης τις ἦν.
ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος
δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
255 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ,

V. 251. I have followed Hermann in placing the comma after *χέρσος*, taking it as an adjective. It was commonly regarded as a substantive.

ἀπαλλαχθεὶς· τοῦ ἀγγέλου περιπλέκοντας τὸν λόγον καὶ εὐλαβουμένου σημῆσαι τὸ πραχθέν, ἐπιθυμῶν ὁ Κρέων ἀκούσαι εὐελπιν αὐτὸν ποιεῖ, ὡς δτι οὐδὲν πέσσεται· οὐ γὰρ ἀπειλεῖ κελύων εἰπεῖν, ἀλλὰ φησὶν, δτι δηλώσας τὸ πρᾶγμα, ἀπιθεὶς αὐτῶς· δίδωσιν οὖν καὶ ἀνδράσι βασιλικοῖς τὸ ψεύσασθαι διὰ τὸ χρησίμουν. On the phrase οὐκ οὖν ἐρεῖς, quin dicis, see Matthiae §. 498. c. β. Rost §. 124. 6. not. 2. For the words ἀπαλλαχθεὶς ἀπει Neuius compares Eur. Phoen. 972. Matth.: φειγ' ὡς τάχιστα τῆςδ' ἀπαλλαχθεὶς θρονός.

V. 245. καὶ δὴ λέγω σοι.] So El. 317: καὶ δὴ σ' ἐρωτῶ, where (v. 310. ed. m.) see my remarks on the use of the particles καὶ δὴ.

V. 246. Schol.: διψίαν· ξηράν. On ἐφαριστεύσας see at v. 196.

V. 249 sqq. ἐκεῖ γὰρ οὕτε τοῦ — ἐκβολή] Brunck rightly interprets these words: for nothing there was either stricken

with the axe, or dug out with the spade. On οὕτε — οὐ see Matth. §. 609.

V. 250 sqq. Schol.: στύφος· σκληρά. ἀρῶξ· μὴ ἐσχισμένη. ἐπημαξευμένη· ἐσκαμμένη. On the spirit of the compound verb ἐπημαξ. Hermann refers to H. Steph. Thes. T. I, p. 381. or p. 1909. ed. nov. s. v. καταμαξέω. Brunck well renders οὐδ' ἐπ. τροχοῖσιν: nec plaustrī sulcata rotis.

V. 252. Schol.: ἀλλ' ἄσῃμος — ἦν· ὁ τοῦτο ἐργασάμενος ἀγνωστος ἦν. On τις see Matth. §. 487. 4.

V. 255 sq. Schol.: τυμβήρης μὲν οὐ, λεπτή δ' ἄγος· οὐ κατὰ βάθος τεταμμένος, ἀλλ' ὡς ἐτυχεν, ἐπιβεβλημένη ἦν ἡ ἄμμος. Τοῦτο δὲ ἐποίησεν ὁ θάψας νόμον χάριν· οἱ γὰρ νεκρὸν ὀρώντες ἀταφον καὶ μὴ ἐπαμειβόμενοι κόνιν ἐναγείς εἶναι ἰδοῦν· ὥς περ οὖν τὸ τῆς ἀσβετίας τις ἐγκλημα φεύγων λεπτήν κόνιν ἐπιχέει τοῖς νεκροῖς, οὕτως ἦν καὶ ἐπάνω τοῦ

λεπτὴ δ', ἄγος φεύγοντος ὥς, ἐπῆν κόνις.
σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
260 φύλαξ ἐλέγχων φύλακα· καὶ ἐγίγνετο
πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.
εἰς γὰρ τις ἦν ἕκαστος οὐξεργασμένος,
κοῦδεις ἐναργής, ἀλλ' ἔφευγε πᾶς τὸ μῆ.
ἤμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χερσίν,

V. 263. *ἔφευγε πᾶς τὸ μῆ*] This is from W. Dindorf's conj. MSS. *ἔφευγε τὸ μῆ εἰδέναι*.

Πολυνείκους· καὶ τοῦτο δὲ ἡ Ἀντιγόνη καθαρσίῳν ἔνεκα πεποιήται. λόγος δὲ, ὅτι Βουζύγης Ἀθήνησι κατηράσατο τοῖς περιορῶσιν ἄτακτον σῶμα. Cf. Comm. on Horace Od. I, 28, 30. On the position of the particles *μὲν οὖν* see at v. 223., on the genitive of the participle *φεύγοντος* Matth. §. 563.

V. 260. *φύλαξ ἐλέγχων φύλακα*] See v. 413. But the poet speaks as if *ἐρρόθουν* had preceded, as in v. 290. Neuius quotes Aesch. Prom. 200: *στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, οἳ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον, ὥς Ζεὺς ἀνάσσει δῆθεν, οἳ δὲ τοῦμπάλιν σπεύδοντες, ὥς Ζεὺς μῆποτ' ἄρξειεν θεῶν*. Hermann compares Eur. Bacch. 1084. *ἦν δὲ πᾶς ὁμοῦ βοή, ὁ μὲν στενάζων, ὅσον ἐτόγγανε πνέων, αἱ δ' ἡλάλαζον*. With which Matthiae compares Phoen. 1462: *ἦν δ' ἔρις στρατηλάταις, οἳ μὲν πατάξαι πρόσθε Πολυνείκην δορί, οἳ δ', ὥς θανόντων οὐδαμοῦ νίκη πέλοι*. Cf. Rost §. 131, 6.

V. 260 sq. *καὶ ἐγίγνετο* etc.] One might have expected *καὶ ἐγένετο*. But see on Oed. C. 267 sq. On the participle *τελευτῶσα* Matth. §. 557. p. 1101. Rost §. 130. ann. 4. The protasis is in v. 268. *τέλος δ'* etc. Neuius refers to Thiersch Gr. Gr. §. 334. 3. b. Roman writers have used the same idiom, as Cicero pro P. Sestio C. XVI. §. 35. 36.

V. 261. *οὐδ' ὁ — παρῆν*] So El. 1197: *οὐδ' ὁ κωλύσων πάρα*.

V. 262 sq. Schol.: *εἰς γὰρ τις ἦν ἕκαστος· ἕκαστος μὲν γὰρ τὸν πλησίον ἐδόκει πεπραχέναι, ἀκριβῶς δὲ αὐτὸν κατελέγειν οὐκ ἠδύνατο*.

V. 263. *ἔφευγε πᾶς τὸ μῆ*] We must understand *ἐξεργασμένος εἶναι*. Dindorf aptly compares v. 443: *καὶ φημί δράσαι κοῦξ ἀπαρνοῦμαι τὸ μῆ*, and Aj. 96: *κόμπος πύριστι, κοῦξ ἀπαρνοῦμαι τὸ μῆ*. On which see Herm. on Vig. p. 800. Matth. §. 543. not. 2.

V. 264 sq. Schol.: *ἤμεν δ' ἔτοιμοι καὶ μύδρους· ἔτοιμοι ἤμεν πάσας βασάνους ὑπομένειν πρὸς ἐλεγχον· εἰώθασι δὲ οἱ δμνύοντες καὶ πίστει διδόντες μύδρους βαστάζειν καὶ πῦρ ὑπερβαίνειν· τοὺς γὰρ μὴ ἐνόχους τῷ ἀμαρτήματι φοντο καὶ ἐν τούτοις μὴ ἀλγεῖν*. — *μύδρος, πεπυρακτωμένος σίδηρος*. I am not aware of the existence of any older evidence of this superstition, which for a long time held its influence over the minds of the Northern nations. Nothing is more frequent in history than those ordeals of purification, by which men on their oath defended themselves from the charge of a crime, and pleaded their own innocence. And of these there were several kinds, all bearing the common name of judgments of god. A common ordeal was the walking either over

- 265 καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν
τὸ μῆτε δρᾶσαι, μῆτε τῷ ξυνειδέναι
τὸ πρᾶγμα βουλευέσσαντι μῆτ' εἰργασμένῳ.
τέλος δ', ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
λέγει τις εἰς, ὃς πάντας εἰς πέδον κάρα
270 νεῦσαι φόβῳ προὔτρεψεν. οὐ γὰρ εἴχομεν
οὔτ' ἀντιφωνεῖν, οὔθ' ἴπως δρῶντες καλῶς
πράξαίμεν. ἦν δ' ὁ μῦθος, ὥς ἀνοιστέον
σοὶ τοῦργον εἴη τοῦτο κούχλ' κρυπτέον.
καὶ ταῦτ' ἐνίκᾳ, κάμῃ τὸν δυσδαίμονα
275 πάλος καθαιρεῖ τοῦτο τάραθ' ὅν λαβεῖν.
πάρειμι δ' ἄκων οὐχ' ἐκοῖσιν οἶδ' ὅτι.
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟΡΟΣ.

ἄναξ, ἐμοὶ τοι, μῆ τι καὶ θεήλατον
τοῦργον τόδ', ἢ ξύννοια βουλευέει πάλοι.

ΚΡΕΩΝ.

- 280 παῦσαι, πρὶν ὀργῆς καὶ με μεστῶσαι λέγων,

V. 280. I have written καὶ με from Seidler's conj. Vulg. καμῇ.

heated iron or through the midst of the flame, such as was the θαυμαστός ἱεροποιία of the Hirpi, according to Virg. Aen. XI, 787: et medium freti pietate per ignem cultores magna premimus vestigia pruna. BR.

V. 268. ὅτ' οὐδὲν ἦν — πλέον] On οὐδὲν πλέον ἔστι, nihil expedit, see Matth. §. 391. not. 1., on the participle §. 555. not. 2.

V. 269. τις εἰς] Cf. Matth. §. 487. For the phrase φόβῳ κάρα νεῦσαι cf. Oed. C. 1607: θυθείας σήσαι φόβῳ τριχας.

V. 270 sqq. οὐ γὰρ εἴχομεν — πράξαίμεν] Neuius aptly compares Aj. 428: οὐτοὶ σ' ἀπειργάζον, οὐδ' ὅπως ἐγὼ λέγειν ἔγω. Then καλῶς πράξαίμεν is equivalent to εὐτυχῆσαιμεν.

V. 272 sq. ὥς ἀνοιστέον — τοῦργον] That the thing should be told you. Erfurdt quotes Appian de rebus Hisp. VI, 53:

Γράρχῳ τὸ τόλμημα ἀνινιγκῶν. de reb. civ. II, 115: Βροῦτος δ' ἀνῆνιγνέ μοι. Neuius refers to Valck on Herod. I, 157. and Thucyd. V, 28.

V. 275. καθαιρεῖ] Condemns. That this is a forensic word is shewn by Pollux VIII, 15. Lysias adversus Agoratum p. 467: τὴν μὲν καθαιρουσαν [ψήγῃ] ἐπὶ τὴν ὑστέρα, τὴν δὲ σώζουσαν ἐπὶ τὴν προτέρα. Eur. Or. 862: καθαιρον ἡμᾶς. MUSG.

V. 276. ἄκων οὐχ' ἐκοῖσιν] Neuius compares Trach. 198: οὕτως ἐκείνος οὐχ' ἐκὼν, ἐκοῦσαι δὲ ξύνεται. On the plural see at vs. 9 sq., on οἶδ' ὅτι at Oed. C. 265 sq.

V. 278. μὴ — καὶ] Ne adeo. So Philoct. 13. 46. See also ad Electr. 567.

V. 273 sq. θεήλατον] So Oed. R. 255. οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον. — On πάλοι see at Oed. R. 1443. and Valck on Eur. Hipp. 1085.

V. 280. παῦσαι — λέγων]

- μὴ 'φευρεθῆς ἄνους τε καὶ γέρον ἄμα.
λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων
πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι,
πότερον ὑπερτιμῶντες ὥς εὐεργέτην
285 ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας
ναοὺς πυρώσων ἤλθε κἀναθήματα,
καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοὺς;
οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
290 ἄνδρες μόλις φέροντες ἐρῶόθουν ἐμοί,
κρυφῇ κάρᾳ σείοντες, οὐδ' ὑπὸ ζυγῷ
λόφον δικαίως εἶχον, ὥς στέργειν ἐμέ.

V. 286. Hermann puts a comma after ἤλθε, making ἀναθήματα depend upon the verb διασκεδῶν.

Cease, before you fill me with anger also. For the particle καὶ refers not to the pronoun μέ, but to the word ἐργής. Those who deny that this can be, shew their ignorance of the style of Sophocles. See El. 630. ed. m. which is a most clear evidence of my assertion, v. 552. of this play. Aj. 337. ed. m.

V. 281. μὴ 'φευρεθῆς etc.] Schol.: ἐναντίον γὰρ ἡ ἀνοία τῷ γήρει. He compares Oed. C. 930: καὶ σ' ὁ πληθὺν χρόνος γέρονθ' ὁμοῦ τίθῃσι καὶ τοῦ νοῦ κενόν.

V. 285 sq. Schol.: ἀμφικίονας· τοὺς ἀμφοτέρωθεν ὑπὸ κίονων βασταζομένους ναοὺς. Eustathius p. 706, 22 (590, 6.): ἰστίον δὲ καὶ, ὅτι παρὰ Ἡροδότῳ πυρώσει κεῖται τὸ ἐμπρῆσαι ἐν τῷ πυρώσῳ τὰς Ἀθῆνας. Κεῖται δὲ ἡ λέξις καὶ παρὰ Σοφοκλεῖ ἐν τῷ ἀμφικίονας ναοὺς πυρώσων ἤλθε, ἡγουν καύσων. Ἐνθα ναοὶ ἀμφικίονες ἐρῶέθησαν οἱ, ὥς καὶ μέχρι νῦν ἐνιαχοῦ φαίνεται, κύκλῳ ὑπὸ κίονων περιεχόμενοι, ταῦτόν δ' εἰπεῖν κυκλιδόν, ὃ κεῖται παρὰ τοῖς παλαιοῖς.

V. 287. καὶ γῆν ἐκείνων] This phrase deserves notice, as shewing that the Gods of a nation were considered in the light of its

mancipes. MUSG. Cf. on Oed. C. 38. and 54. and for the verb διασκεδαννύναι compare Oed. C. 620. 1341.

V. 289 sqq. ἀλλὰ ταῦτα etc.] He says: but some of the citizens displeased at these things (i. e. at the edict forbidding the burial of Polynices) have long since been murmuring against me. For πάλαι see at v. 279. For καὶ πάλαι Neuius compares Trach. 87. Phil. 966. 1218. Heindorf on Plat. Soph. 7; lastly, on the phrase πόλεως ἄνδρες see Aj. 1044: ἄνδρα στρατοῦ. El. 759: ἄνδρες Φωκίων. Schol.: ἐρῶόθουν· ἡρέμα ψιθυρίζοντες ὀργίζον με.

V. 291. Schol.: κρυφῇ κάρᾳ· οἷον μὴ πειθόμενοι τοῖς ἐμοῖς κρυψμασι, μόνον συνήνουν μοι, οὐδ' οὕτω διακείμενοι.

V. 292. Schol.: λόφον δικαίως εἶχον· ἡ μεταφορὰ ἀπὸ τῶν ὑποζυγίων τῶν μὴ βουλομένων ὑπὸ τὸν ζυγὸν εἶναι. ταῦτα, φησὶν, ὑπ' ἐκείνων πράττεται, βουλομένων λάθρα σαλευσαι τὴν ἡμετέραν ἀρχήν.

Ibid. ὥς στέργειν ἐμέ] Ὡς is rarely used by the more ancient writers to designate not the intention, but the effect. Cf. v. 303.

- ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 295 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν, οἷον ἄργυρος,
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἴστασθαι βροτῶν.
 300 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
 ὅσοι δὲ μισθαγνοῦντες ἥνυσαν τάδε,
 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.
 ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
 305 εὖ τοῦτ' ἐπίστασ', ὄρκιος δέ σοι λέγω,
 εἰ μὴ τὸν ἀντόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
 οὐχ ὑμῖν Ἄιδης μοῦνος ἀρκέσει, πρὶν ἂν

and Aeschyl. Pers. 509. It is often found among later writers, for the most part with οὕτως, or a word of similar meaning before. HERM. I would add Trach. 171. and 581 ed. m.

V. 293 sq. Schol.: ἐκ τῶνδε τούτους ἐξεπίσταμαι· ἀπὸ τούτων, φησί, τῶν δυσαραιστούτων μου τοῖς κηρύγμασιν, οἱ φύλακες μισθὸν λαβόντες ἔθαψαν τὸν νεκρὸν. — παρηγμένους· ἡπατημένους.

V. 296. νόμισμα] This signifies institutum. Blomf. gl. on Aesch. Spt. c. Th. 255. interprets it a rite or custom, comparing Eur. Iph. T. 1471. Aristoph. Nub. 247. Theb. 347. Erfurdt aptly compares Oedipi Eur. fragm. V: οὗτοι νόμισμα λευκὸς ἄργυρος μόνον καὶ χρυσὸς ἴστιν, ἀλλὰ καρετὴ βροτοῖς νόμισμα κεῖται πᾶσιν, ἢ χρησθαι χρῶν.

Ibid. τοῦτο] Neuius rightly remarks that the gender of the pronoun refers to the noun νόμισμα. See vs. 334 and 585. — On the copula καὶ see at v. 667.

V. 299. ἴστασθαι] Herod. VIII, 60: οὐκ ἐθέλει οὐδὲ ὁ θεὸς προχωρεῖν πρὸς τὰς ἀνθρωπότηας

γνώμας. Thucyd. IV, 56: πρὸς τὴν ἐκείνων γνώμην αἰεὶ ἴστασαν. Id. VI, 34: τῶν δὲ ἀνθρώπων πρὸς τὰ λεγόμενα αἱ γνώμαι ἴστανται. King Philip in Demosthenes 283: κατὰ τὸ συμφέρον ἴσταμένων. Plutarch Vol. II, p. 74. A: πρὸς ἀρμὴν τινα βλαιοὶ ἴσταμένους. MUSG.

V. 301. δυσσέβειαν εἰδέ-
 ναι.] Homer Od. IX, 189. speaking of the Cyclops ἀπάνευθεν ἰὼν ἀθεμίστια ᾗδῃ. Soph. Trach. 562: κακὰς δὲ τόλμας μήτ' ἐπιστάμην ἐγὼ μήτ' ἐκμάθοιμι.

V. 302 sq. ὅσοι δὲ — δίκην] The sense is this: but they who perpetrated this wickedness, for a reward received, have so contrived, that they will some time pay the penalty. The pronoun τάδε must be particularly distinguished from the other words by enunciation..

V. 308. Schol.: οὐχ ὑμῖν Ἄιδης μοῦνος ἀρκέσει· οὐκ ἐθῶς ὑμᾶς τῷ Ἄιδῃ παραδώσω, ἀλλὰ τιμωρίαις κριμασταῖς παραδοὺς βαρύτερον τὸ ζῆν τοῦ θανεῖν ὑμῖν ἀπεργάσσομαι· παρὰ τὸ Ὀμηρικόν· (Il. II, 392.) οὐ οἱ ἐπειτα ἀρχιον ἐσσεῖται φυγέειν κύ-

- ζῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν,
 310 ἴν', εἰδότες τὸ κέρδος ἐνθεν οἰστέον,
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθηθ', ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.

ΦΥΛΑΞ.

- 315 εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω;

ΚΡΕΩΝ.

οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις;

ΦΥΛΑΞ.

ἐν τοῖσιν ὥσιν, ἢ 'πὶ τῇ ψυχῇ δάκνεις;

ΚΡΕΩΝ.

τί δὲ ῥυθμίσεις τὴν ἐμὴν λύπην ὅπου;

V. 311. ἀρπάξῃτε is restored with the approbation of Elmsley on Eur. Med. 31. from La, Vat., Aug. Vulg. ἀρπάξῃτε.

V. 318. τί δὲ was first restored from Aug. b. and Plut. de garrul. p. 509. d. ed. Ald. The other MSS. τί δαί. See Pors. on Med. 1008. Herm. on Vig. p. 847. Matth. on Eur. Hec. 1232.

νας ἡδ' οἰωνούς. Sophocles has used the same form of speech in Aj. 741 sq.: τὸν ἀνδρ' ἀπηύδα Τεῦκρος ἐνδοθεν στέγης μὴ ἔξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

V. 309. κρεμαστοί] Wex compares Aristoph. Ran. 630. Αἱ καὶ πῶς βασανίζω; Εἰ. πάντα τρόπον, ἐν κλίμακι δῆσας, κρεμίσας, ὑστριχίδι μαστιγῶν, δέρων, στρεβλῶν, ἔτι δ' ἰς τὰς ῥίνας δέξος ἐγχείων, πλύνθους ἐπιτιθείς. Then δηλώσαι τὴν ὕβριν, to unfold the offence, is used for to tell who was the author of the wickedness.

V. 310. ἴν', εἰδότες etc.] Erfurdt rightly observes that this is a most bitter irony, as the guards are ordered to do that which they are deprived of the power of doing. Very similar is the meaning in vs. 710 sq., which see, and Aj. 100: θανόντες ἡδη τᾶμ' ἀσπαιρέσθων ὄπλα.

V. 311. ἀρπάξῃτε καὶ μάθηθ'] On the variation of the

tenses see Rost §. 117. 2. Other examples are adduced by Matth. §. 511. 3.

V. 312. ἐξ ἅπαντος] Cf. Oed. C. 804 ed. m.: ὅστις ἐξ ἅπαντος εὐ λέγει, and 758 sq. of that play.

V. 313 sq. τοὺς πλείονας — σεσωσμένους] Cf. Oed. C. 795: ἐν δὲ τῇ λέγειν κάκ' ἂν λάβοις τὰ πλείον' ἡ σωτήρια. Eur. Hippol. 741: εἰ τὰ πλείω χρηστά τῶν κακῶν ἔχεις.

V. 315. Schol.: ἐπιτρέψεις καὶ ἡμοῖ εἰπεῖν ἢ ἀπὸ λῶ;

V. 316. Schol.: οὐκ οἶσθα ἀπιθί· καὶ νῦν γὰρ λέγων ἀνιαρὸς μοι εἶ.

V. 317. Schol.: δάκνη· δάκνει σε τὸ πραχθέν. Cf. Herodot. VII, 39: εὐ νυν τόδ' ἐξήπιστασο, ὥς ἐν τοῖσι ὡσι τῶν ἀνθρώπων οἰκτείε ὁ θυμός, ὃς χρηστὰ μὲν ἀκούσας τέρψιος ἐμπιπτεῖ τὸ σῶμα, ὑπεναντία δὲ τοῦτοις ἀκούσας ἀνοιδέει.

V. 318. Schol.: ῥυθμίσεις.

ΦΥΛΑΞ.

ὁ δρωὼν σ' ἀνιᾷ τὰς φρένας; τὰ δ' ᾧτ' ἐγά'.

ΚΡΕΩΝ.

320 οἴμ', ὡς ἄλῃμα δῆλον ἐκπεφυκὸς εἶ.

ΦΥΛΑΞ.

οὐκουν τό · ἔργον τοῦτο ποιήσας ποιέ

ΚΡΕΩΝ.

καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.

ΦΥΛΑΞ.

φεῦ·

ἦ δεινὸν, ᾧ δοκεῖ γε καὶ ψευδῇ δοκεῖν.

ΚΡΕΩΝ.

κόμψευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ

V. 320. Vulg. *ἀλῃμα*. But as the Scholiast interprets: *τὸ περίτριμμα τῆς ἀγορᾶς, οἷον πανοῦργος*, he must have read *ἀλῃμα*, as was most rightly concluded by Gottl. Schneider Lex. Gr. v. *ἀλῃμα*, comparing the remarks of the Schol. on Aj. 381. 389. Boeckh acutely shews that *ἀλῃμα* alone is confirmed both by the sense and connection of the whole passage.

V. 321. *τό γ'* is from the conjecture of Reiske for *τόδ'*. Brunck reads *τόδ' ἔργον εἰμὶ* from Par. E.

V. 324. Hermann from Moschopolus *περὶ σχεδῶν* p. 20 and p. 62. *κόμψευε τὴν δόχσιν*. Cf. Dindorf, praef. ad Poett. Scen. Gr. p. XVII.

σχηματίζεις, διατυποῖς. He seems rather to say: why do you so carefully consider where my grief lies? On the particle *ἔπου* see at Oed. C. 1212 sq.

V. 320. *οἴμ'*, ὡς *ἀλῃμα* etc.] For *οἴμ'*, ὡς cf. 1270: *οἴμ'*, ὡς *λοικας* ὅψ' *τὴν δίκην ἰδεῖν*. Aj. 354: *οἴμ'*, ὡς *λοικας* etc. 557: *οἴμ'*, ὡς *ἀθνμῶ*. The Scholiast rightly interprets *ἀλῃμα*: *τὸ περίτριμμα τῆς ἀγορᾶς, οἷον πανοῦργος*. Cf. Aj. 381. 389. In Latin we should say *homo versutus*, or *veterator*.

V. 321. *οὐκουν* — *ποτέ*] These words depend upon Creon's; many examples of which form are adduced by Matth. §. 559, not. The sense is: granting that I be

the rascal you say, yet I have not committed this wickedness at least.

V. 323. *ἦ δεινὸν* — *δοκεῖν*] The sense seems to be: it is a hard thing for him who suspects, to suspect falsely: i. e. it is a grievous thing that he who has become suspicious, should also suspect falsely.

V. 324. Schol.: *κόμψευε νῦν τὴν δόξαν· σεμνολογεῖ, τὴν δόκῃσιν περιλάλει· κομψοὺς γὰρ ἔλεγον, οὓς νῦν ἡμεῖς περὶτέρους καὶ πολυλάλους φασμέν*. Brunck rightly interprets: *de suspicione argutare quantumvis*. For the verb *κομψεύειν* Erfurdt refers to Ruhnk. on Tim. p. 154 sq.

- 325 φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ', ὅτι
τὰ δειλά κέρδη πημονὰς ἐργάζεται.

ΦΥΛΑΞ.

- ἀλλ' εὐρεθείη μὲν μάλιστ', εἰ δέ τοι
ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,
οὐκ ἔσθ' ὅπως ὅψει σὺ δεῦρ' ἐλθόντα με.
330 καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς
σωθεῖς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟΡΟΣ.

(στροφὴ α').

Πολλὰ τε δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει.
τοῦτο καὶ πολιοῦ πέραν

- 335 πόντου χειμερίῳ νότῳ
χωρεῖ, περιβρυχίοισιν

V. 332. *πολλὰ τε* is from Neuius' conjecture. MSS. wrongly *πολλὰ τί*. Dindorf retains *τί*.

V. 334—335. Form one line in Dind.

Ibid. Schol.: *εἰ δὲ ταῦτα μή· τὸ ἐξῆς· εἰ δὲ μὴ φανεῖτέ μοι τοὺς ταῦτα δρῶντας*. Cf. Matth. §. 278. not. 2.

V. 326. *τὰ δειλά κέρδη*] He says *τὰ δειλά κέρδη*, because it is cowardly to do evil sily for the sake of gain. Creon, having spoken these words, departs. For the first words only of the guard could have been spoken in Creon's hearing. Schol.: *ἀπὼν ὁ θεράπων καθ' αὐτὸν ταῦτα φησιν, οὐ γὰρ δυνατὸν ἐπὶ τοῦ Κρέοντος ταῦτα λέγεσθαι· ὥς καὶ ἐν τοῖς κωμικοῖς*.

V. 327. *εὐρεθείη μὲν μάλιστ'*] I. e. maxime vellem, ut deprehenderetur. See Vig. p. 416. and Buttm. gr. Gr. §. 137. ed. X. Phil. 617. 1285. Trachin. 799. Oed. R. 926. Very similar is the meaning of the phrase on which I have treated at v. 70.

V. 328. Cf. Hoogev. on Vig. p. 456. and Herm. p. 854.

V. 332 sqq. Creon and the guard having quitted the scene, the Chorus celebrates in song the incredible boldness of man and illustrates his crafty daring with some

examples, at the same time depreciating the presence of that man who abuses the immense power of the human mind for purposes of wickedness.

V. 332 sq. Schol.: *πολλὰ τε δεινὰ· ἐν σχήματι εἶπεν ἀντὶ τοῦ πολλῶν ὄντων τῶν δεινῶν, οὐδὲν ἔστιν ἀνθρώπου δεινότερον*. The editors compare Aesch. Choeph. 585 sqq.: *πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχρη, — ἀλλ' ὑπέρτολμον ἀνδρὸς σρόνημα τίς λέγοι;*

V. 334. Schol.: *τοῦτο· τὸ γένος τῶν ἀνθρώπων*. See my note on v. 296. On the copula *καὶ* see at Oed. C. 1389.

V. 335. *χειμερίῳ νότῳ*] Erfurdt compares Ovid ex Ponto II, 3, 27: *nimboso vento*. Doederlein destroys the comma after *χωρεῖ*, and refers *νότῳ* to *περιβρυχίοισιν*, so as to be the ablative of instrument.

V. 336 sq. *περιβρυχίοισιν* etc.] By *οἰδματα περιβρύχια* are meant the waves of the sea agitated by the winds, which are thereby so rolled around the ship,

- περῶν ὑπ' οἰδμασιν,
 θεῶν τε τὰν ὑπερτάταν, Γᾶν
 ἄφθιτον, ἀκαμάταν ἀποτρύεται,
 340 ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεί-
 ω γένει πολεύων.

(ἀντιστροφή α΄.)

- κουφονόων τε φύλον ὀρνέων ἀμφιβαλὼν ἄγει,
 καὶ θηρῶν ἀγρίων ἔθνη,
 345 πόντου τ' εἰναλίαν φύσιν

V. 337. Brunck from Par. E. writes ἱπ' for ὑλ'.

V. 340—341. form one line in Dind. as also do vs. 344—345.

V. 341. Hermann and Dindorf receive from La., Lb., Lc., Vat., Dresd. a. *πολεύων*. But Neuius rightly opposes the remark of Porson on Eur. Hec. 293: that when the Greeks signify a person by a circumlocution, they return to the person himself as quickly as possible. Besides it is easier to see how a copyist might have written *πολεύων*, than *πολεύων*.

that it seems as it were sunk in the waters. Hence the preposition *ὑπό* is used. Cf. Hom. Od. II, 427 sq.: *ἀμφὶ δὲ κύμα στείρη πορ-σύρεον μεγάλ' ἱαχε νηὸς ἰούσης*. and Aj. 343. with my note.

V. 338. *θεῶν τε τὰν ὑπερ-τάταν*] The poet styles Earth *θεῶν ὑπερτάταν* not on account of her age, but for the same reason as Diana is called *θεῶν ἀνασσα* in Eur. Iph. A. 1523. See Lobeck on Aj. 697. Sophocles Triptol. fr. ἦλθεν δὲ Λαίς θάλασσα πρεσβίστη θεῶν. ERF. The fact is that these epithets serve to indicate that Deity who is most worshipped in reference to the subject of discourse. Since therefore man tears up with the plough even that element which is the nurse and mother of all, and consequently deserving of the most pious observance, he styles her *ὑπερτάταν θεῶν*. HERM.

V. 339. *ἀκαμάταν ἀποτρύ-εται*] On the termination of the adjective *ἀκαμάταν* see at v. 134. Wex compares Ovid Metam. II, 286. where Tellus: *adunci vulnera aratri rastroorumque ferro, totoque exerceor anno*.

V. 340. *ἰλλομένων ἀρότρων*] What *ἰλλεσθαι* signifies in this pas-

sage, can scarcely be asserted with certainty. I am inclined to agree with Buttmann Lexilog. T. II, p. 156, who thinks it signifies *circumagi*, to be whirled round.

Ibid. *ἔτος εἰς ἔτος*] Neuius cites Aesch. Prom. 682. *γῆν πρὸ γῆς ἐλαύνομαι*. On that proverb see Blomf. gloss. (v. 703). Plut praec. sanit. tuendae p. 132 extr.: *τοὺς Ἀνδρῶς ἐν τῷ λιμῷ λέγουσι διαγαγεῖν ἡμέραν παρ' ἡμέραν τρεφομένους, εἰτα παίζοντας καὶ κυβεύοντας*.

V. 341. Schol.: *ἱππείω γένει πολεύων· ταῖς ἡμιόνοις. Αἱ γὰρ τε βοῶν προφερέστεραι εἰσιν ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἀροτρον* (II. X, 352.). *Τινὲς δὲ καὶ ἱπποῖς χρώνται εἰς ἀροτρίασμόν*.

V. 342. *κουφονόων*] Brunck quotes this gl.: *κούφος καὶ ταχέως φερομένων*. In another sense v. 617. *πολλοῖς δ' ἀπάτα κουφονόων ἐρωτῶν*.

V. 342. Schol.: *ἀμφιβαλὼν ἄγει· περιβαλὼν τοῖς δίκτυοις ἄγειν*. Cf. 202: *δουλώσας ἄγειν*.

V. 344. *καὶ — ἐθνή*] Philoct. 1146: *χαροπῶν τ' ἐθνη θηρῶν*.

V. 345 sq. Schol.: *πόντου τ' εἰναλίαν φύσιν· τοὺς ἰχθύας· σπείραισι δίκτυοις κλώστοις*.

σπείραισι δικτυοκλώστοις,
 περιφραδῆς ἀνῆρ·
 κρατεῖ δὲ μηχαναῖς ἀγραύλου
 θηρὸς ὄρεσσιβάτα, λασιαύχενά θ'
 350 ἵππον ἄζεται ἀμφίλοπον ζυγὸν οὐρε-
 ὦν τ' ἀκμῆτα ταῦρον.
 (στροφὴ β'.)
 καὶ φθέγμα, καὶ ἀνεμόεν φρόνημα, καὶ ἀστυνόμους

V. 347. Hermann writes ἀριφραδῆς from Eustath. p. 135, 25. (102, 17.): δῆλον, ὅτι τοῦ περιφραδέως προϋπάρχει τὸ φραδῆς φραδέος ἀπὸ τοῦ φράζω· ὡς τὸ φραδέος νόον ἔργα τέτυκται (II. XXIV, 354). ὅθιν συνθῆτον ὁ παρὰ Σοφοκλεῖ ἀριφραδῆς ἀνῆρ, καὶ ὁ πρὸς διαστολὴν αὐτοῦ βαρυνόμενος Ἀριφραδῆς τὸ κύριον. Neuius opposes the fact that neither Sophocles nor Euripides make use of compounds from ἀρί or ἐρί.

V. 347—348. Form one line in Dind.

V. 350. It is long since known that ἄζεται is corrupt; and it is as certain that some verb in the present tense should occupy its place, and upon which the two accusatives ἵππον and ζυγὸν might depend. What this verb was, no one has yet been able to discover. Some one has conjectured δχμάζεται, which has met with approval. Dind. ἵππον ἄζεται κτλ. these two lines forming one.

τοῖς σχοινοῖς τοῖς εἰς δίκτυον κελωσμένοις· ἀπὸ κοινοῦ δὲ τὸ ἀμφιβαλὼν αἶνε.

V. 348. Schol.: κρατεῖ δὲ μηχαναῖς· καθολικὸν τοῦτό φησιν, ὅτι ἐν ζωῖς ὁ ἀνθρωπὸς ἐστὶ πολυμήχανος καὶ ἐντεχνος. καὶ Θεόκριτος (XV, 83)· σοφὸν τοι χρῆμ' ἀνθρώπος. Ἐπεὶ δὲ ἀνωτέρω εἶπεν, ὅτι περιγίνεται πάντων τῶν ζώων ὁ ἀνθρώπος, ἐνταῦθα τὸ μηχαναῖς προσέθηκεν ἐπὶ τῶν τιθασσευομένων· οὐ γὰρ μόνον κρατῆσαι δυνατός, ἀλλὰ καὶ τιθασσεύσαι.

V. 349. Θηρὸς ὄρεσσιβάτα] Cf. Philoct. 1125 ed. m.: ἔθνη θηρῶν οὓς ὁ' ἔχει χώρος οὐρεσιβύτας.

V. 349 sq. λασιαύχενά θ'—ζυγόν] Although this passage is corrupt, yet it is certain that the sense should be something to this effect: and tames the horse of shaggy mane, putting the yoke upon his neck.

V. 351. ἀκμῆτα ταῦρον] Neuius compares Pind. Ol. I, 87: ἀκάμαντας ἵππους.

V. 352. Schol.: φθέγμα· τὴν ἀνθρωπίνην διέλεξεν. To the words

ἀνεμόεν φρόνημα evidently pertains this note of the Schol.: τὴν περὶ τῶν μετεώρων φιλοσοφίαν, which in a manuscript are added immediately after the lemma καὶ ἀστ. ὀργάς. But this interpretation displeases me as much as that of Erfurdt, who understands it as spoken of readiness of design. Nay rather, as φθέγμα is the power of speech, elocution, so, unless I am deceived, φρόνημα signifies power of thinking, wisdom, which may be aptly called sublime, lofty.

V. 353 sq. Schol.: καὶ ἀστυνόμους ὀργάς· τὴν τῶν νόμων ἐμπειρίαν, δι' ἣν τὰ ἄστυα νέμονται, ὁ ἔστι διοικεῖν. Valckenaer on Ammon, p. 70. conjectures that the Scholiast read ἀρχάς instead of ὀργάς, which is approved by Coray in Prodr. Bibl. Gr. p. 10, where he also interprets ἐδιδάξατο by αὐτὸς ἐαυτὸν ἐδίδαξε. I would not venture to disturb the common reading, since ἀστυνόμοι ὀργαί may be rightly applied to civil customs and institutes. Thus ὀργή is often synonymous with ἐπό-

- ὄργας ἐδιδάξατο, καὶ δυσάυλων 355
 355 πάγων αἶθρια καὶ
 δύσομβρα φεύγειν βέλη, παντοπόρος·
 ἄπορος ἐπ' οὐδὲν ἔρχεται 360
 τὸ μέλλον· Ἴδιδα μόνον
 360 φεῦξιν οὐκ ἐπάξεται· νόσων δ' ἀμηχάνων φρυγὰς
 ξυμπέφρασται.

(ἀντιστροφὴ β'.)

σοφόν τι τὸ μηχανόνεν τέχνας ὑπὲρ ἑλπίδ' ἔχων 365

V. 355. There is some corruption either in this or in the antistrophic verse. Various conjectures have been proposed. Boeckh would read *ὑπαίθρια*. Dind. καὶ δ. φ. βέλη = παντ.

V. 359. Ἴδιδα μ. φ. δ. ἐπάξεται. = ν. δ' ἀ. φρυγὰς ξυμπ.

πος. Aj. 640: οὐκ ἔτι συντροφίαις ὀργαῖς ἐμπειρος. below 875: αὐτόγνωτος ὀργά. 956: κετομοίαις ὀργαῖς. Thucyd. III, 82: ὁ δὲ πόλεμος — τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ. ERF. Nay, ἀστυνόμοι ὀργαί will properly signify the care of ruling a city, and then the power of administering the government of a city. On the form of speech see Matth. §. 446. 3. c., and on ἐδιδάξατο §. 496. 8. Moschopolus in dict. Att. in ἐδιδάξατο: ἀλλ' ὁ Σοφοκλῆς καὶ ἀντὶ τοῦ ἐφείρε, καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο.

V. 354 sq. Schol.: δυσάυλων: δυσχερῆ τὸν ἐπαυλισμὸν ποιοῦντων. αἶθρια· ψυχρά. The words δυσάυλων πάγων αἶθρια seem therefore to mean the chill of hoar frosts heavy to those passing the night in the open air. On the phrase αἶθρια πάγων see Matth. §. 442. 4. In the whole passage δυσάυλων — βέλη man is said to have learnt to shelter himself from the cold, the showers, and the snows. The Scholiast, as emended by Hermann, interprets: οὐκ ἄνεν ἐσθῆτός ἐστι καὶ οἰκοδομήματων.

V. 356. δύσομβρα βέλη] Neuius compares Aesch. Ag. 653: δυσκίμαντα δ' ὠρώρει κακά. Eustathius p. 692, 55 (571, 26.): σημείωσαι δέ, ὅτι ἐκ τοῦ Ζεὺς

σμερδαλέα κυτυπῶν λαβὼν ὁ Σοφοκλῆς ἔρητο τὸ μέγας κυτύπος, ἀφατος, διόβολος (Oed. C. 1464.), ἐν οἷς θεοὶ ἐκείνος καὶ οἱ βέλη Ἰδὸς οὐ μόνον κεραυνοὶ καὶ τὰ τοιαῦτα, ἀλλὰ καὶ βρονταί, ὄμβρος καὶ τοὺς ἰσχυροὺς ὑετοὺς καὶ μάλιστα τοὺς χειμερίους τοιοῦτον λόγῳ δύσομβρα βέλη λέγει.

V. 357. παντοπόρος] This must be referred to what has just been detailed, and it is added in much the same manner as περιφρασθῆς ἀνὴρ in v. 347. The Scholiast interprets it thus: εἰς πάντα μηχανὰς ἐξευρίσων.

V. 358 sq. ἐπ' οὐδὲν τὸ μέλλον] The Scholiast wrongly explains, ἐπ' οὐδὲν τῶν μελλόντων. For the phrase ἐπ' οὐδὲν μέλλον to no future thing differs when used thus indefinitely from the cases when it is used definitely, so as to mean to none of the things to be. The one of which is equivalent to ad nihil, si quid futurum est; the other means ad nihil, quod est futurum. HERM. Cf. 728: μηδὲν τὸ μὴ δίκαιον.

V. 359 sq. Ἴδιδα — ἐπάξεται] Schol.: θανάτου μόνον οὐχ εὖρεν ἱμα. On the word φεῦξιν see Lobeck on Phryn. p. 726.

V. 362. Schol.: ξυμπέφρασται· ἐπινενόηκε καὶ γινώσκει. Cf. Matth. §. 493.

V. 363 sq. Schol.: σοφόν τι

- 365 ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐδθλὸν ἔρπει·
νόμους περαίνων χθονὸς
θεῶν τ' ἔνορκον δίκαν ὑψηλολίς· 370
ἄπολις ὅτῳ τὸ μὴ καλὸν
- 370 ξύνεστι τόλμας χάριν.
μήτ' ἐμοὶ παρέστιος γένοιτο μήτ' ἴσον φρονῶν
ὅς τὰδ' ἔρδει. 375
ἐς δαιμόνιον τέρας ἀμφινοῶ
- 375 τόδε, πῶς εἰδὼς ἀντιλογήσω
τήνδ' οὐκ εἶναι παιδ' Ἀντιγόνην.
ὦ δύστηνος,
καὶ δυστήνου πατρὸς Οἰδιπόδα, 380
τί ποτ'; οὐ δὴ που σέ γ' ἀπιστοῦσαν

V. 366. I have restored *περαίνων* from my own conjecture; see my remarks in *Emendat. in Soph. Trach.* p. 160 sqq. MSS. *παμείρων*. Musgrave and Reiche conjecture *γεραίρων*, not badly. Dind. *παράρων* χ. Θ. τ' ἐν. *δίκαν* = ὑψ.

V. 370. *χάριν. μήτ' ἐ. παρέστιος* = γεν. μ. ἰ. φρ. ὅς τὰδ' ἔρδει. Dind.

τὸ μηχανόεν· τὸ μηχανόεν τῆς τέχνης σοφὸν ἔχων, ὃ ἐστὶ τὸ μηχανικόν τῆς ἐπιτεχνήσεως σοφὸν ἔχων, ὡς οὐκ ἂν τις προσδοκῆσειεν, οὐ μίαν ὁδὸν βαδίζει, τὴν ἐπὶ τὰ ἀμείνω, ἀλλὰ ποτὲ μὲν ἐπὶ τὰ ἀγαθὰ φέρεται, ποτὲ δὲ ἐπὶ τὰ χεῖρω.

V. 365. *ποτὲ μὲν κακόν* — ἔρπει] I. e. *ποτὲ μὲν ἐπὶ κακόν* etc. See Matth. §. 595. 4.

V. 366 sq. Schol.: *νόμους παρείρων χθονός*· ὁ πληρὼν τοὺς νόμους καὶ τὴν δικαιοσύνην ὑψηλολίς γίνεταί, ὃ ἐστὶν ἐν τῇ πόλει ὑψηλός.

V. 369. Schol.: *ἄπολις ὅτῳ τὸ μὴ καλόν*· ἄπολις δὲ ἐκείνος καὶ ταπεινός τῇ πολιτείᾳ, ὃ τινι μὴ τὸ καλὸν σύνεστι. The sense is: the man to whom baseness attaches on account of his recklessness, is unworthy of the city, i. e. if any one does evil through indulging his audacity. On the use of the verb *ξύνεστι* see at Aj. 330.

V. 373. Schol.: *ὅς τὰδ' ἔρδει*· ὅς τοιοῦτον ἐπιτεθήδευκε βίον.

V. 374. Schol.: *ἐς δαιμόνιον*

τέρας· ὁρῶντες ἐλκομένην τὴν Ἀντιγόνην ἐκπλήττονται, ὅτι γυνὴ ἦν ἡ ὑπερβῆσα τὸ κήρυγμα. The preposition *ἐς* both here and elsewhere signifies *de*, or *quod attinet ad*. See Oed. R. 980. Other examples are adduced by Matth. §. 578. c. The Chorus therefore means this: I doubt concerning this incredible prodigy, how I shall contend that it is not Antigone, when I know that it is herself, i. e. I am in doubt as to this incredible prodigy, and would fain deny that it is Antigone, though I know it is. For the noun *τέρας* cf. El. 1317: *ῶςτ', εἰ πατήρ μοι ζῶν ἴκοιτο, μηκέτ' ἂν τέρας νομίσκιν αὐτὸ, πιστεύειν δ' ὀράν*.

V. 376. *τήνδ' οὐκ εἶναι* etc.] There is nothing objectionable in the particle *οὐκ*, which, although it is placed near the infinitive *εἶναι*, must be referred to the finite verb *ἀντιλογήσω*, so that *οὐκ ἀντιλογῶ* be the same as *οὐ σῆμι*.

V. 379. Schol.: *ἀπιστοῦσαν*. μὴ πειθαρχοῦσαν. See on v. 219. On the use of the particles *οὐ δὴ* που I have treated at El. 1161.

380 τοῖς βασιλείοισιν ἄρουσι νόμοις,
καὶ ἐν ἀφροσύνῃ καθελόντες;

ΦΥΛΑΞ.

Ἴδ' ἔστ' ἐκείνη τοῦργον ἢ 'ξειργασμένη.
τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385

ΧΟΡΟΣ.

ὄδ' ἐκ δόμων ἄψορῶτος ἐς δέον περᾶ.

ΚΡΕΩΝ.

385 τί δ' ἔστι; ποῖα ξύμμετρος προὔβην τύχῃ;

ΦΥΛΑΞ.

ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
ψεύδει γὰρ ἢ 'πίνοια τὴν γνώμην· ἐπεὶ
σχολῇ ποθ' ἦξειν δεῦρ' ἂν ἐξηύχουν ἐγώ 390
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.
390 ἀλλ' ἢ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ

V. 380. βασιλείοισιν Brunck, Hermann and others with MSS. Tricl. The rest βασιλείας. The poet seems to have used some compound of the verb *ἀγειν*.

V. 382. ἦ δ' ἔστ' ἐκείνη] So Electr. 665: ἦδε σοι κείνη πάρα. Cf. Matth. §. 471. 11.

V. 384. ἐς δέον] See on Oed. R. 1352. For the rest of the line cf. Oed. R. 531: αὐτὸς δ' ὅδ' ἦδη δωμάτων ἔξω περᾶ.

V. 385. ποῖα — τύχῃ] I. e. what thing has happened, to which my approach is opportunity? For the word σύμμετρος cf. Oed. R. 84.

V. 386. Schol.: ἄναξ, βροτοῖσιν· ἀπώμοτον ἀντὶ τοῦ ἀπηγορευμένου καὶ ἀπροσδόκητον· ἀντὶ τοῦ οὐκ ὀφείλει τις ἀπομόσασθαι περὶ τινος, ὅτι οὐκ ἂν αὐτὸ πρό-ξαιεν· ἢ γὰρ πρώτη δόκησις ἐκκρούεται ὑπὸ τῆς ἐπιγινωσκόμενης δόξης δευτέρας. Τοῦτο δέ φησιν, ὅτι, τοῦ Κρέωντος ἀπειλήσαντος, τότε ὤμοσε μηκέτι εμφανῆς εἶσθαι· νῦν δὲ εὐρών τὴν Ἀντιγόνην πάλιν ἐλήλυθεν.

V. 387. Schol.: ψεύδει γὰρ ἢ 'πίνοια· ψεύδῃ ποιεῖ· ἢ γὰρ ἐπίνοια, ὃ ἔστιν ἢ ἐπινοῦσα γνώμη

τὴν ἀπελπίσαντα γνώμην ψεύδῃ ποιεῖ. On ψεύδειν in the sense to convince any one of falsehood, to prove anything false, see at Oed. C. 1497.

V. 387 sq. ἐπεὶ — ἐξηύχουν ἐγώ] For I scarcely would have believed that I should ever return hither again. On ἐξηύχουν ἂν see Matth. §. 599. b., on ἐξανχεῖν Philoct. 851 ed. m.: οὐ γὰρ ποθ', ὦ παῖ, τοῦτ' ἂν ἐξηύχῃς ἐγώ, with my note.

V. 389. ταῖς σαῖς ἀπειλαῖς] On account of thy threats. See Matth. §. 398. b. Rost §. 106. b. On the use of the verb *χειμάσθαι* see at Philoct. 1167 sq.

V. 390 sqq. Triclinius: σύν-απτε το' ἀλλὰ πρὸς τό ἦκω, τὰ λοιπὰ δὲ διὰ μέσου. See on v. 148 sqq.

Ibid. Schol.: ἀλλ' ἢ γὰρ ἐκτὸς καὶ παρ'· ἢ ἀπροσδόκητος χαρὰ οὐκ ἔοικεν εἰς τὸ μέγεθος ἄλλῃ ἡδονῇ. Erfurdt: «ἐκτὸς καὶ παρ' ἐλπίδας is equivalent to ἐκτὸς ἐλπίδων καὶ παρ' ἐλπίδας, which li-

ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῇ,
 ἦκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,
 κόρην ἄγων τήνδ', ἣ καθευρέθη τάφον 395
 κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,
 395 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.
 καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὥς θέλεις, λαβὼν
 καὶ κρῖνε ἀξέλεγχ'· ἐγὼ δ' ἐλεύθερος
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400

ΚΡΕΩΝ.

ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;

ΟΥΑΔΞ.

400 αὕτη τὸν ἄνδρ' ἔθαπτε. πάντ' ἐπίστασαι.

ΚΡΕΩΝ.

ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φής;

ΦΥΛΑΞ.

ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
 ἀπείπας. ἄρ' ἔνδηλα καὶ σαφῇ λέγω; 405

cence in construction is allowed even in the German language. For *μῆκος*, which seems to mean the same as *μῆγεθος*, Musgrave compares *μήκειος ὄλβον* in Plutarch. Vol. II, p. 607. E., Neuius Aj. 130: *ἡ χειρὶ βρίθεις, ἡ μακροῦ πλοῦτου βάθει*.

V. 392. Schol.: *καίπερ ὦν ἀπώμοτος· καίπερ ὁμωμοκῶς μὴ ἰλθεῖν*. But δι' ὄρκων ἀπώμοτος is not more redundant than the common Homeric phrase *ὄρκον ὁμόσαι*.

V. 394. Schol.: *κλῆρος· ἄνω γὰρ εἶπεν, ὅτι κληρώσας ἦλθεν*. V. 274 sq.

V. 395. *θοῦρμαιον*] Bergler on Aristoph. Plut. 1156. treating of the surnames of Mercury, observes that he does not seem to be styled *Κερδῶος*, because seeming nos in nostris mercimoniis emundis vendundisque bono atque amplo auctare lucro (Plaut. Amphitr. Prol.), if he be propitious, but also because all suddenly discovered, and unlooked for good fortune was attributed to his in-

fluence, whence such advantages are styled *ἐρμια*. Timon in Lucian (c. 14. p. 152), on finding a treasure, exclaims: *Ἐρμῇ κερδῶε, πόθεν χρυσίον τοσοῦτον*; BOTHÉ.

V. 397. *καὶ κρῖνε*] For this use of the verb *κρῖνειν* Neuius compares Aj. 586. El. 1445. Trach. 195. 314. 388.

V. 397 sq. *ἐγὼ δ' ἐλεύθερος* etc.] I. e. *ἐμὲ δὲ δίκαιόν ἐστιν ἐλεύθερον τῶνδε τῶν κακῶν ἀπηλλάχθαι*. Cf. Matth. §. 297. — On the pleonastic expression *ἐλεύθερον ἀπηλλάχθαι* see at Oed. C. 782 sq.

V. 399. *ἄγεις δὲ — λαβών*] On the double interrogation included in one cf. Philoct. 241 sq. ed. m.: *τίνι στόλῳ προσέσχες τήνδε γῆν πόθεν πλέων*; and Matth. §. 488. 12. not. 2. Rost §. 123 b. 10. d.

V. 400. *πάντ' ἐπίστασαι*] See on Philoct. 1212 ed. m.

V. 402 sq. Schol.: *ὃν σὺ τὸν νεκρὸν ἀπείπας· τὸ ἐξῆς· τὸν νεκρὸν, ὃν σὺ ἀπείπας θάπτειν· οὕτω δὲ χρῶνται οἱ παλαιοί, ὥστε*

ΚΡΕΩΝ.

καὶ πῶς ὁράται, ἀπλήρητος ἡρέθη;

ΦΥΛΑΞ.

- 405 τοιοῦτον ἦν τὸ πρῶγμ'. ὅπως γὰρ ἤκομεν
 πρὸς σοῦ τὰ δειν' ἐκείν' ἐπηπειλημένοι,
 πᾶσαν κόνην σήραντες, ἣ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὔ, 410
 καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
 410 ὅσμην ἀπ' αὐτοῦ, μὴ βάλλῃ, πεφευγότες,
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις

V. 404. ἡρέθη is from the conjecture of Schaefer on Greg. Cor. p. 532. MSS. εὔρέθη or ηὔρέθη.

V. 409 sqq. I am not certain whether these verses should not be read in a different order from that in which they are written in the MSS, thus: ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνον, καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι, ὅσμην ἀπ' αὐτοῦ, μὴ βάλλῃ, πεφευγότες.

δύο ἄρθρα προτακτικόν τε καὶ ὑποτακτικόν κατὰ τοῦ αὐτοῦ ὀνόματος παραλαμβάνειν. Κρατῖνος· ὅνπερ Φιλοκλέης τὸν λόγον διέσθροεν. Cf. Matth. §. 474. a. For ἀπειπεῖν see v. 44.

V. 404. Schol.: καὶ πῶς ὁράται· ποῖω τρόπῳ αὐτὴν συνιλάβεσθε καὶ κατελήφατε. On the redundant expression ἐπλήρητος ἡρέθη see Schaefer on Greg. Cor. p. 532. and my observations on Oed. C. 782 sq. and other places. On the variation of tenses in ὁράται and ἡρέθη cf. Pors. on Hec. 21.

V. 407. Schol.: σήραντες· ἀποψήξαντες. For the article placed at the end of the verse see Herm. El. d. M. p. 119. Cf. Oed. C. 351. Philoct. 263.

V. 408. Schol.: μυδῶν τε σῶμα γυμνώσαντες· τὸν ἀπὸ σήψεως ἰχώρα ἀποστᾶτον. ὡς τὸ δάκρυσι μυδαλέον (Electr. 167.). Ἄλλως μυδῶν ἰχώρα ἀποπέμπον· τουτίστι διαλελυμένον καὶ δίνυρον.

V. 409. καθήμεθ' ἄκρων ἐκ πάγων] Instead of ἐν ἄκροις πάγοις, because the verb καθῆσθαι, besides its own proper meaning, also contains an idea τοῦ κατασκο-

πεῖν, which would require the preposition ἐκ. See Matth. in Misc. Philol. Vol. II. P. II. p. 87. and in Gr. §. 596. c. p. 1194. ERF. Rost considers that καθῆσθαι ἐκ τινος is used in the same manner as κρεμάννυσθαι ἐκ τινος and other like expressions.

Ibid. Schol.: ὑπήνεμοι· ἀντὶ τοῦ ὑπὸ τὸν ἄνεμον, οὐκ ἐναντίον τοῦ ἀνέμου, ἀλλ' ἐστραμμένον ἀπὸ τοῦ νεκροῦ, ὅπως μὴ γέρη πρὸς ἡμᾶς τὴν ὅσμην.

V. 410. ὅσμην — πεφευγότες] Musgrave rightly observes that the construction is: πεφ. ὅσμην ἀπ' αὐτοῦ, μὴ βάλλῃ. For the preposition ἀπὸ see on v. 193.

V. 411 sq. ἐγερτὶ — πόνον] The sense of these words is this: making one another attentive (exciting the attention of each other) by threatening evils, if any one should spare the labour. It is however worth while to observe that φείδεσθαι πόνον and ἀφειδεῖν πόνον have much the same sense, the one meaning not to give sufficient care, the other verb containing a notion of neglect and despising. HERM. The

- κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
 χρόνον τὰδ' ἦν τοσοῦτον, ἔστ' ἐν αἰθέρι 415
 μέσῳ κατέστη λαμπρὸς ἥλιον κύκλος
 415 καὶ καῦμ' ἔθαλπε. καὶ τότε' ἐξαίφνης χθονὸς
 τυφῶς αἰέρας σκηπτὸν, οὐράνιον ἄχος,
 πίμπλησι πεδίον, πᾶσαν αἰκίλων φόβην
 ὕλης πεδιάδος· ἐν δ' ἔμεστώθη μέγας 420
 αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.
 420 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
 ἡ παῖς ὁρᾶται κάνακωκύει πικρᾶς
 ὄρνιθος ὅξυν φθόγγον, ὡς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὡς ὅρα νέκυν,

guard says *τόνδε τὸν πόνον*, meaning that very labour purgandi cadaveris. Schol.: ἐπιῶ δό-
 θοις· λοιδοροῖς, ὑβρίστικοις.

V. 413 sqq. [ἐν αἰθέρι μέ-
 σῳ κατέσται] This is expressed
 from a verse of Homer II. VIII,
 68: ἦμος δ' ἥελιος μέσον οὐρανὸν
 ἀμφιβεβήκει, as Eustathius has
 observed p. 698, 27. (579, 13.). BR.

V. 416. Schol.: τυφῶς λέγεται
 ὁ καταγινώδης ἄνεμος. Ἡσίοδος
 (Theog. 868.)· ἐκ δὲ τυφώος
 ἔστ' ἀνέμων μένος ὕγρὸν
 αἶντων. Σκηπτὸς δὲ λέγεται πᾶν
 πνεῦμα θυελλώδες, ὅταν συνειδέῃ
 τῇ γῇ καὶ πάλιν ἄνω αἶρῃ· τὸ δὲ
 τοιοῦτο καὶ στρόβιλον τινες κα-
 λοῦσι παρὰ τὸ στροβεῖν. On the
 genitive *χθονός*, which depends
 upon *αἰέρας*, see at Oed. R. 142 sq.

Ibid. οὐράνιον ἄχος] Blom-
 field gl. on Aesch. Pers. 579. in-
 terprets: calamitatem divini-
 tus ortam, quoting many passa-
 ges, in which *οὐράνιος* bears the
 same meaning. *Θεία νόσος* occurs
 in the same sense soon after.

V. 417 sq. *πίμπλησι πεδίον*
 etc.] Triclinius has here invented
 a perplexed construction, joining
χθονός with *φόβην*, and thinking
 that plants and trees are so called,
 he also unites *πίμπλησι πεδίον*
ὕλης πεδιάδος. This last construc-

tion is correct, thus much as we are
 to consider that the complete struc-
 ture would have been *πᾶσαν αἰκίλων*
φόβην ὕλης πεδιάδος, πίμπλησιν
αὐτῆς πεδίον. But *χθονός* is joined
 with *αἰέρας*. HERM.

V. 418. ἐν δ'] See my note on
 El. 700.

V. 419. Schol.: *εἴχομεν· ἀντὶ*
τοῦ ἀντέχομεν πρὸς τὴν κόινν.
 He says: with closed eyes we
 bore the heaven-sent ill. On
θείος see at Philoct. 191. For *νό-*
σος, by which the whirlwind is
 meant, Erfurdt compares Aesch.
 Prom. 932., where the trident is
 styled *γῆς τινάκτιρα νόσος*.

V. 420. τοῦδ' ἀπαλλαγέντος]
 Gl. τοῦ σκηπτὸς πεπαυμένου. On
 the phrase *ἐν χρόνῳ μακρῷ* see
 at Philoct. 233.

V. 421. *πικρᾶς ὄρνιθος]*
 A sorrowful bird. I know no
 author but Sophocles who has used
 such a mode of expression. MUSGR.
 But *ἰδύς* is used after a like man-
 ner in Oed. R. 82. and *τερπνός* in
 Aesch. Ag. 147. signifies joyful.
 ERF.

V. 423. *εὐνῆς — λέχος]* Ex-
 amples of a like pleonasm are ad-
 duced by Pors. on Eur. Hec. 298.
 Rost §. 97. 2. b.

V. 424. Schol.: *ψιλόν· γυμνὸν*
τῆς κόινεως.

- 425 γόοισιν ἐξώμωξεν, ἐκ δ' ἀράς κακάς
 ἤρ' αὖτο τοῖσι τοῦργον ἔξιργασμένοις.
 καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν
 ἐκ τ' εὐκροτήτου χαλκίας ἄρδην πρόχου 430
 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
- 430 χῆμεις ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην,
 καὶ τάς τε πρόσθεν τάς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο 435
 ἄμ' ἡδέως ἐμοί τε κάλγειν ὧς ἄμα.
- 435 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγένηαι
 ἦδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἦσσω λαβεῖν
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας. 440

ΚΡΕΩΝ.

σὲ δῆ, σὲ τὴν νεύουσαν ἐς πέδον ἀρά,

V. 434. ἄμ' ἡδέως is from Dindorf's conj. MSS. ἀλλ' ἡδέως. Dindorf also reads *ἐμοιγε*.

V. 425 sq. ἐκ δ' — ἤρ' αὖτο] A tmesis, on which see Matth. §. 594. 2. Then σὺν δέ νιν θηρ. is used for *συνθηρώμεθα δέ νιν*.

V. 427. *χερσίν*] See on Aj. 711.

V. 428. *εὐκροτήτου*] Well hardened with the hammer, as Eur. El. 819. Cf. Dorvill. on Charit. p. 251. ERF. Hermann interprets *ἄρδην* by *alte sublato urceo*. Schol.: *πρόχου· προχόου*. Cf. Buttm. §. 58.

V. 429. *χοαῖσι τρισπόνδοις*] With milk, wine, and honey. See Eur. Or. 115. Iph. T. 163. *στέφει*, honours, as in Aj. 93. Eur. Hec. 128. ERF. They are styled *τρισπόνδοι χοαί*, because they were three in number. Homer Od. XI, 26: *ἀμφ' αὐτῷ δὲ χοαῖς χίομιν πάσιν νεκύεσσιν, πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδὲ οἶνω, τὸ τρίτον αὐτῷ ὕδατι*. HERM. Add Blomf. gloss. on Aesch. Pers. 616. and my note on Oed. C. 475. Schol.: *στέφει· κοσμεῖ, περιδραίνει*.

V. 430. Schol.: *ἰέμεσθα· ἐπο-*

ρενόμεθα, ὠρῶμεν. Then for *συνθηρώμεθα* cf. Philoct 1005: *ὦ χεῖρες, οἷα πάσχει' ἐν χρεῖα φίλης νευρᾶς ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι*.

V. 433. *ἄπαρνος δ' οὐδενός*] On this genitive see Matth. §. 344.

V. 434. ἄμ' ἡδέως — ἄμα] The Greeks use the double ἄμα not only in sentences opposed by *μὲν* and *δέ*, but likewise in those joined by *καί*. Plato Gorg. p. 496, c: *ἐὰν νεύωμεν ἄρα ἅττα ὧν ἄμα τε ἀπαλλάττεται ἀνθρωπος καὶ ἄμα ἔχει*. p. 497, a: *οὐχ ἄμα διψῶν τε ἕκαστος ἡμῶν πέπνυται καὶ ἄμα ἡδόμενος διὰ τοῦ πίνευ*. DINDORF.

V. 437 sq. *πάντα* — *σωτηρίας*] The infinitive *λαβεῖν* is here used in the same sense, as in El. 1016: *προνοίας οὐδὲν ἀνθρώποις ἔργον κέρδος λαβεῖν ἄμενον*, οὐδὲ νοῦ σοφοῦ. Compare also below vs. 520. 638. Aj. 1360. Matth. §. 535. not. 1. Schol.: *οὐδὲν γὰρ προκέρνω τῆς ἐμῆς σωτηρίας*.

V. 439. *σὲ δῆ* etc.] *Δίγω* must

440 φῆς, ἢ καταρνεῖ μὴ δεδρακέναι τάδε;

ANTIGONH.

καὶ φημι δρᾶσαι κούκ ἀπαρνούμαι τὸ μῆ.

KPEΩN.

σὺ μὲν κομίζεις ἂν σεαυτὸν ἢ θέλεις

ἔξω βαρείας αἰτίας ἐλεύθερον.

445

σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ σύντομα,

445 ἥδης τὰ κηρυχθέντα μὴ πρᾶσσειν τάδε;

ANTIGONH.

ἦδη. τί δ' οὐκ ἔμελλον; ἐμφανῇ γὰρ ἦν.

KPEΩN.

καὶ δῆτ' ἐτόλμας τοὺςδ' ὑπερβαίνειν νόμους;

ANTIGONH.

οὐ γὰρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε,

450

οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη.

450 [οὐ τοὺςδ' ἐν ἀνθρώποισιν ὤρισαν νόμους.]

οὐδὲ σθένειν τοσοῦτον φόμην τὰ σά

κηρύγμαθ', ὥστ' ἄγραπτα ἀσφαλῇ θεῶν

V. 450. From G. Dindorf's conjecture I have bracketed this verse as spurious.

be supplied. See Matth. §. 427. Rost §. 104. not. 15.

V. 441. κοὐκ ἀπαρνούμαι τὸ μῆ] See on v. 263.

V. 442. Schol.: σὺ μὲν· πρὸς τὸν ἀγγελὸν φησιν ὁ Κρέων. ἢ· σποι. On the phrase κομίζεις ἂν σεαυτὸν, which in German should be rendered: du kannst gehen, see Matth. §. 515. γ. Rost §. 119. 3.

V. 443. ἔξω — ἐλεύθερον] On these words being thus joined see my remarks on vs. 397 sq.

V. 444. μῆκος] This is used adverbially, as δίκης, τάχος, τέλος and similar phrases, on which cf. Matth. §. 425.

V. 446. τί δ' οὐκ ἔμελλον] Why should I not have known? Neuius refers to Hoo-gev. and Zeune on Vig. p. 261.

V. 448sq. οὐ γὰρ τι — Δίκη] For neither was it Jove who

told me this, nor the divine law of the shades (ἦν ἡ κηρύξασα).

V. 449. οὐδ' ἡ ξύνοικος — Δίκη] We must understand the Justice of the dead, whose chief office is to guard the rights of the departed. See on Soph. Aj. 1361 sq. On ξύνοικος joined with a genitive see Matth. §. 379. p. 698. and Rost §. 108. not. 2.

V. 452 sq. ὥστ' ἄγραπτα — ὑπερδραμεῖν] Before the words θνητὸν ὄντα, which cannot refer to any one but Creon, we must supply or rather elicit from the preceding words, τὰ σά κηρύγματα, the pronoun σά. Then the verb ὑπερτρέχειν does not stand for ὑπερβαίνειν, but, as Schaefer rightly observes, it means to conquer, to overcome, to be superior to. Eur. Phoen. 581: ἦν δ' αὖ κρατηθῆς καὶ τὰ τοῦδ'

- νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455
οὐ γάρ τι νῦν γε καχθέες, ἀλλ' αἰεὶ ποτε
455 ξῆ ταῦτα, κούδεις οἶδεν, ἐξ ὅτου φάνη.
τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
φρόνημα δείσας, ἐν θεοῖσι τὴν δίκην
δώσειν. θανουμένη γὰρ ἐξήδη, τί δ' οὐ; 460
καὶ μὴ σὺ προὔκηρυξας. εἰ δὲ τοῦ χρόνου
460 πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
ὅστις γὰρ ἐν πολλοῖσιν, ὡς ἐγώ, κακοῖς
ξῆ, πῶς ὁδ' οὐχὶ κατθανῶν κέρδος φέρει;
οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
παρ' οὐδὲν ἄλγος· ἀλλ' ἂν εἰ τὸν ἐξ ἐμῆς
465 μητρὸς θανόντ' ἄθαρτον ἡνσχόμην νέκυν,
κείνοις ἂν ἤλγουν· τοῖςδε δ' οὐκ ἀλγύνομαι.
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρωῶσα τυγχάνειν,

V. 465. ἡνσχόμην I have restored with Dindorf from A. and Ald. on account of the Scholiast's note: ἡνσεσχόμην ὑπερίδον, and the reading of La. ἡσχύμην. The remaining MSS. give ἰσχύμην. The common reading is ἰσχύμην, and so Eustathius p. 529, 20.

ὑπερδράμῃ. Ion 973: καὶ πῶς τὰ χρείσσω θνητὸς οὐσ' ὑπερδράμω; On νόμοις ἀγράφτοις see at Oed. R. 838.

V. 454. νῦν γε καχθέες] Lat.: heri et nudius tertius. Although in this form the particles τέ καί are most commonly used, yet γέ is here aptly placed, because Antigone wishes it especially to be urged that that divine law has not now for the first time prevailed, as is evident from the opposed words ἀλλ' αἰεὶ.

Ibidem. αἰεὶ ποτε] So Aj. 320: πρὸς γὰρ κακοῦ τε καὶ βαρυννυχου γόους τοιοῦδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν. El. 296 sq.: ἐγὼ δ' ὄρείστην προσμένουσ' αἰεὶ ποτε πανστήρα τούτων ἢ τάλαιν' ἀπόλυμαι.

V. 455. ξῆ ταῦτα] So Oed. R. 482. of prophecies: τὰ δ' αἰεὶ ζῶντα περιποιᾶται.

V. 456 sq. τούτων ἐγὼ — δώσειν] The sense is: I ought not, through fear of a man's

decrees, to pay the penalty of these to the Gods, i. e. no fear of man ought to cause me to undergo a punishment for the violation of these laws. Cf. El. 538: οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην. V. 459. Schol.: προὔκηρυξας τὸν θάνατον. τοῦ χρόνου· τοῦ εἰμαρμένου δηλονότι.

V. 462. κέρδος φέρει] One would have expected φέρεται. But see note on Oed. C. 6. and Matth. §. 496. 5.

V. 464. Schol.: παρ' οὐδὲν ἄλγος· οὐδεμία λύπη. See on v. 35. On the particle ἂν thus repeated cf. Rost §. 120. p. 600. ed. IV.; on ἄθαρτον ἀνσεσχόμην Matth. §. 553. n. 1.

V. 466. κείνοις ἂν ἤλγουν] For the plural number of the pronoun, used of one thing, see note on Philoct. 1326 sq.

V. 467. Schol.: σοὶ δ' εἰ δοκῶ νῦν μῶρα· εἰ δοκῶ παρὰ σοὶ ἐνέθῃ πράττειν, οὐκ ἔστι περὶ ἐμῆς ἢ εὐθυσίας, ἀλλὰ περὶ σέ· ὥστε δεῖ μὴ

σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω.

470

ΧΟΡΟΣ.

δηλοῖ τὸ γέννημ' ὦμόν ἐξ ὠμοῦ πατρὸς

470. τῆς παιδὸς· εἴκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡΕΩΝ.

ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα

πίπτειν μάλιστα· καὶ τὸν ἐγκρατέστατον

σίδηρον, ὅπτιόν ἐκ πυρὸς περισκελῇ,

475

θραυσθέντα καὶ ῥαγέντα πλείστ' ἂν εἰσίδοις.

475 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους

ἵππους καταρτυθέντας. οὐ γὰρ ἐκπέλει

φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.

αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο,

480

νόμους ὑπερβαίνουσα τοὺς προκειμένους·

480 ὕβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα,

τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.

τὴν ἰδίαν πλάνην τοῖς πλησίον ἐπιφέρειν.

V. 468. σχεδόν τι etc.] Cf. El. 609: εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις, σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν, where the words σχεδόν τι are spoken with much the same bitter irony and sharpness as here. Observe moreover the phrase μωρίαν ὀφλισκάνω, I incur the charge of folly.

V. 469 sq. Schol.: δηλοῖ τὸ γέννημ' ὠμόν τὸ σκληρόν αὐτῆς τοῦ φρονήματος ὁμολογεῖ πατέρα τὸν Οἰδίποδα. In the words τὸ γέννημα τῆς παιδὸς the genitive must be considered as explanatory, so as to have nearly the same meaning as ἡ γεννήθεισα παῖς. In other words therefore the Chorus says: δηλοῖ ἡ Ἀντιγόνη ὠμὴ γιγονυῖα ἐξ ὠμοῦ πατρὸς. On the omission of the participle εἶν see at Oed. C. 780.

V. 470. εἴκειν — κακοῖς] Cf. Philoct. 1046: κοῦχ ὑπέκουσιν κακοῖς, and Aesch. Prom. 320: σὺ δ' οὐδέπω ταπεινός, οὐδ' εἴκεις κακοῖς.

V. 473. ὅπτιόν ἐκ πυρὸς πε-

ρισκελῇ] So tempered in the fire as to become extremely hard. Schol. περισκελῇ· περιεσκληρότα, ἢ κεκαμμένα. Cf. Aj. 649, where Schol.: περισκελεῖς φρένες· αἱ ἄγαν σκληραὶ ψυχαί. See Lobeck on that passage.

V. 475 sq. σμικρῷ — καταρτυθέντας] For the sentiment cf. Aj. 1253: μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς δμῶς μᾶστιγος ὀρθὸς εἰς ὁδὸν πορεύεται. For the verb καταρτύνειν, which is here used in its proper sense, Brunck quotes Plutarch Themist. 2: τοὺς τραχυτάτους πῶλους ἀρίστους ἵππους γίνεσθαι, ὅταν ἥς προσέκειται τύχῳσι παιδείας καὶ καταρτίσεως.

V. 467. ἐκπέλει] Erfurdt quotes Hesychius, who explains ἐκπέλει by ἐκίστι. Neuius compares Herod. I, 18: οὐκ ἐξεγένετο Ἀροῖσιν ἀπαγγεῖλαι. V, 105: ὡ Ζεῦ, ἐχγενέσθαι μοι Ἀθηναίους τίσασθαι.

V. 477. τῶν πέλας] Of others. Brunck refers to Gataker Opp. T. I. p. 526. I would add Elmsley on Med. 85.

V. 481. καὶ δεδρακυῖαν γελᾶν] For the participle see Matth.

- ἢ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
 εἰ ταῦτ' ἀνατὶ τῆδε κείσεται κρᾶτη. 485
 ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρας
 485 τοῦ παντὸς ἡμῖν Ζηνὸς Ἐρχεῖου κυρεῖ,
 αὕτη τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου. καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφον. 490
 καὶ νιν καλεῖτ'. ἔσω γὰρ εἶδον ἀρτίως
 490 λυσσῶσαν αὐτήν, οὐδ' ἐπήβολον φρενῶν.

V. 482. I have restored αὕτη from La. Although the common reading αὐτῇ is also correct.

V. 484. ὁμαιμονέστερα Dind.

§. 555. i. Rost. §. 129. 5, for the verb γελᾶν cf. Philoct. 258: ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ γελῶσι σῖγ' ἔχοντες.

V. 482. Schol.: ἡ νῦν· ὄντως δῆ.

V. 483. Schol.: εἰ ταῦτ' ἀνατὶ· εἰ ταῦτα τὰ τολμήματα καὶ ἡ νίκη αὕτη χωρὶς βλάβης καὶ τιμωρίας. But Emperius interprets κρᾶτη edictum Creontis.

V. 484 sq. Schol.: ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμι. εἴτε ἐξ ἀδελφῆς ἐμῆς, εἴτε οἰκειοτέρας καὶ συγγενικωτέρας πάντων τῶν οἰκείων (τοῦτο γὰρ δηλοῖ τὸ τοῦ παντὸς ἡμῖν Ζηνὸς ἐρχίου) κυρεῖ, ἀθῶος οὐκ ἄπεισιν. Brunnck rightly explains: but whether she be the offspring of my sister, or of any other relation more closely connected with me than the whole of my family. But as men who are carried away by passion will frequently assume something which they would not have thought of in their quiet senses, so Creon seems to speak both here and in a very similar manner below vs. 1040 sq.: οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορᾶν φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους. On the genitive depending on κυρεῖ see Matth. §. 374.

V. 485. τοῦ παντὸς — Ἐρχεῖου] Eustathius p. 1930, 30: χρίσις δὲ Ἐρχεῖου Διὸς καὶ παρὰ

Σοφοκλεῖ, ἐνθα Ἐρχεῖον Δία ἐκείνος τοὺς ἐν οἴκῳ πάντας δηλοῖ. See also Hesychius s. v. Ἐρχεῖου Διὸς, with his commentators.

V. 486 sq. οὐκ ἀλ. μόρου κακίστου] Eustathius p. 710, 57 (596, 18): ὅτι δὲ τὸ ἀλύξαι οὐ μόνον κοινότερον αἰτιατικῇ συντάσσεται, ἀλλὰ καὶ γενικῇ, δηλοῖ Σοφοκλῆς ἐν τῷ οὐκ — κακίστου. Cf. Matth. §. 353. 2. Rost §. 108. 5. c. β.

V. 487 sq. καὶ γὰρ — τάφον] I. e. καὶ γὰρ οὖν κείνην ἴσον ἐπαιτιῶμαι τοῦδε τοῦ τάφου, δηλονότι βουλευσῆσαι αὐτόν. Cf. Matth. §. 535. c. not. I. and §. 632. 6. p. 1304. See also Philoct. 62, and Oed. C. 1482 sq. with my note. Neuius rightly observes that ἴσον is put adverbially, as in Oed. R. 1018. 1347. meaning pariter or pari modo.

V. 489. ἔσω] One would have expected ἐνδον. But see Aj. 105. 235. El. 1103. Oed. R. 57. Oed. C. 18. Trach. 202. 867. Phil. 533. Cf. Lobbeck on Phryn. p. 127 sq.

V. 490. Schol.: ἐπήβολον φρενῶν· κυρίαν τῶν φρενῶν καὶ ἐστῶσαν ἐν αὐτῇ. Compare Blomf. gloss. to Aesch. Prom. 453 Ismene was in the greatest grief on account of the detection of her sister's crime, and the punishment with which she was consequently threatened.

φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεύς
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.
μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις
ἀλοῦς, ἔπειτα τοῦτο καλλύνειν θέλη.

495

ΑΝΤΙΓΟΝΗ.

495 θέλεις τι μεῖζον ἢ κατακτεῖναι μ' ἐλῶν;

ΚΡΕΩΝ.

ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ΑΝΤΙΓΟΝΗ.

τί δῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων
ἀρεστὸν οὐδέν, μηδ' ἀρεσθείη ποτέ·
οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφν.

500

500 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον

V. 498. Elmsley on Oed. R. 322. ἀρέστ' εἴη, Hermann ἀρεσθείην.

V. 491. Schol.: φιλεῖ δ' ὁ θυμὸς· εἴωθεν ἡ ψυχὴ τῶν λάθρα τι κακὸν τεχνωμένων προαλίσκεισθαι καὶ ἰαυτὴν ποιεῖν καταφανῆ, πρὶν φωραθῆναι. Ἄλλως. Τῶν λάθρα τι βουλομένων δρᾶν ὁ θυμὸς προκλέπεται, καὶ περὶ τὴν κατάστασιν τοῦ σώματος ἐνδηλὸν τι γίνεται τὸ κατηγοροῦν τῆς πράξεως αὐτῶν. Erfurdt wrongly interprets κλοπεύς celator, since it properly means him who does anything secretly, the author of a hidden deed. Κλέπτειν τι is also used in the same manner frequently.

V. 493 sq. Schol.: μισῶ γε μέντοι· μισῶ τὸν ἀμαρτάνοντα, καὶ ἐπικοσμοῦντα τὴν ἀμαρτίαν αὐτοῦ. τοῦτο δὲ φησιν, ὅτι ἀλοῦσα ἡ Ἀντιγόνη ἔφασκε τῷ θεῷ νόμῳ ἐπαρκεῖν. On the participle ἔπειτα see Matth. §. 566. 3.

V. 495. ἦ κατ. — ἐλῶν] On ἐλῶν thus added cf. v. 398. and Oed. R. 641: ἡ γῆς ἀπῶσαι πατρίδος, ἣ κτεῖναι λαβῶν.

V. 496. ἐγὼ μὲν οὐδέν] For this use of the pronoun ἐγὼ in returning an answer, Wex compares Philoct. 735: οὐ δῆτ'

ἐγώ γε. 1339: οὐκ οὖν ἐγώ γε. Aristoph. Ran. 660: οὐκ ἤκουσας; — οὐκ ἐγώ γε. Plut. Alcib. 3: δάκνεις, ὃ Ἀλκιβιάδῃ, καθάπερ αἱ γυναῖκες· οὐκ ἐγώ γε, εἶπεν, ἀλλ' ὡς οἱ λέοντες.

V. 498. μηδ' ἀρεσθείη ποτέ] On μηδ' after οὐδέν see Matth. §. 608. 4. and below 685. But Neuius observes: »ἀρεσθείη is the passive according to the signification of the aorist ἀρεσσαι. Hom. Il. IX, 120. XIX, 138: ἄψ ἐθέλω ἀρῆσαι, δόμεναι τ' ἀπείρσαι· ἀποινα. Theogn. 762: σπονδὰς θιοῖσιν ἀρυσσάμενοι. Cf. El. 1248. Moreover ἡρέσκοντο, is noticed in Schneider's lex. from Herod. VI, 128.»

V. 499. ἀφανδάνοντ' ἔφν] On ἔφν joined with a participle cf. Oed. R. 9: πρέπων ἔφνς. 587: ἱμεῖρων ἔφνν. Philoct. 1052: χερῶν ἔφνν.

V. 500 sq. κλέος γ' ἂν εὐκλ.] For this redundant mode of expression cf. below 588: δυσπρόσις πνοαῖς. 1261: φρονῶν δυσπρόνων. 1276: πόνοι δὺςπονοι. 1284: νεοτόμοις πλήγμασιν. 1287 sq.: κακάγγελτα προπέμψας ᾗχη. Aj. 138: λόγος κακόθρονος. 546: νεοσφαγὴ φόνον. 631 sq.: χερσὶ πληκτοὶ δοῦ-

κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
 τιθεῖσα; τοῦτοις τοῦτο πᾶσιν ἀνδάνειν
 λέγοιτ' ἄν, εἰ μὴ γλῶσσαν ἐγκλήοι φόβος. 505
 ἀλλ' ἡ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ,
 505 καῖξεστιν αὐτῇ δρᾶν λέγειν θ' ἃ βούλεται.

ΚΡΕΩΝ.

σὺ τοῦτο μούνη τῶνδε Καδμείων ὄρας.

ΑΝΤΙΓΟΝΗ.

ὀρῶσι χούτοι, σοὶ δ' ὑπὶλλουσι στόμα.

ΚΡΕΩΝ.

σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς; 510

ΑΝΤΙΓΟΝΗ.

οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχχνους σέβειν.

ΚΡΕΩΝ.

510 οὐκουν ὄμαιμος χῶ καταντίον θανών;

ΑΝΤΙΓΟΝΗ.

ὄμαιμος ἐκ μιᾶς τε καὶ ταύτου πατρός.

ΚΡΕΩΝ.

πῶς δῆτ' ἐκείνω δυσσεβῇ τιμᾶς χάριν;

V. 503. *ἐγκλήοι* is Schaefer's correction, excepting that he write it *ἐγκλείοι*. MSS. *ἐγκλείσοι*. Dind. *ἐγκλείοι*.

ποι. 708 sq.: *εὐδαιμον φάος*. Oed. C. 713 sq. ed. m.: *εὐήρετος πλάτα*. Trachin. 791: *τὸ δυσπάρεινον λέπτρον*. Eurip. Troad. 75: *δύσνοστον νόστον*. with my note on El. 1133. On *κατέσχον ἄν* see at v. 388.

V. 504 sq. Schol.: *ἀλλ' ἡ τυραννὶς πολλὰ· οὐκ ἐν ἐπαίνῳ τοῦτο τῆς τυραννίδος· ἀλλ' ἔχει τοῖς θρωνείας ὁ λόγος*.

V. 506. Schol.: *σὺ τοῦτο μούνη· σοὶ μόνῃ τοῦτο δοκεῖ δίκαιον εἶναι, ταφῆναι τὸν Πολυνείκη*.

V. 507. *σοὶ δ' ὑπὶλλουσι στόμα· γινώσκουσι καὶ οὗτοι· διὰ δὲ σὲ τὸ στόμα συστήλλουσι καὶ σιωπῶσιν*. Cf. Buttman Lexil. T. II. p. 150.

V. 508. Schol.: *τῶνδε χωρὶς εἰ φρονεῖς· ἀντὶ τοῦ παρὰ τοῦτους φρονοῦσα*. On *εἰ* see Matth. §. 617. p. 1251. On *χωρὶς* Neuius refers to Oed. C. 808. and Heind. and Stallbaum on Plat. Protag. p. 336. b. Creon says: but are you not ashamed to think differently from them, and to resist my commands?

V. 510. *χῶ καταντίον θανώνων*] Eteocles.

V. 512. *πῶς δῆτ' ἐκείνω — χάριν*] The phrase *δυσσεβῇ χάριν* belongs to that class of expressions of which Matth. §. 408. treats. Musgrave compares Eur. Or. 826: *πατρῴαν τιμὴν χάριν*. *Ἐκείνω* is Eteocles. Hermann rightly says that the sense is: *πῶς*

ANTIGONH.

οὐ μαρτυρήσει ταῦθ' ὁ κατθανῶν νέκυσ.

515

ΚΡΕΩΝ.

εἴ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.

ANTIGONH.

515 οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

ΚΡΕΩΝ.

πορθῶν δὲ τήνδε γῆν, ὁ δ' ἀντιστάς ὕπερ.

ANTIGONH.

ὅμως ὁ γ' Ἄιδης τοὺς νόμους ἴσους ποθεῖ.

ΚΡΕΩΝ.

ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος.

520

ANTIGONH.

τίς οἶδεν, εἰ κάτωθεν εὐαγῇ τάδε;

V. 516. πορθῶν δὲ is from La. Aug. Ricc. Vulg. πορθῶν γε.

V. 517. Hermann τοὺς νόμους τοῦτους, which reading is found in the MSS. But in La. and the Schol. ἴσους is mentioned as a various reading, which I have received with Brunck and others.

δῆτα δυσσεβῆς εἰ εἰς ἐκείνον; For he accuses Antigone of impiety towards Eteocles, because she had honoured his enemy with funeral rights. The dative ἐκείνῳ can be made to depend either upon δυσσεβῆ, or upon the verb τιμᾶς, which last seems right from Aj. 688. So τιμᾶν τί τινι in Pindar Pyth. IV. 480. Cf. Dissen. p. 248. *Hōs est qui fit, ut, i. e. cur.*

V. 513. οὐ μαρτυρήσει ταῦθ'] Gl.: ὅτι δυσσεβὲς ἡγήται τὸ θάπτειν με Πολυνείκην. On the phrase ὁ κατθανῶν νέκυσ, signifying Eteocles, see on v. 26.

V. 514. ἐξ ἴσου τῷ δυσσεβεῖ] In the same manner as that impious one. So v. 644: ἐξ ἴσου πατρί.

V. 515. οὐ γάρ τι — ὦλετο] She says: Eteocles cannot think himself neglected by me in comparison with Polynices, if I, the sister of both, deem Polynices, his brother,

and not a slave, worthy of equal reverence with himself.

V. 517. ὅμως ὁ γ' Ἄιδης — ποθεῖ] After Creon had said that, although brothers, they were very different from each other, the one having died fighting against his country, the other in its defence, Antigone replies: yet Pluto bids us take care that the dead obtain equal rites of sepulture.

V. 518. ἀλλ' οὐχ — ἴσος] But the good is not equal with the bad in right of obtaining, i. e. but it is not meet that the evil should obtain the same as the good. On the infinitive λαχεῖν see at vs. 437 sq. ed m.

V. 519. Schol.: τίς οἶδεν, εἰ κάτω 'στί'ν γρ. κάτωθεν, ἀντὶ τοῦ κάτω ὡς τὸ Αἴας ἐγγύθεν ἦλθεν. (Hom. II. VII, 219. XI, 485.) ἀντὶ τοῦ ἐγγύς. Ὁ δὲ νοῦς· τίς

ΚΡΕΩΝ.

520 οὔτοι ποθ' οὐχθρός, οὐδ' ὅταν θάνῃ, φίλος.

ΑΝΤΙΓΟΝΗ.

οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

ΚΡΕΩΝ.

κάτω νυν ἔλθοῦς, εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνί.

525

ΧΟΡΟΣ.

καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνῃ
525 φιλάδελφα κάτω δάκρυ' εἰβομένη·
νεφέλῃ δ' ὀφρύων ὕπερ αἵματόεν
ῥέθος αἰσχύνει,

οἶδεν, εἰ καθ' Αἴδου ἀλλήλοις δια-
λάσσοντες ἡγοῦνται εὐσεβῇ τάδε·
—No one will now find difficulty
in the adverb *κάτωθεν*, for so in
v. 1070: τῶν κάτωθεν θεῶν.
Philoct. 28: ἄνωθεν, ἢ κάτωθεν.
El. 1058. 1449. Eurip. Alc. 426:
τῶν κάτωθεν ἀσπόνδῳ θεῷ. Hel.
1019: τοῖς τε νεοτέροις καὶ τοῖς
ἄνωθεν πᾶσιν ἀνθρώποις. Aesch.
Choeph. 833: τοῖς θ' ὑπὸ χθονὸς
φίλοισι, τοῖς τ' ἄνωθεν. Demosth.
c. Aristocr. p. 629: ὁ κάτωθεν
νόμος. Add Eur. Heracl. 141:
νόμοισι τοῖς ἐκείθεν. Aesch.
Suppl. 390: δεῖ τοὶ σε φεύγειν
κατὰ νόμους τοὺς οἰκοθεν. Cf.
Lobeck on Phryn. p. 128.

V. 521. Schol.: οὔτοι συν-
έχθειν, ἀλλὰ συμφιλεῖν τὰς
φίλας, φησί, κοινὰς ποιοῦμαι, ἀλλ'
οὐ τὰς ἐχθράς. Ἐν δὲ τῷ ὀνο-
μασμένῳ οὕτως· εἰ καὶ ἐχθαίρουσιν
ἀλλήλους οἱ ἀδελφοί, ἐγὼ οὐ τοι-
αύτη εἰμί τὴν φύσιν, ὥστε σὺν
ἐτέρῳ αὐτῶν ἐχθαίρειν τὸν ἑτερον,
ἀλλὰ συμφιλεῖν τοῖς φιλοῦσι. Val-
cken. on Eur. Phoen. 397. compar-
es this verse with Eur. Iph. A.
396. ΜΕ. δείξεις δὲ ποῦ μοι πα-
τρὸς ἐκ ταύτου γεγώς· ΑΓ. συ-
σσωτρονεῖν γάρ, οὐχὶ συννοσεῖν
ἔφυν. On ἔφυν joined with the
infinitive see Matth. §. 531.

V. 524. πρὸ πυλῶν ἦδ' Ἰσμ.]
Ismene is hither before the

doors. See Matth. §. 471. .and
on v. 155. of this play.

V. 526. νεφέλῃ δ' ὀφρύων
ὑπερ] Wex. quotes Eur. Hipp.
173: στυγνὸν δ' ὀφρύων νέφος
αὐξάνεται. Soph. Trach. 869:
συνωφρυσμένη. Eustathius on
Il. I, p. 109, 26. interprets ὀφρύων
νέφωσιν by τὴν σκυθρωπότητα.
Hor. Ep. I, 18, 94: deme super-
cilio nubem. Statius Sylv. III,
5, 11: nubila vultu.

V. 526 sq. Schol.: αἵματόεν
ῥέθος αἰσχύνει· τὸ ἐπὶ τῷ
προσώπῳ ἱρρυθμα. Ἀλληγορικῶς
δὲ εἶπε τὴν νεφέλην· ὥς γὰρ ἡ
νεφέλῃ στυγνὴν καὶ ὀμιχλώδη τὴν
ἡμέραν ποιεῖ, οὕτω καὶ ταύτην
διάδηλόν φησι γίνεσθαι ταῖς ὀ-
φρύσιν συμφοραῖζουσαν, καὶ τὸ
πρόσωπον στυγνὸν καὶ κατηρίστε-
ρον πιποικηῖαν. Her face is said
to be αἵματός on account of the
excessive ruddiness caused thereon
by mingled modesty and grief.

V. 527. ῥέθος] Vultum. The
editors quote Eur. Herc. f. 1204:
ῥέθος ἀεὶ γὰρ δεικνόν. Mosch. IV,
2: τὸ πρὶν δὲ τοι οὐκ ἐν' ἑρπυδι
σώζει· ἐπὶ ῥέθεισσι. Apollon.
Rhod. II, 68, where the Schol.:
ῥέθος ἔπ' ἀνὰ μέλος, ἐν ταῦτα δὲ το
πρόσωπον. Eustathius on Il. XVI,
p. 1090: ἰστέον, ὅτι ῥέθει αἱ μὲν
ἄλλοι τὰ μέλη φασίν, Αἰολεῖς δὲ

τέγγοισ' εὐῶπα παρειάν.

530

ΚΡΕΩΝ.

530 σὺ δ', ἥ κατ' οἴκους, ὥς ἔχιδν', ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δὺ' ἄτα κάπαναστάσεις θρόνων,
φέρ', εἰπέ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου
φήσεις μετασχεῖν, ἥ ἔομεῖ τὸ μὴ εἰδέναι;

535

ΙΣΜΗΝΗ.

535 δέδρακα τοῦργον, εἶπερ ἦδ' ὁμοῖόφθεϊ,
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

ANTIGONH.

ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
οὐτ' ἠθέλησας οὐτ' ἐγὼ κοινωσάμην.

ΙΣΜΗΝΗ.

ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
ξυμπλοῦν ἐμαυτὴν τοῦ πάθους ποιουμένην.

540

μόνοι κατὰ τοὺς παλαιούς τὸ πρόσ-
ωπον ῥίθος καλοῦσιν.

V. 528. τέγγοισ' εὐῶπα παρ.] The elegance with which the poet speaks of the cloud of the forehead damping the cheeks is easily perceived. On the phrase εὐῶψ παρειά see ad Oed. R. 184.

V. 529. Schol.: ὥς ἔχιδν' ἡ γὰρ ἔχιδνα λάθρα καθεζομένη τῶν ἀνθρώπων ἐκπίνει τὸ αἷμα. — ὑφειμένη ὑποχαλωμένη. ἐαθεῖσα, ἀπολυθεῖσα. Cf. Oed. R. 387. For the sentiment cf. Soph. El. 784: ἦδε γὰρ μεῖζων βλάβη ξύννοικος ἢ μοι, τοῦμόν ἐκπίνουσ' αἰεὶ ψυχῆς ἀκρατον αἷμα.

V. 530. λήθουσά μ' ἐξέπινες]. For ἑλαθές μ' ἐκπίνουσα. Cf. Matth. §. 552. not. — On the structure ἥ — ἐξέπινες, οὐδ' ἐμάνθανον etc. see id. §. 472. 3.

V. 531. δὺ' ἄτα] Abstract for concrete. So Oed. C. 532. Cf. Matth. §. 429. 1. The noun ἄτα is explained by the word ἐπαναστάσεις.

V. 533. Schol.: ἡ ἔομεῖ. ἡ ἀπαρὴ εἰδέναι ἐνώματος;

V. 534. Schol.: ὁμοῖόφθεϊ. ὁμοφωνεῖ.

V. 535. καὶ ξυμμετίσχω — τῆς αἰτίας] The genitive does not depend upon the nearer verb, but upon the more remote one, ξυμμετίσχω. The poet has used the same form of speech in Oed. C. 1330: ὅς μ' ἐξέωσε κάπυσέλησεν πάτρας. Other examples are collected by Lobeck on Aj. p. 294 sq. and Matth. §. 428. 2. p. 792. Schaefer App. crit. in Demosth. T. V. p. 246.

V. 536. ἀλλ' οὐκ ἐάσει τοῦτό γ' etc.] Τοῦτο, i. e. τὸ ξυμμετίσχειν τῆς αἰτίας.

V. 539. Schol.: ξυμπλοῦν κοινωνόν. The editors compare Eur. Iph. T. 603: ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς συμφορὰς, αὐτὸς δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. and Aj. 1330 sq.: ἔξεστιν οὖν εἰπόντι τάληθ' ἢ φίλῳ σοὶ μὴ δὲν ἦσσαν ἢ πάρος ξυνηρεμεῖν;

ΑΝΤΙΓΟΝΗ.

540 ὦν τοῦργον, Ἰδῆς χοὶ κάτω ξυνίστορες·
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλῃν.

ΙΣΜΗΝΗ.

μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι.

545

ΑΝΤΙΓΟΝΗ.

μή μοι θάνης σὺ κοινά, μηδ' ἂ μὴ ῥιγες
545 ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγὼ.

ΙΣΜΗΝΗ.

καὶ τίς βίος μοι, σοῦ λελειμμένη, φίλος;

ΑΝΤΙΓΟΝΗ.

Κρέοντ' ἐρώτα. τοῦδε γὰρ σὺ κηδεμών.

ΙΣΜΗΝΗ.

τί ταῦτ' ἀνιάς μ' οὐδὲν ὠφελουμένη;

550

ΑΝΤΙΓΟΝΗ.

ἀλγοῦσα μὲν δῆ, καὶ γέλωτ' ἐν σοὶ γελῶ.

V. 549. μὲν δῆ, καὶ is from Dindorf's conj. MSS. μὲν δῆτ', el.

V. 542. μήτοι — μ' ἀτιμά-
σης etc.] On the position of the
pronoun μέ cf. Herm. on Vig. p.
893. and Matth. on Eur. Hec. 62.;
on the article put before the infi-
nitive see Matth. §. 543. n. 2.
p. 1067.

V. 543. Schol.: ἀγνίσαι ἀντι
τοῦ τιμήσαι. Cf. 1081. Eur. Or.
40. Jacobs on Anthol. Palat.
XV, 6.

V. 544. μή μοι — σὺ κοινά]
Cf. Aj. 577: τὰ δ' ἄλλα τίς γη
κοίν' ἰμοὶ τεθάρσεται. and Oed. C.
1752: χάρις ἡ χθονία ξὺν' ἀπο-
κίται. — The structure θνήσκουσιν
τι is noticed by Matth. §. 330.
not. and Rost §. 108. not. 9.

V. 545. ἀρκέσω θνήσκουσ'
ἐγὼ] It is enough that I die.
See Matth. §. 297. p. 595.

V. 547. Schol.: τοῦδε γὰρ σὺ
κηδεμών ἢ τοῦ βίου, ἐπεὶ φιλο-
ζωοῦσα οὐ συνέπραξας ἢ τοῦ

Κρέοντος, ἐπεὶ μὴ παρβῆς αὐτοῦ
τὰ ψηφίσματα. It is evident that
the latter interpretation alone de-
serves approval. Antigone there-
fore says: As you have cared
for Creon, so will he care for
you. Ismene immediately com-
plains of the bitterness of this ob-
servation.

V. 548. τί ταῦτ' ἀνιάς μ'
etc.] On the double accusative
depending upon ἀνιᾶν see at Oed.
R. 259 sq. Οὐδὲν ὠφελουμένη
is obtaining no advantage
thence. So Philoct. 1355 ed.
meae.

V. 549. ἀλγοῦσα — γελῶ]
She says that she grieves for Ismene,
although she seems to deride her
in the words: Κρέοντ' ἐρωτά· τοῦδε
γὰρ σὺ κηδεμών. Then ἐν σοὶ
γελῶν γέλωτα is said poetically for
ἐγγελῶν σοί.

ΙΣΜΗΝΗ.

550 τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;

ANTIGONH.

ὥσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν,

ΙΣΜΗΝΗ.

οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

ANTIGONH.

σὺ μὲν γὰρ εἴλου ξῆν, ἐγὼ δὲ κατθανεῖν.

555

ΙΣΜΗΝΗ.

ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.

ANTIGONH.

555 καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.

V. 550. ἀλλὰ νῦν] These particles must be joined, as in El. 411. Cf. Herm. on Vig. p. 811. Elmsley on Eurip. Heracl. 565. Ismene says: although I was not formerly thine helpmate in burying thy brother, yet I pray thee, tell me how I can now assist thee.

V. 552. κάμπλάκω—μόρου] Hermann rightly, I think, explains: shall I be deprived even of partaking in thy death? Neuius less suitably takes καί in the sense in which et is sometimes found in Latin authors. See Matth. on Cicero orat. Pompei XIV, 42.

V. 554. ἀλλ' οὐκ — λόγοις] Supply: κατθανεῖν σὺ εἴλου. For the sense is this: but not in such a manner, that I did not dissuade thee from doing that by which thou wouldest fain bring death upon thyself. Cf. vs. 58 sqq. On the preposition ἐπὶ see Matth. §. 586. γ. and Plato Symp. p. 213. ἐπὶ ῥητοῖς εἰς τὴν ἡ μὴ; But others give a very different explanation of these words. My views are borne out by the Scholiast, who notes: οἷον προεῖπόν σοι τὰς ἐσομένας τιμω-

ρίας ἐν τῇ παραβάσει. His other remarks are inapposite.

V. 555. καλῶς — φρονεῖν] It is clear that τοῖς — τοῖς δέ are ablatives of instrument referring to the noun λόγοις, so that Antigone may say: you seemed to yourself to think rightly, when you said that we ought rather to live in neglect of the piety due to the dead, than die by a shameful death through disobedience to the edict; but I on the contrary thought myself right in saying that I would rather die through despising the mandate of Creon, than live disgracefully by violating the reverence due to the dead. In saying which, she at the same time shews that she must die, but that Ismene is to live. We must not however suppose that σὺ μὲν τοῖς, τοῖς δ' ἐγώ means the same thing as σὺ τοῖς μὲν, τοῖς δ' ἐγώ, which the metre would have admitted; but τοῖς put in the first place approximates here to the signification of the pronoun τούτοις, so as to mean τοῖς σοῖς λόγοις.

ΙΣΜΗΝΗ.

καὶ μὴν ἴση νῶν ἐστὶν ἡ ἔαμαρτία.

ΑΝΤΙΓΟΝΗ.

θάρσει. σὺ μὲν ξῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν.

560

ΚΡΕΩΝ.

τῷ παιδὲ φημι τῷδε τὴν μὲν ἀρτίως
560 ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.

ΙΣΜΗΝΗ.

οὐ γὰρ ποτ', ὦναξ, οὐδ' ὅς ἄν βλάβστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

ΚΡΕΩΝ.

σοὶ γοῦν, ὅθ' εἴλου ξὺν κακοῖς πράσσειν κακά. 565

ΙΣΜΗΝΗ.

τί γὰρ μόνη μοι τῆςδ' ἄτερ βιώσιμον;

ΚΡΕΩΝ.

565 ἀλλ' ἦδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.

V. 559. τῷ παιδὲ φημι Dind.

V. 561. βλάβστη is the conjecture of Martin for βλαστῇ. Dind. reads ἀλλ' οὐ γὰρ ὦναξ κτλ.

V. 556. καὶ μὴν ἴση — ἡ ἔαμαρτία] Schol.: ὅτι σὺ μὲν ἔπραξας, ἐγὼ δὲ συνήδεον.

V. 557 sq. Schol.: ἡ δ' ἐμὴ — τέθνηκεν· οἷον προηκίμην τὸ ζῆν, βοηθῆσαι βουλευμένη τῷ ἀδελφῷ. It is strange indeed that any commentator should have been satisfied with this interpretation; for everyone would have perceived the sense of the passage, if the poet had said: ὥστε τοῖς ζώσι μηκέτ' ὠφελεῖν, so that I am no longer of any use to the living. And this is the meaning implied by the words of the text; for he who is no longer of use to the living, naturally begins to avail the dead. Other examples of the verb ὠφελεῖν joined with the dative are adduced by Matth. §. 391.

V. 559. τῷ παιδὲ] See on Oed. C. 1658. The phrase τῷ παιδὲ — τὴν μὲν I have noticed on vs. 21 sq.

V. 561 sq. οὐ γὰρ ποτ' — ἐξίσταται.] The Scholiast wrongly interprets these words as if Ismene asserted that perversity of disposition is cured by misfortune. She means that even those who had before enjoyed healthfulness of mind, are led to evil deeds and schemes through misfortune. HERM.

V. 563. ξὺν κακοῖς] Gl. σὺν τῇ ἀδελφῇ. On the plural see at v. 10.

V. 565. ἀλλ' ἦδε μέντοι μὴ λέγ'.] On ἦδε see Matth. §. 280. p. 570. and Seidl. at Eur. El. 657.

ΙΣΜΗΝΗ.

ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου;

ΚΡΕΩΝ.

ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι.

ΙΣΜΗΝΗ.

οὐχ ὧς γ' ἐκείνω τῇδ' ἐτ' ἦν ἡρμοσμένα.

570

ΚΡΕΩΝ.

κακὰς ἐγὼ γυναικάς υἱέσι στυγῶ.

ANTIGONH.

570 ὦ φίλταθ' Αἴμων, ὧς σ' ἀτιμάζει πατήρ.

ΚΡΕΩΝ.

ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

ΧΟΡΟΣ.

ἦ γὰρ στερήσεις τῆςδε τὸν σαντοῦ γόνον;

ΚΡΕΩΝ.

"Αἰδῆς ὁ παύσων τοὺςδε τοὺς γάμους ἔφν.

575

ΧΟΡΟΣ.

δεδογμέν', ὧς ἔοικε, τήνδε κατθανεῖν.

V. 570. I have assigned this verse to Antigone on the authority of several MSS. with the approbation of Boeckh and Suevern; it is commonly given to Ismene. *Αἴμων* Dind.

V. 572. Against the MSS. [and Dind.]. I have assigned this verse, usually given to Ismene, to the Chorus, with the approval of Boeckh. Ismene could not have said these words after what she had said in v. 566 ed. m.

V. 574. I have assigned this verse to the Chorus instead of to Ismene, on the authority of cod. Aug. with the approbation of Boeckh.

V. 566. Schol.: *νυμφεῖα ἀντὶ τοῦ τῆν νύμφην*. See Porson on Eur. Or. 1051.

V. 567. *ἀρώσιμοι — γύαι*] See Elmsl. on Eur. Heracl. 839. and Matth. §. 117. For the whole verse cf. Oed. R. 1185 and 1232 sq. with the note. Schol.: *ἀρώσιμοι· παιδοποιήσιμοι, ἐγγεώρητοι*.

V. 568. *οὐχ ὧς γ' — ἡρμοσμένα*] Ismene says: but there are none living who are so united as Haemon and Antigone. See Matth. §. 297. not. 2. p. 596. For the plural participle cf. v. 576. *δεδογμένα*.

V. 569. *κακὰς — στυγῶ*] For the dative Neuius compares Hom. Il. VII, 21: *Τρώεσσι δὲ βούλετο νίκην*. VIII, 204: *σὺ δὲ στρίσι βούλεο νίκην*.

V. 571. *ἄγαν γε λυπεῖς* etc.] You trouble me too much about your nuptials. Cf. Aj. 589: *ἄγαν γε λυπεῖς*. So *ἀναιρῶς λέγεις* above v. 316. Lastly, on *καὶ σὺ καὶ* etc. cf. Aj. 1147: *καὶ σὲ καὶ τὸ σὸν λάβρον στόμα*, to omit many other examples of the same kind.

V. 574. *δεδογμέν'*] On the plural see Matth. §. 443. 1., and

ΚΡΕΩΝ.

575 καὶ σοὶ γε κάμοι. μὴ τριβάς ἔτ', ἀλλὰ νιν
κομίζετ' εἴσω, δμῶες· εὐ δὲ τάσδε χρεὶ
γυναικάς εἰλαι, μὴδ' ἀνειμένας ἔαν.
φρύγουσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας
ἦδη τὸν Ἄιδην εἰσορῶσι τοῦ βίου.

580

ΧΟΡΟΣ.

(στροφὴ α'.)

580 Εὐδαίμονες, οἷσι κακῶν ἄγρευστος αἰών.

V. 576. *εὐ δὲ τάσδε χρεὶ γυναικάς εἰλαι, μὴδ' ἀνειμένας ἔαν* is Dindorf's conjecture. MSS. *ἐκ δὲ τοῦδε χρεὶ γυναικάς εἰλαι τάσδε, μὴδ' ἀνειμένας*. The total absurdity of which is sufficiently well shewn by Dindorf in Adnotat. in Soph. tragg. Oxon. 1836. editis p. 206 sq.

on the omission of *ἔστιν* §. 559. not.

V. 575. *καὶ σοὶ γε κάμοι*] He says: as it seems to thee that I have decreed, so it seems to me likewise, i. e. I have decreed what you think I have decreed. This is spoken with bitterness, and impatience and anger at the delay.

Ibid. *μὴ τριβάς ἔτ'*] I. e. *μὴ τριβίζετ' ἔτι, μὴκέτι τριβάς ποιῶσθε*. The editors quote Aristophan. Acharn. 351: *μὴ μοι πρόφασιν*. Vesp. 1174: *μὴ μοι γε μύθους*. And from the Latin writers Cic. de Fin. II, 6: *tum ille, finem, inquit, interrogandi, si vedetur*. Ibid. IV extr.: *scrupulum, inquam, abeunti, sed videbimus*. See Bergler on Aristoph. l. l., Schaefer on L. Bos. p. 636, Heindorf and Stallbaum on Plato Protag. p. 318. b.

V. 576 sq. *εὐ δὲ — ἀνειμένας ἔαν*] So Aj. 753: *ἐλξαι κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τὸδε Αἴανθ' ὑπὸ σκηναίσι μὴδ' ἀγέεντ' ἔαν*. and El. 516: *ἀνειμένη μέν, ὡς ἔοικας, αὐ στρέφει*.

V. 578 sq. *ὅταν πέλας — τοῦ βίου*] The genitive *τοῦ βίου* seems to depend on the noun *πίλας*. After these words, Antigone

and Ismene are led off the stage, while Creon remains.

V. 580—619. The Chorus foreseeing the impending death of Antigone, calls to mind the miserable fate of the whole race of Labdacus, complaining that all who are descended from those, upon whom a heaven-sent calamity has once descended, are ever harassed with troubles by the gods. Thus they state that all the rest of the Labdacidae had been tormented with troubles from their very origin, and that Antigone, the last of the race, was now about to suffer a miserable death brought about by the will of the gods. Thenceforth they descend on the invincible power of Jove, denying that any man can escape a calamity imposed by necessity; and asserting that such hope has frequently led men to the commission of crime in the vain expectation of escaping evil, while they fail to perceive their fall, until they fall into the most extreme danger; in as much as a bad deed appears good to the man whose mind is stricken by the gods, who give him a seeming absence from calamity for a short time, in order to accomplish his destruction.

V. 580. *εὐδαίμονες — αἰών*] Happy are they, who have

- οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πληθὺς ἔρπον· 585
ὁμοῖον ὥστε ποντίαις
οἶδμα δυσπνόοις ὅταν
585 Θρήσσησιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
κυλίνδει βυσσόθεν κελαινὰν 590
θῖνα καὶ δυσάνεμον,
στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.
(ἀντιστροφή α'.)
ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρῶμαι

V. 583 sq. *ποντίαις οἶδμα* I have written with Hermann. MSS. *ποντίας ἀλὸς οἶδμα*, except that La. sec. m. has *ποντίαις* for *ποντίας*.

V. 585. *Θρήσσαισιν* Dind.

never experienced aught of ill. The sense of the following words is: for they upon whom any ill has once been sent by the gods, etc. For the sentiment cf. Eur. El. extr.: *χαίρετε· χαίρειν δ' ὅστις δύναται, καὶ ξυντυχίᾳ μήτιν κάμνει θνητῶν, εὐδαίμονα πρᾶσσει*. For the phrase *κακῶν ἀγευστος* cf. Plat. de Rep. p. 576: *ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις ἀειάγευστος*.

V. 581 sq. *ἄτας οὐδὲν ἐλλείπει*] Neuius quotes Aristid. de societ. p. 502: *οὐδὲν αἰσχύνῃς ἐλλείπει*.

V. 582. *γενεᾶς ἐπὶ πληθὺς*] Literally, usque ad expletam gentem, i. e. unto the last offspring of the family. So Philoct. 722: *πλήθει πολλῶν μνηῶν*, expletis multis mensibus. On *ἔρπον* joined with *οὐδὲν*, when it ought to have been referred to *ἄτας*, see at v. 296.

V. 583—588. *ὁμοῖον—ἀκταί*] The sense is: even as a wave, when it runs along the darkness of the deep, driven by the violent Thracian blasts, rolls up from the deep black and restless sands, while the shores resound with the noise. The third part of the comparison is this: if any family be-

gins to suffer heaven-sent ills, its whole posterity is harassed by calamities, even as the depth of the sea is disturbed, when pressed by tempests. The words *ὁμοῖον ὥστε* are used in the same manner by Eur. Or. 697. The word *δυσάνεμον* is rightly explained by the Schol.: *τὴν ὑπὸ ἀνέμων ταραχθεῖσαν*. So above v. 358. *δύσουβρα* is used. On the position of the particle *δέ* cf. Elmsl. on Eur. Bacch. 165.

V. 585. *ἔρεβος ὕφαλον*] I, e. *τὸ μέλαν τῆς θαλάσσης βάθος*. JACOBS.

V. 589 sq. *ἀρχαῖα—πίπτοντ'*] It is self-evident that the word *ἀρχαῖα* does not here possess the force of an adjective so much as of an adverb, so that it is much the same as *ἐξ ἀρχῆς*, and the adjective *φθιτῶν* must be joined with *Λαβδακιδᾶν*, so that the phrase *πίματα ἐπὶ πίμασι πίπτειν* may mean that evil succeeds evil. Cf. Matth. §. 403. a. The sense therefore is: from the beginning I perceive the troubles of the dead of the family of Labdacus succeeding to troubles, i. e. I see that those of the house of the Labdacidae who have yet died, have all been wretched, so that evils were succeeded by evils. I have al-

- 590 πῆματα φθιτῶν ἐπὶ πῆμασι πίπτοντ', 595
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν.
νῦν γὰρ ἐσχάτας ὑπὲρ
ῥίζας ὃ τέτατο φάος ἐν Οἰδίπου δόμοις, 600
595 κατ' αὖ νιν φοινία θεῶν τῶν
νεοτέρων ἀμᾶ κοπῖς,

V. 590. φθιτῶν is from Hermann's conj. MSS. φθιμένων.

V. 594. MSS. ῥίζας τέτατο. The reading in the text is due to Hermann, and is confirmed by the Scholia. He however now writes ὕπερ ῥίζας ἐτέτατο.

V. 596. I have written κοπῖς for κόνις with Brunck.

ready noticed the use of οἴκοι to signify a family at Phil. 179.

V. 591. οὐδ' — γένος] Nor does one generation free another from misery, i. e. as Brunck rightly explains: the life of the parents does not drain the cup of wretchedness, so that their progeny be released therefrom. The word ἐρείπει is aptly used by the poet, who compares the house of the Labdacidae with a tree stricken down by God.

V. 592 sq. οὐδ' — λύσιν] Hermann and others think that the subject of these words is τὰ πῆματα; I prefer referring them to γενεά, which has just occurred, and which must be also supplied before ἐρείπει. But λύσιν ἔχει sc. πημάτων means the same as λύεται πημάτων.

V. 593—597. νῦν γὰρ — Ἐρινύς] For now that light — which was extended in the house of Oedipus over the last root of its race — that the bloody scythe of the infernal deities, folly of speech and madness of mind again mows down. And to nearly the same purport the Schol.: νῦν γὰρ ὅπου ἐτέτατο φάος καὶ σωτηρία ἐν τοῖς οἴκοις τοῦ Οἰδίοδος ἐσχάτης ὑπὲρ ῥίζης, ἀντὶ τοῦ ὅπου ἐβλαστέν ἄνω τῆς ῥίζης θάνατος καταλαμβάνει. The poet compares the race of the Labdacidae with a tree thrown down, the

root alone being left, from which a new tree might again spring forth. And by this root is meant Antigone, from whom there was a joyful hope that when she was wedded to Haemon, to whom she had been betrothed, a new race would spring forth. But the Chorus now says that even that last root is extirpated by the deity through the madness of Antigone.

V. 593 sq. ἐσχάτας ὑπὲρ ῥίζας] Sophocles speaks very suitably, and as befits a poet. It would have been less elegant and less significant to have said ἐσχάτας ἐκ ῥίζας. Rightly Schol.: ἄνω τῆς ῥίζης.

V. 595 sq. κατ' αὖ — ἀμᾶ] Although the rules of language seem to require that νιν be referred to φάος, yet it cannot be so, because φάος cannot be said καταμασθῆναι. We must therefore join it with ῥίζας: to which there is no objection, as the sense is: she who alone seemed left a root to bear safety to the family of Oedipus, i. e. who seemed to be the sole hope of a new generation. It is well known that the noun φάος is used of bearing help and safety. For the phrase ῥίζαν καταμαῖν cf. Aj. 1178: γένους ἅπαντος ῥίζαν ἐξημμένος. and Valck. Diatr. p. 225, for the tmesis κατ' — ἀμᾶ at Oed. C. 1671 sq. ed. m.

V. 596. κοπῖς] A sword is

λόγον τ' ἄνοια καὶ φρενῶν Ἑρινύς.

(στροφὴ β').

τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κα-
τάσχοι, 605

600 τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ παντογέρως,

οὐτ' ἀκάματοι θεῶν

μῆνες· ἀγέρῳ δὲ χρόνῳ δυνά-

στας κατέχεις Ὀλύμπου μαρμαρόεσσαν αἴγλαν. 610

V. 601. I have retained the MSS. reading, although evidently corrupt, as the metre of the antistrophic verse shews. I am however not yet certain what Sophocles did write, though it seems pretty evident that ἀκάματοι is the interpretation of another word. Hence Dindorf lately edited: οὐτ' ἀκοποι θεῶν νιν. Dind. ἀνδρῶν = ὑπερβασία κατασχῆ.

V. 602. A few MSS. have ἀγέρως. That the correct reading is ἀγέρῳ, may be understood from Pollux II, 14: Ὑπερίδης δὲ τὸν ἀγέρω-
ρατον χρόνον, Ἰσοκλῆς δὲ τὸν ἀγέρῳ, καὶ Πλάτων τὸν ἀγέρῳ κόσμον.

assigned to the infernal gods by a poetic freedom. So to Jove μά-
χιλλα in Aesch. Ag. 538. Arist. Av. 1240. and χαλινός Aesch. Prom. 677, to Mars μάστιξ Aesch. Ag. 654, to Venus flagellum Horat. Od. III, 26, 11. ERF.

V. 598 sqq. τεάν, Ζεῦ, δύ-
νασιν etc.] The Chorus proceeds to celebrate the power of Jove, in order to shew that no one of mortals can escape that calamity destined by the deity, of which they had just spoken.

V. 598 sq. τίς — κατὰσχοι] Schol.: ὑπερηφανίᾳ κρατῆσαι δύ-
ναται. The poet says: what mortal in his insolence shall restrain it, i. e. what mortal shall restrain it, though he be insolent enough to attempt to do so. On the optative see Reisig de ἄν particula p. 133. Matth. §. 515. not. and Rost §. 120. 6. a. a.

V. 600 sqq. τὰν — μῆνες] He denies that the power of Jove can be restrained even by Sleep and Time, to whom nothing else refuses to succumb. As to Sleep, the poet appears to have followed Homer, Il. XIV, 242 sqq. τὴν δ' ἀπαμειβόμενος προσεφώνει νήδυ-
μος Ὕπνος· Ἥρῃ, πρίσβα θεά,
θύγατερ μέγαλοιο Κρόνιοιο, ἄλλον

μὲν κεν ἔγωγε θεῶν αἰεγενετῶν
ῥεῖα κατευνήσαιμι, καὶ ἂν ποτα-
μοῖο ῥέεθρα Ὡκεανοῦ, ὥσπερ γέ-
νεσις πάντεσσι τέτυκται. Ζηνὸς δ'
οὐκ ἂν ἔγωγε Κρονίονος ἄσπον
ἰκοίμην, οὐδὲ κατευνήσαιμι, ὅτε
μὴ αὐτὸς γε κτελέω. He likewise
acknowledges the immense power of Sleep in Il. XXIV, 5: οὐδὲ μιν ὕπνος ἥρει πανδαμάτωρ. Od. IX, 373: καὶ δὲ μιν ὕπνος ἥρει παν-
δαμάτωρ. Nor does there seem to be any doubt but that Sophocles by the adjective added meant to express the very same idea as Homer by πανδαμάτωρ. But since παντογέρως could not be used in this sense, I think, with Empe-
rius, that the poet must have written something else, bearing the same sense, as παντοδμάτωρ. See also on Oed. C. 951. On the power of Time cf. Oed. C. 609: ὁ παγκρατὴς χρόνος, Aj. 646. 714.

V. 601 sq. Schol.: οὐτ' —
μῆνες· ἀντὶ τοῦ ἢ τοῦ χρόνου
περίσδος. For the phrase θεῶν
μῆνες cf. Hom. Il. II, 134: ἐννέα
δὴ βεβίασι Διὸς μεγάλου ἔνιαυτοί.
But the months are styled untired on account of their continual course. So years are called πολὺπληγχα
Aj. v. 1186.

V. 603 sq. Ὀλύμπου — αἴ-

605 τό τ' ἔπειτα καὶ τὸ μέλλον

καὶ τὸ πρὶν ἐπαρκέσει

νόμος ὃδ', οὐδὲν ἔρπει

θνατῶν βίотφ πάμπολις ἐκτὸς ἄτας.

(ἀντιστροφὴ β')

610 ἃ γὰρ δὴ πολὺπλαγκτος ἑλπίς πολλοῖς μὲν ὄνασις

ἀνδρῶν,

615

πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·

εἰδότες δ' οὐδὲν ἔρπει,

V. 605 — 608. This passage is so corrupt, that there are no hopes of its restoration without better MSS. Brunck writes *πάμπολύ γ'* for *πάμπολις*, Hermann follows him, also changing *ἔρπει* into *ἐρπειν*. Lest any one think this correction efficacious, I will observe simply that *ἐπαρκέσει* cannot signify *valebit*. Dindorf has long since observed that the words *οὐδὲν ἔρπει* seem wrongly taken in from v. 613. He reads *οὐδὲν ἔρπων*, but in brackets, and also encloses *ἐκτὸς ἄτας*.

V. 610. *ἑλπίς* = *πολλοῖς* Dind.

γλαν] An imitation of Homer *αἰγλήεντα Ὀλύμπον*. Cf. II. I, 532. XIII, 243. Od. XX, 103.

V. 605 — 608. τό τ' ἔπειτα — ἐκτὸς ἄτας] This passage is corrupt, but it is easy to conclude from both the foregoing and following words that the poet wrote something nearly to this effect: nor will it ever be accomplished by any human law, or: nor will it ever come to pass, that mortals will escape a destined calamity.

V. 605. Schol.: τό τ' ἔπειτα· τὸ ἐσόμενον καὶ μετ' ἐκείνο μῆλον καὶ πάλιν ἐσόμενον. Τινὲς δὲ τὸ ἔπειτα ἰδίως ἐπὶ ἐνεστώτος λελίχθαι φασὶν ἀντὶ τοῦ νῦν. Hermann remarks: »τὸ ἔπειτα, dehinc, contains some idea of present time, to which it is next and with which it is joined.« The editors compare Eur. Iph. T. 1263: τὰ τε πρῶτα τὰ τ' ἐπειτ' ὅσα τ' ἐμῶν τευχῶν, and Cic. de Fin. I, 20: sed etiam spe eriguntur consequentis ac posterit temporis. Καὶ τὸ πρὶν is ut olim.

V. 610 sqq. ἃ γὰρ δὴ etc.] The poet here explains how it happens that men do not escape this calamity, giving this reason: for the beguiling hope that

something will turn out prosperously, albeit useful to many, yet deceives the light and aspiring minds of many, so that they do not perceive that they have been deceived, until they are brought into extreme danger. He again explains how it is that men are so deceived, and have no guard against such deception and consequent destruction, vs. 614 sqq. But it is easy to perceive how aptly this sentiment is here expressed; for Laius, Oedipus, Eteocles, Polyneices; and Antigone herself, all rushed into destruction induced by that vain hope that good would result; the latter deeming it glorious to inter her brother's corse, and not perceiving the crime of violating existing laws and thereby bringing down destruction upon herself.

V. 611. Schol.: κουφονόων ἐρώτων· ἀντὶ τοῦ τῶν κουφῶν ἐπιθυμιῶν, ἐν αἷς πολλοὶ ἠπάτηνται, ἔτιρα προσδοκῆσαντες ἐτέρων ἀποβάτων. The words *κουφ.* *ἐρ.* properly signify the frivolous desires of the mind, here fickle and aspiring minds, which are easily deceived by that hope.

V. 612. εἰδότες δ' οὐδὲν]

- πρὶν πυρὶ θερμῷ πόδα τις προσάψ- 620
 615 ση. σοφία γὰρ ἔκ του κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῷδ' ἔμμεν, ὅτῳ φρένας
 θεὸς ἀγεί προς ἄταν.
 * πρᾶσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς ἄτας. 625
 620 ὅδε μὲν Αἰῶων, παίδων τῶν σὼν
 νέατον γέννημ'. ἄρ' ἀχνύμενος
 τάλιδος ἦκει μόρον Ἀντιγόνης,

V. 614. προσάψῃ = σοφ. Dind. and ἔκ του = κλ. ἔ. π.

V. 622. The old MSS. read τῆς μελλογάμου νύμφης τάλιδος. Νύμφης is omitted by the editors on the authority of Pollux III, 45. That the words τῆς μελλογάμου νύμφης are rightly omitted in Triclinius' MSS. is admirably proved by Dindorf in Adnot. in Soph. tragg. Oxon. 1836. edit. p. 209 sq.

Nihil sentienti. Eur. Iph. T. 477: πάντα γὰρ τὰ τῶν θεῶν εἰς ἀφανὲς ἔρπει, κοῦδέν οἶδ' οὐδεὶς κακόν. So also nescio is used by Latin authors for non sentio, which signification Ruhnken praef. ad Schell. Lex. p. XI. illustrates with a passage of Lucanus VII, 173: sua quisque pericula nescit. Iuven. IX, 129: obrepit non intellecta senectus. Cic. Cat. II, 14. ERF. The subject of the verb ἔρπει is ἡ ἐλπίς ἀπάτη γενομένη.

V. 613. Schol.: προσάψῃ· προσάρῃ. πρὶν τοῖς δεινοῖς ἐπικύρῃ, καὶ εἰς αὐτὸν ἐμπύρῃ τὸν κίνδυνον. So also, as Musgrave observes from Suidas, ἐν πυρὶ βέβηκας is said of persons in great danger. On the verb προσάψω see Lobeck on Aj. p. 358 ed. sec.

V. 614 sq. σοφία — πέφανται] For the phrase πέφανται ἔπος cf. Trach. I: λόγος μὲν ἔστι ἀρχαῖος ἀνθρώπων φανείς.

V. 616 sqq. Schol.: σοφία — ἔπος· μετὰ σοφίας γὰρ ὑπότιμος αἰδιδιμὸν καὶ κλεινὸν ἔπος πέφανται, τὸ δταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακά, τὸν νοῦν ἐβλάψῃ πρῶτον ὃ βουλεύεται. Erfurdt compares fragm. Aeschyl. I: θεὸς μὲν αἰτίαν φύνει βροτοῖς, δταν κακῶσαι δῶμα παμπήδην θύλῃ, and some Iambic verses quoted by Lycurgus c. Leo-

cratem p. 198. R. δταν γὰρ ὀργὴ δαιμόνων βλάβῃ τινα, τοῦτ' αὐτὸ πρῶτον ἐξαφαιρείται φρενῶν, τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρὰ τρέπει γνώμην, ἵν' εἰδῇ μηδὲν ὧν ἁμαρτάνει. The following Homeric passages, in which those guilty of any misdeed are said to be blinded by the deity, are collected by Neuius: II. VI, 234. IX, 277. XVII, 468. XVIII, 311. XIX, 86 sqq. 137. coll. [Ruhnken on Vellei. II. 57. p. 265. 266.] Wyttenb. on Plut. de aud. poetis p. 17. B. and Fr. Jacobs Demosth. Staatsreden ed. sec. p. 394 sq. not. 26.

V. 619. Schol.: ὀλιγοστὸν ἀντὶ τοῦ οὐδὲ ὀλίγον. That is to say ὀλιγοστός, paucissimus designates one of few, and therefore here a very small space of time. HERM. The phrase πρᾶσσει ἐκτὸς ἄτας is similar to the phrases εὐ, κακῶς πράττειν. Cf. Monk. on Eur. Alc. 615.

V. 623. Schol.: τάλιδος· τάλις λέγεται παρ' Αἰολέσδων ἡ ὀνομασθεῖσα τινὶ νύμφη. Καλλιμαχος (Fr. CCX): αὐτίκα τὴν τάλιν παιδί σὺν ἀμφιθαλεῖ. Photius p. 567, 17. τάλιδος· τῆς μελλογάμου. οὕτως Σοφοκλῆς. Hesychius: τάλις· ἡ μελλογάμος παρθένος καὶ κατωνομασμένη τινὶ οἱ δὲ γυναῖκα γαμήτην· οἱ δὲ νύμφην. On the accusative μόρον depending upon ἀχνύμενος cf.

ἀπάτας λεχέων ὑπεραλγῶν;

630

ΚΡΕΩΝ.

- 625 Τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων
τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

ΑΙΜΩΝ.

- πάτερ, σός εἰμι, καὶ σὺ μοι γνώμας ἔχων 635
630 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
μείζων φέρεσθαι σοῦ καλῶς ἡγούμενου.

V. 627. La. gives *θυμαίνων*, as a various reading, which should perhaps be restored.

Matth. §. 414. 12. Rost §. 104. not. 3.

V. 624. ἀπάτας — ὑπεραλγῶν] Rightly Schol.: *ἐπεὶ τῆς τῶν λεχέων ἀποτυχίας ἀχθόμενος*. So Eur. Hipp. 260: *ὡς καὶ γὰρ τῆς ὑπεραλγῶς*. Alc. 885: *μία γὰρ ψυχὴ τῆς ὑπεραλγεῖν ἄχθος μέτριον*. For elsewhere *ὑπεραλγεῖν* means to grieve excessively, as Eur. Med. 118. Heracl. 620. for which Sophocles uses *ὑπεράχθειςθαι* in El. 177. adding *ὑπεραλγῇ χόλον* in the same sense. HERM. Cf. also above 82: *ὑπερδέδοικά σου*. Aj. 1310: *τοῦδ' ὑπερπονούμενον*. 1346: *τοῦδ' ὑπερμαχεῖς*. Oed. R. 264 sq.: *τοῦμοῦ πατρὸς ὑπερμαχοῦμαι*.

V. 625. Schol.: *τάχ' εἰσόμεσθα· ὁ λόγος παρορμητικῶς, ὁπότε μὴ στοχασμῷ χρωμέθα, ἀλλ' αὐτόπται τῶν πραγμάτων γινόμεθα· προγινώσκει μὲν γὰρ καὶ ὁ μάντις, ἀλλὰ στοχασμῷ χρῆται. τάχα οὖν ἀκριβῶς γνώσομαι ταῦτα παρὰ τοῦ παιδὸς πυνθανόμενος*. Neuius compares Rhes. 949: *ἤδη τὰδ' οὐδὲν μάντις εἶδει φράσαι*. Blomf. gloss. Aesch. Pers. 229.

V. 626. Schol.: *τελείαν ψῆφον· τελείαν, τὴν ἤδη τετελεσμένην· τοῦτο δὲ φησιν ὡς μὴ μεταβουλευσόμενος*. Wex quotes Aesch. Suppl. 739: *ἐπεὶ τελεία ψῆ-*

φος Ἀργείων, τέκνα, θάρσει, μαχοῦνται περὶ σέθεν. The genitive *τῆς μελλονύμφου* depends upon the substantive *ψῆφον*. See on v. 11. On the particles *ἄρα μὴ* see Matth. §. 614.

V. 628. ἦ σοὶ μὲν — φίλοι:] For the particle *μὲν* cf. v. 1336. El. 552. Oed. C. 44. and Matth. §. 622. 6, on the omission of *ἐσμέν* *ibid.* §. 306.

V. 629 sq. *καὶ σὺ μοι* etc.] Rightly Brunck: *tuque rectis praeditus consiliis me regis, quibus equidem obsequar*. By which Haemon means: and if you rule me with good counsels, I will obey them. For he does not promise implicit obedience to his father in all things or purposes whatever. Schol. min.: *σός εἰμι· ἡγουν τῷ σῷ θελήματι ὑπέκω· καὶ σὺ τὰ βέλτεστα ἐμοὶ καὶ λυσitelούντα διανοοῦμενος ἀπειθῶναι*.

V. 631 sq. Schol.: *ἐμοὶ γὰρ οὐδὲν ἀξίως· οὐδεὶς μοι προκριθήσεται γάμος τῆς σῆς ἀρχῆς, καλῶς σοῦ ἀρχοντος· πανταχοῦ δὲ μετὰ παρατηρήσεως*. He says: for no marriage will deservedly be more advantageous for me to obtain, than to be rightly guided by you. I.e. It is more important for me to be

KPEΩN.

- οὕτω γάρ, ὦ παῖ, χοῖ διὰ στέρνων ἔχειν,
 γνώμης πατρῶας πάντ' ὀπισθεν ἐστάναι. 640
 635 τοῦτον γάρ οὐνεκ' ἄνδρες εἴχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρὶ.
 ὅστις δ' ἀνωφέλητα φιλύει τέκνα, 645
 640 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πέδας
 φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
 μή νῦν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς
 γυναικὸς οὐνεκ' ἐκβάλλης, εἰδὼς, ὅτι 650
 645 ψυχρὸν παραγκάλισμα τοῦτο γίνεταί,
 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γάρ
 γένοιτ' ἂν ἔλκος μεῖζον ἢ φίλος κακός;

V. 640. I have received *πέδας* from the Scholia. Vulg. and Dind. *πόνους*. See Comment. de Schol. in Soph. tragg. auctoritate p. 17 sq.

V. 642. As γ', which Brunck has added, is found only in Par. T. Hermann suspects that Sophocles wrote *πρὸς ἡδονῆς*, on which use of the preposition *πρὸς* see at v. 51. The particle γὲ displeases me much in this passage.

rightly governed by you than any marriage whatsoever. For the genitive of the participle depending upon the comparative see 695 sq. ed. m., for the phrase *καλῶς ἡγεῖσθαι* Eur. Iph. A. 928 sq.: καὶ τοῖς Ἀτρείδαις, ἣν μὲν ἡγῶνται καλῶς, τρισόμεθ', ὅταν δὲ μὴ καλῶς, οὐ πείσομαι. — On the infinitive *φρέσθαι* see at v. 437.

V. 633. οὕτω γάρ see at Philoct. 740 ed. m. Schol.: διὰ στέρνων ἔχειν· ἀντὶ τοῦ ἐνθυμεῖσθαι. Cf. Matth. §. 580. b.

V. 634. Schol.: γνώμης — ὀπισθεν· οἷον τῆς πατρῶας γνώμης πάντα εἶναι δευτέρα· οἷον χοῖ τὴν πατρῶαν πράττοντα γνώμην περὶ τῶν ἄλλων οὐδένα λόγον ἔχειν· ἀσφαλῶς δὲ προσέθηκε τὸ πάντα, μὴ ἄρα ἐκ τοῦ παιδὸς ὑπαντηθῇ, ὅτι πλὴν τῶν χρησίων.

V. 637. τὸν ἐχθρὸν ἀνταμ.

κακοῖς] The editors compare Thucyd. I. 42: ἀξιοῦτω τοῖς ὁμοῖοις ἡμῶς ἀμύνεσθαι Soph. Oed. C. 873: φρονοῦσ', ὅτι ἐργοῖς πεπονθῶς ῥήμασιν σ' ἀμύνομαι.

V. 640. Schol.: *πόνους* γρ. *πέδας*, ἢ ἡ ἐμπόδιον, δεσμούς, κώλυμα τοῦ πράττειν ἃ βούλεται.

V. 642. ὑφ' ἡδονῆς] Through or for the sake of pleasure. See on vs 221 sq. On the phrase *τὰς φρένας ἐνβάλλειν*, to lose one's senses or to suffer one's self to deprived of one's senses. see at Oed. C. 630, where similar examples are quoted.

V. 644. Schol.: παραγκάλισμα· φίλημα, στέργηθρον, κοινώνημα, παρακοίμημα, περιπλοκή. On τοῦτο see Matth. §. 472. 2. e.

V. 646. ἔλκος] Grief, as in Aesch. Ag. 641: πόλεμ μὲν ἔλκος ἐν τῷ δῖμῳ τυχεῖν. Hesychius: ἔλκη, λῦμαι. ERF.

- ἀλλὰ πτύσας ὥσει τὲ δυσμενὴ μέθες
τὴν παῖδ' ἐν Αἰδοῦ τήνδε νυμφεύειν τινί.
ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
- 650 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
ψευδῇ γ' ἐμαυτὸν οὐ καταστήσω πόλει,
ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυννείτω Δία
ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει
ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
- 655 ἐν τοῖς γὰρ οἰκειοῖσιν ὅστις ἔστ' ἀνὴρ
χρηστὸς, φανεῖται κἂν πόλει δίκαιος ὦν.
ὅστις δ' ὑπερβᾶς ἢ νόμους βιάζεται,

V. 647. Schol.: πτύσας· κατα-
πύσας, ἐν οὐδενὶ λόγῳ θέμενος,
καταφρονήσας. For ὥσει τε with-
out a verb added, Neuius com-
pares Hom. Il. XI, 474. XVI, 192.
XIX, 366. XXIII, 598. Od. XIV, 254.
XVII, 111. Pindar. Pyth. I, 44. IV,
112. For μέθες the same critic
quotes El. 647.

V. 648. νυμφεύειν τινί] Although
νυμφεύειν commonly
signifies uxorem dare alicui,
yet both here and in v. 816.
Ἀχέροντι νυμφεύσω is uxorem
dari alicui, or nubere alicui.
Similar is the use of τυμβεύειν, on
which see at v. 875 ed. m.

V. 650. ἀπιστήσασαν] See
on v. 219.

V. 651. ψευδῇ γ' ἐμ. etc.] So
Xen. An. VII, 7, 24: τὸ δὲ μέγι-
στον (sc. ἰδοῦκε μοι εἶναι σοι)
μηδαμῶς ἀπιστον αὐτὸν κατα-
στήσαι ὃ τι λέγοις.

V. 652. πρὸς ταῦτ' etc.] The
words πρὸς ταῦτ' — ξύναιμον are
spoken in this sense: nihil cu-
rans, quod cognata mihi est.

V. 652 sq. Δία ξύναιμον] Schol. min.: τὸν ἑφορον τῆς συγ-
γενείας. The same is styled ὁμό-
γυνος. See on Oed. C. 1328.

V. 653 sq. εἰ γὰρ — γένους] Schol.: ἀπὸ κοινοῦ τὸ θρέψω. —
θρέψω· ἀντὶ τοῦ ἔξω. — ἐγγε-
νῇ· συγγενῇ. On the signification
of the noun ἄκοσμα see at v.
724 ed. m., on the use of the verb
τρέφειν at v. 284 ed. m.

V. 653 — 656. εἰ γὰρ — δι-
καιος ὦν] Creon here explains
why he ought not to spare Anti-
gone, although a kinswoman, alleg-
ing as a reason, that if he pass
over the offences of his own fam-
ily unpunished, he will have
less plea for severity towards
others, while if he exert it towards
his own connexions, he will ob-
tain praise for his impartiality
from the citizens at large.

V. 657 sqq. ὅστις δ' etc.] From
this passage Creon proceeds to
shew why such a crime as Anti-
gone had committed, ought not to
be left unpunished. For the sense
is: but it is not fitting that
anyone should either violate
the laws, or attempt to go-
vern the rulers (i. e. but it is
fitting that I should exert severity
towards those who either attempt
to violate the laws or to govern
the rulers), but the power of
him whom the city has made
king must be borne, whether
it be just or unjust. And
thus he who has learnt to
obey the bidding of others,
will be a good citizen both
at home and in war.

V. 657. Schol.: ὑπερβᾶς· λείπει
τὸ δίκαιον. Nothing is omitted;
but ὑπερβαίνειν here means to be
insolent, as often in Homer.
So above v. 605. ὑπερβασία
means insolence.

- ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν, 665
660 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.
καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
καλῶς μὲν αἰρῆναι, εὖ δ' ἂν ἄρχεσθαι θέλειν,
δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
665 μένειν δίκαιον ἀγαθὸν παραστάτην.
ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
αὕτη πόλεις τ' ὄλλυσιν, ἥδ' ἀνασάτους
οἴκους τίθησιν, ἥδε σὺν μάχῃ δορός
τροπὰς καταβρόχηνυσι· τῶν δ' ὀρθομένων 675

V. 658. *κρατύνουσιν νοεῖ* is from Dindorf's conjecture, which is somewhat required by the reading a. p. m. of cod. La. *κρατ...οῦσιν νοεῖ*. Vulg. *κρατοῦσιν ἐννοεῖ*.

V. 667. Dind. *πόλεις ὄλλυσιν*.

V. 668. That the common reading, which I have retained, is corrupt, I have formerly observed. I have now no doubt but the poet wrote *σὺν δόρῃ μάχης*, as Emperius conjectures.

V. 660. Schol.: *στήσειε καταστήσειεν ἄρχοντα*. After *κλύειν* a comma is commonly added. I have erased it, because the accusative *σμικρὰ* etc. depends upon the verb *κλύειν*. See on v. 64.

V. 661. Schol.: *τὰ ἐναντία· τῷ δίκαιῳ δηλονότι*. Brunk rightly observes that *τάναντία* means *καὶ μεγάλη καὶ ἀδίκαια*. He also compares Senec. Med. 195: *aequum atque iniquum regis imperium feras*.

V. 662. Schol.: *τοῦτον· τὸν τῷ βασιλεῖ πεσόμενον*.

V. 662 sq. *θαρσοίην ἂν — ἄρχειν*] On the structure of the verb *θαρσεῖν* I have treated at Philoct. 589. ed. m.

V. 664. Schol.: *δορός· ἀντὶ τοῦ τῆς μάχης*. Valck. on Phoen. 148. quoted by Erfurd, thinks that this passage is expressed by Plato in Apol. Socr. p. 28. D.: *οὐ ἂν τις ταχθῇ, ἐνταῦθα δὲ μένοντα κινδυνεύειν*.

V. 667 *αὕτη πόλεις τ'*] The poet has commenced, as if he were about to say: *καὶ ἀνασάτους οἴκους τίθησι*. In order to change

this, he put *ἥδε* instead of *καὶ*. By the same figure we have in v. 296: *τοῦτο καὶ πόλεις πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων*, for *καὶ ἄνδρας*. HERM.

V. 668 sq. *ἥδε — καταβρόχηνυσι*] As *ἔλκος δῆξαι* signifies to make a wound by bursting, so *τροπὰς καταβρόχηνυσι* signifies to put to flight by breaking the lines. *Rumpi* is used in the same manner by the Latin poets, as by Virg. Aen. VIII, 391: *tonitru quum rupta corusco ignea rima micans percurrit lumine nimbos*, where *rima rupta* = *rima rumpendo facta*. The poet therefore means that even an army in battle is driven to flight, if it be guilty of insubordination to its general. But, from the critical note, it seems that we must join the words *δορός τροπὰς*, cf. Aj. 1275. Rhcs. 82, 116.

V. 669 sq. *τῶν δ' — πειθαρχία*] But the greater number of those who stand firm, and do not attempt flight, are saved, and this

- 670 σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν.
 κοῦκ ἂν γυναικῶν ἡσσονες καλοίμεθ' ἂν.

680

ΧΟΡΟΣ.

- 675 ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
 λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙΜΩΝ.

πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας

resolution to stand firm, and their consequent escape, is the result of their obedience to their leader. By the words *ἡδε* — *πειθαρχία* the poet therefore means: Insubordination on the part of the soldiers causes them to turn their backs in battle, and meet with destruction; order makes them stand firm and thereby escape. In the first member of the sentence the poet omitted to add that flight was accompanied by destruction, because it was self-evident, and clear from the latter part of the sentence. The Schol aptly quotes Hom. II. V, 531: *αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται*, Erfurdt Aesch. Spt. c. Th. 203: *πειθαρχία γάρ ἐστι τῆς εὐπραξίας μήτηρ, γυνή σωτήρος*. Add Xenoph. Cyr. III, 3, 45: *μωρὸς δὲ καὶ εἴ τις ζῆν βουλόμενος φεύγειν ἐπιχειροίη, εἰδὼς, ὅτι οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσι μᾶλλον τῶν μενόντων*.

V. 671. *οὕτως* etc.] *Οὕτως*, quae quum ita sint, as in 465: *οὕτως ἐμογε* etc. Then the Schol. interprets τοῖς κοσμουμένοις by τοῖς ἀρχουσι, comparing Hom. I, 16: *κοσμήτορε λαῶν*. But κοσμήσθαι could not have been used actively by Sophocles. Erfurdt more rightly assents to Musgrave and others, who consider τοῖς

κοσμ. as the neuter, explaining it thus: *iis, quae decreta et edicta sunt*. Brunck's version then is correct enough: *sic operam dare oportet, ut servetur ordo et disciplina*. For this sense of ἀμύνειν and other similar verbs the commentators compare Eur. Orest. 522: *ἀμυνῶ τῷ νόμῳ*. Thucyd. I, 150: *δίκαιῳ τοῖς κοινῇ δόξασι βοηθεῖν*, and other examples. — For the plural ἀμυντέα and ἡσσητέα in the following verse see Matth. §. 443.

V. 672. *κοῦτοι* — *ἡσσητέα*] Erfurdt quotes Aristoph. Lys. 450: *οὐ γυναικῶν οὐδέποτε ἐσθ' ἡττητέα ἡμῖν*. For the structure cf. Matth. §. 447. 2.

V. 675. Schol.: *εἰ μὴ τῆς φρονήσεως ὑπὸ τοῦ γήρως σεσλημέθα, λέγειν φρονούντως δοκεῖς περὶ ὧν λέγεις*. Ὁ δὲ λόγος πάνν πρεσβυτικῶς καὶ αἰδημόνως εἰρηται. *Εἰ μὴ* — *κεκλέμμεθα* properly signifies: unless we are deceived by our present age, i. e. old age. Schaefer compares 1218: *ἡ θεοῖσι κλίντομαι*. On the sense τοῦ χρόνου see v. 729. and my note on Philoct. 304.

V. 677—686. *πάτερ* — *τάδε*] Haemon proceeds to address his father and oppose his opinions with such excessive modesty, that the commencement of his speech seems even to tend towards obscurity. I myself think that the connection and sense is this: mind

- πάντων ὅς' ἐστὶ κτημάτων ὑπέρτατον.
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
 680 οὐτ' ἂν δυνάμην μὴτ' ἐπισταίμην λέγειν.
 λέγοιτο μεντῶν χᾶτέρῳ καλῶς ἔχον.
 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν, ὅσα
 λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
 685 λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων.
 ἔμοι δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,

V. 681. *λέγοιτο* is my own correction for *γένοιτο*. Hermann writes *χᾶτέρως* for *χᾶτέρῳ*. Dind. *γένοιτο*.

is the best of all things, by the help of which we discern what line of conduct is best on all occasions. But although I neither am, nor would wish to be so clever as to be able to shew that what you say is incorrect, yet perchance another person's opinion, though the reverse of your own, may be correct. Now it is my duty to observe for your own interest whatever others may say or do respecting yourself, and to hear in what they may blame you, since they dare not speak their thoughts openly before you. Hence I have been enabled to hear how bitterly the city mourns for Antigone.

V. 677 sq. *πάτερ — ὑπέρτατον*] Cf. 1050 sq. and 1348. and Aesch. Ag. 900. Blomf.: *καὶ τὸ μὴ κακῶς φρονεῖν θεοῦ μέγιστον δῶρον*. and Plato de legg. I. p. 631. ὁ δὲ πρῶτον αὐτῶν θείων ἡγεμονούν ἐστιν ἀγαθῶν, ἡ φρόνησις.

V. 679. *ὅπως — λέγεις*] On this use of the particle *ὅπως* see Matth. §. 534. n. 2. §. 623. *ὅπως*. 3.

V. 680. *οὐτ' ἂν δυν. μὴτ' ἔπ.*] On the connection of *οὐτ' ἂν* and *μὴτε* see Matth. §. 608. 4. and v. 498. ed. m. of this play. In Latin one would say: *nec pos-*

sum nec opto ut possim dicere.

V. 681. *λέγοιτο — ἔχον*] The pronoun *ἐγὼ* is not opposed to *ἐγὼ*, but to *σὺ*. For although the words *ἐγὼ δ' ὅπως — λέγειν* apparently contain two subjects for opposition, the one this: I cannot judge whether your sentence on Antigone be correct, the other: I cannot judge whether the opinion you entertain of Antigone be a true one, — yet it is quite plain that it would be useless to make any clause to respond to the first, when the latter is answered thus: yet something that is right may be said even by another, i. e. yet perchance the opinion of another, though contrary to your own, may be correct. On the omission of *τί* see Matth. §. 487. 7.

V. 682. *σοῦ δ' οὖν — προσκοπεῖν*] On the phrase *σοῦ προσκοπεῖν*, i. e. *σκοπεῖν πρὸ σοῦ*, see at v. 624 ed. m., on *προσκοπεῖν σοῦ πάντα* at Philoct. 15.

V. 684 sq. *τὸ γὰρ σὸν — τοιούτοις*] I. e.: *σε γὰρ φροβεῖται ἀνὴρ δημότης λόγοις τοιούτοις*, so that *λόγοις τοιούτοις* is the same as *λέγων τοιαῦτα*.

V. 686. *ὕπὸ σκότου*] Schol.: *ἔμοι δὲ πάρεστιν ἀκούειν τῶν λίσθρα κατὰ σοῦ λεγομένων*. But Hermann rightly observes: since whatever is spoken privately is also privately heard, the poet

- τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
 πασῶν γυναικῶν ὥς ἀναξιώτατῃ
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει, 695
 690 ἥτις τὸν αὐτῆς αἰτάδελφον ἐν φοναῖς
 πεπτῶτ' αῖσιν μὴθ' ὑπ' ὠμηστῶν κυνῶν
 εἶας ὀλέσθαι μὴθ' ὑπ' οἰωνῶν τινοσ'
 οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν;
 τοιάδ' ἔρεμνῃ σῖγ' ἐπέρχεται φάτις. 700
 695 ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς, πάτερ,
 οὐκ ἔστιν οὐδὲν κτήμα τιμωτέρου.
 τί γὰρ πατρός θάλλοντος εὐκλείας τέκνοις
 ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρὶ;
 μὴ νυν ἐν ἡθῆς μοῦνον ἐν σαρτῶ φόρει, 705
 700 ὥς φῆς σύ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.

referred to hearing what ought to have been said of the speakers.

V. 610. Schol.: διὰ τούτων ὑπεραπολογεῖται τῆς κόρης, ὑπερεμπρεπῶς τῇ πόλει περιθελὺς τὸν λόγον. Aristoteles Rhet. III, 17: περὶ μὲν οὖν πλῆσεων ταῦτα. εἰς δὲ τὸ ἡθος, ἐπιειδῆ ἔνια περὶ αὐτοῦ λέγειν ἢ ἐπίφθονον, ἢ μακρολογίαν ἢ ἀντιλογίαν ἔχει, καὶ περὶ ἄλλου ἢ λοιδορίαν ἢ ἀγροικίαν, ἔτερον χρὴ λέγοντα ποιεῖν, ὅπερ Ἰσοκράτης ποιεῖ —, καὶ ὡς Σοφοκλῆς τὸν Ἀλμωνα ὑπὲρ τῆς Ἀντιγόνης πρὸς τὸν πατέρα, ὡς λεγόντων ἑτέρων.

V. 691. ὠμηστῶν κυνῶν] In La. λύκων is written as a various reading for κυνῶν. Above v. 257. dogs are joined with wild beasts, and in 206. with birds, as in Aesch. Spt. c. Th. 1022. 1028., where in v. 1043. Antigone says: τούτου δὲ σάρκα οὐδὲ κοιλογάστορος λύκοι σπᾶσσονται. We have also the epithet ὠμησταί applied to dogs by Homer II. XXII, 67. HERM. The particle μῆ, for which one would expect οὐκ, seems used by the poet, because he wished the relative member of the sentence to be understood conditionally. The same reason seems to prevail in Philoct. 715. ὦ μελὶα ψυχᾷ, ὅς

μῆθ' οἶνοχύτου πῶματος ἥσθη δέκεται χρόνῳ.

V. 693. Schol.: τιμῆς γρ. στήλης. The genitive depends upon the verb λαχεῖν. See my note on Philoct. 62 sq. ed. sec.

V. 694. Schol.: ἔρεμνῃ· σκοτεινῇ, λαθραία σου. After the verb ἐπέρχεται supply μοί.

V. 695. σοῦ πρᾶσσοντος εὐτυχῶς] For the genitive of the participle cf. 697 and 632 ed. m.

V. 697 sq. εὐκλείας — ἀγαλμα] This is said as εὐκλείας στέφανος Aj. 465. Eur. Suppl. 315: πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν. Antiop. fr. IV, 4. ERF.

V. 698. Schol. min.: ἢ τί πρὸς παίδων πατρὶ· ἡγουν οὐδὲ ὁ πατὴρ μεῖζονα ἄλλην χάριν παρὰ τῶν παίδων δέχεται, ἢ εὐτυχοῦντας τούτους ὀρῶν.

V. 699. μὴ νυν] Noli igitur etc. So above vs. 648: μὴ νύν ποτ' etc. See, as referred to by Wex, Blomf. on Aesch. Spt. 228. and Monk on Eur. Alc. 1096. Add Soph. Aj. 1129: μὴ νυν ἀτίμα etc. Oed. R. 644. 707. On μοῦνον see Excurs. ad Oed. C. p. 224 sqq.

V. 700. ὥς φῆς σύ — ἔχειν] Rightly Brunck: ut, quod tu dicis, aliud praeterea nihil,

- ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπιτυχθέντες ὥφθησαν κενοί.
ἀλλ' ἄνδρα, καὶ τις ἢ σοφός, τὸ μανθάνειν 710
705 πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
ὁρᾷς παρὰ ῥεῖθροισι χειμάρροισι οἷα
δένδρων ὑπέκει κλώνας ὡς ἐκσώζεται.
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
αὕτως δὲ ναὸς ὅστις ἐγκρατὴ πόδα 715
710 τείνας ὑπέκει μηδὲν ὑπείτοις κάτω

rectum esse putes. On the use of the particle ὡς see Matth. §. 485.

V. 701 sqq. ὅστις — κενοί] For the sentiment cf. Theogn. 655: ὅστις τοι δοκεῖ τὸν πλησίον ἰδυμεναι οὐδέν, ἀλλ' αὐτὸς μόνος ποικίλα δὴνέ' ἔχειν, κείνός γ' ἄφρων ἑστί, νόου βεβλαμμένος ἐσθλοῦ· ἴσως γὰρ πάντες ποικίλ' ἐπιστάμεθα.

V. 703. Schol.: διαπιτυχθέντες· ἀνακαλυφθέντες· μετέβη δὲ ἀπὸ ἐνικοῦ ἀριθμοῦ, τοῦ ὅστις γὰρ, εἰς πληθυντικόν, τὸ οὗτοι. Cf. Matth. §. 475. a. Rost §. 100. not. 7. The Greeks are imitated by the Latins. Cf. Terent. Eun. prol. v. 1 sqq. Andr. IV, 1, 2 sq. On the aorist ὥφθησαν see Matth. §. 502. 3. and Rost §. 116. 8. not. 4.

V. 704 sq. ἄνδρα — οὐδέν] The order is: οὐδὲν αἰσχρὸν ἵστί τὸ ἄνδρα μανθάνειν πολλά etc. See Matth. §. 278. not. 2. and §. 540. — On εἰ with the conj. see Matth. §. 525. 7. b. and Rost §. 121. not. 10, on the article placed before the infinitive Matth. §. 543.

V. 705. Schol.: καὶ τὸ μὴ τείνειν ἄγαν· μὴ αὐθάδη εἶναι ἀντιτείνοντα τοῖς συμβουλευουσιν.

V. 708. Schol.: αὐτόπρεμνα· αὐτόρροια. See Blomf. gloss. Aesch. Spt. c. Th. 71. and on the formation of the word gloss. Ag. 134.

V. 709 sqq. ναὸς — μηδέν] The order is:

ὅστις πόδα ναὸς ἐγκρατὴ τείνει, μηδὲν ὑπέκων. The words ἐγκρατὴ τείνειν πόδα ναὸς are spoken by a kind of prolepsis, which I have noticed at v. 25., so that ἐγκρατὴ means ὥστε ἐγκρατὴ εἶναι, and ἐγκρατὴ τείνειν may be rendered in German by straff spannen, cf. v. 474. above. So μέλλον' ἐκτείνω λόγον Trach. 679. πλεῖνα ἐκτείνει λόγον Herod. VII, 51. and the Latin longum prorogataevum Hor. Ep. ad Pis. 346. — With respect to the substantive πούς Seidler on Eur. Iph. I. 1104. rightly observes: »The πόδες of the ship were the two ropes bound from the lower corners of the sail towards the poop. Schol. on Eur. Or. 704: λέγεται δὲ οὕτω (πούς) σχοινίον, τὸ κάτωθεν τοῦ ἱστίου. More plainly the Schol. Aristoph. ad Eq. 436: πόδας δὲ καλοῦσιν οἱ ναῦται τοὺς παρ' ἐκάτερα τὰ μέρη κώλως ἐκδεμένους τῆς ἀθήνης.» But with the present passage we may compare Eur. Or. 705 sq.: καὶ ναὸς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ ἐβραψεν, ἔστη δ' αὖτις, ἣν χαλᾷ πόδα.

V. 710 sq. ὑπείτοις — ναυτελλεταί] Emperius rightly supposes that κάτω στρέφειν is used by the Greeks with the ellipsis of ναῦν, as the German phrase umwerfen. As far as the sense of the whole passage is concerned, Boeckh rightly observes that he is said to sail with upturned deck (benches),

στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.

ἀλλ' εἶκε θυμοῦ καὶ μετάστασιν δίδου.

γνώμη γὰρ εἴ τις κάπ' ἐμοῦ νεωτέρου

πρόξেসτι, φῆμ' ἔγωγε πρεσβεύειν πολὺ

720

715 φῖναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·

εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,

V. 712. Most of the later editors wrongly read θυμῷ. For εἶκειν θυμῷ cannot mean anything else than indulgere animo: which signification is most unsuitable to this passage.

who sinks in the waters when his ship has been upset. Such is the sense in vs. 310 sq. and Aj. 100: θανόντες ἦδη τὰμ' ἀφαιρείσθων ὄπλα. Wex observes that there is the following note in the margin of a copy belonging to Bos: εἰρωνικῶς ἀντὶ τοῦ εἰς βυθὸν τοῦ πελάγους καταποντίζεται.

V. 712. ἀλλ' — δίδου] It is evident both from the whole of this passage and particularly from the preceding words that the noun θυμὸν does not signify anger, as the interpreters commonly suppose, but mind or inclination. The sense is therefore: but desist from this inclination and allow it to be changed, i. e. but yield, and change your inclination. He repeats what he had already said in vs. 699 sq. ed. m. as persons are wont to do in earnest entreaties. There is no difficulty about the verb εἶκειν being joined with a genitive; for it is well known that this case is often used with verbs expressive of yielding or resigning anything. Cf. Matth. §. 332. and Rost §. 108. II, 5. c. Hence this very word εἶκειν is joined with the genitives χάρις, πολέμου, and others of a like sense. Besides the words μετάστασιν δίδου are added, before which we must particularly take in θυμοῦ, so that this passage may seem somewhat similar to v. 535. On the phrase θυμοῦ μετάστασιν δίδου I have spoken at Oed. C. 462 sq. and above v. 150. Wex compares Eur. Med. 911: σὸν μετέστηκεν

κίεα. Androm. 1004 sq.: οὐδέ νιν μετάστασις γνώμης δινήσει.

V. 714 sq. Schol.: πρεσβεύειν· ὑπερέχειν. ἐγώ, φησί, τοῦτο οἶμαι ὑπερέχειν, τὸ τὸν ἄνθρωπον ᾄναι πάντα ἐπιστάμενον. The Scholiast rightly explains ἐπιστήμης πλέων, ἐπίσταμενον, so that there is nothing objectionable in the accusative πάντα. Erfurdt compares Trach. 338: τοῦτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ. — For the sentiment the commentators quote Hesiod. Op. et D. 291: οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ, φρασάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνων· ἐσθλὸς δ' αὖ κακείνους, ὃς ἐν εἰπόντι πείθεται. ὃς δὲ κε μῆτ' αὐτὸς νοήῃ, μῆτ' ἄλλον ἀκούων ἐν θυμῷ βάλλεται, ὃδ' αὖτ' ἀγρήγιος ἄνθρωπος. So also Herodot. VII, 16, 1: ἴσον ἔκεινο, ὃ βασιλεῦ, παρ' ἐμοὶ χέριται, φρονέειν τε ἐν καὶ τῷ λέγοντι χρηστὰ πείθεσθαι. Cic. or. Cluent. c. 31: sapientissimum esse dicunt eum, cui quod opus sit ipsi veniat in mentem; proxime accedere illum, qui alterius bene inventis obtemperet. Liv. XXII, 29: saepe ego audiui, milites, eum primum esse virum, qui ipse consulat, quid in rem sit; secundum eum, qui bene monenti obediat; qui nec ipsi consulere, nec alteri parere sciat, eum extremi ingenii esse.

V. 716. Schol.: εἰ δ' οὐδ'· εἰ δὲ τις ἀνόητος εὐρεθῇ. Cf. Matth. §. 617. a. b.

Ibid. φιλεῖ — ῥέπειν] Mus-

καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟΡΟΣ.

ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῇ. 725

ΚΡΕΩΝ.

720 οἱ τηλικόδε καὶ διδαζόμεσθα δὴ
φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν;

ΑΙΜΩΝ.

μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τὰργα σκοπεῖν.

ΚΡΕΩΝ.

ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν; 730

V. 719. I have restored διπλῇ from La. for διπλά.

grave compares Rhes. 106: οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν πέφυκεν.

V. 717. καὶ — μανθάνειν] The order is: καὶ καλὸν τὸ μανθάνειν τῶν εὖ λεγόντων. For εὖ thus placed after see 166. 410. Aj. 1252, for the sentiment 1031 sq.: τὸ μανθάνειν δ' ἡδιστον εὖ λέγοντος.

V. 720 — 753. Throughout this whole dialogue, upon the composition of which the poet has bestowed surprising art, it is easy to perceive that Haemon speaks in a tranquil, Creon in a passionate spirit, that the one uses a gentle and modest, the other a violent and bitter style of speech, the one making use of arguments, the other of abuse and reproaches. For immediately Haemon feels angry at the insulting language of Creon (756 ed. m.), he quits the scene and ceases contention.

V. 720. καὶ διδαζόμεσθα] The particle καὶ, when thus used in a question, answers to the German gar. So v. 764: ἄμω γὰρ αὐτὰ καὶ κατακτεῖναι νοῖς; Aj. 1325: τί γὰρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; El. 385: ἢ ταῦτα

δὴ με καὶ βεβούλευνται ποιεῖν; Eur. Or. 1331: ἢ τοῦδ' ἔκατι καὶ βοῇ κατὰ στέγας; — On the future middle used in a passive sense see at v. 93.

V. 722. Schol.: μηδὲν διδάσκου, ὃ μὴ δίκαιόν ἐστὶ σοι μανθάνειν. See on v. 358 sq. On the sense of the word χρόνος see ad v. 675.

V. 723. τὰργα] In saying that his deeds should be viewed, he means that consideration ought to be taken respecting what he had advised his father to do, in attempting to dissuade him from his intention. So in Phil. 99: νῦν δ' εἰς ἔλεγχον ἐξιών ὁρῶ βροτοῖς τὴν γλῶσσαν, οὐχὶ τὰργα, πάνθ' ἡγομένην, where τὴν γλῶσσαν, οὐχὶ τὰργα is in German: das Reden, nicht das Thun.

V. 724. Schol.: ἀκοσμοῦντας· ἀπειθοῦντας, καὶ ἀκοσμητὰ διαπραττόμενους. Cf. 660. and Philoct. 387. Creon repeats ἔργον bitterly, meaning, this is your business then? i. e. you think it your duty to cherish the disorderly. For Haemon had shewn that he thought that Antigone ought to be freed from punishment, and even honoured.

ΑΙΜΩΝ.

725 οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν ἐς τοὺς κακοὺς.

ΚΡΕΩΝ.

οὐχ ἦδε γὰρ τοιαῦδ' ἐπείληπται νόσῳ;

ΑΙΜΩΝ.

οὐ φησι Θήβης τῆσδ' ὁμόπολις λεώς.

ΚΡΕΩΝ.

πόλις γὰρ ἡμῖν ἀμὲρ χορὴ τάσσειν ἐρεῖ;

ΑΙΜΩΝ.

ὀρᾷς τόδ' ὥς εἰρηκας ὥς ἄγαν νέος;

735

ΚΡΕΩΝ.

730 ἄλλω γὰρ ἢ 'μοὶ χορὴ γε τῆσδ' ἄρχειν χθονός;

ΑΙΜΩΝ.

πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἐσθ' ἐνός.

ΚΡΕΩΝ.

οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;

ΑΙΜΩΝ.

καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

ΚΡΕΩΝ.

ὄδ', ὥς ἔοικε, τη γυναικὶ συμμαχεῖ.

740

ΑΙΜΩΝ.

735 εἴπερ γυνὴ σὺ· σοῦ γὰρ οὖν προκήδομαι.

V. 730. *χορὴ με τῆσδ'* Dind.

V. 725. *οὐδ' ἂν — κακοὺς*] Nor would I be the man to advise you to shew regard towards the bad, i. e., I do not myself do so, and I do not wish others to do so.

V. 727. *ὁμόπολις λεώς*] See note on v. 7.

V. 728—733. *πόλις γὰρ* etc.] Haemon wishes to shew that the citizens ought to be called to council, and their opinions and wishes ascertained, while Creon on the contrary contends that the whole body of citizens ought to conform

and accommodate themselves to the will of the king alone.

V. 730. *ἄλλω γὰρ ἢ 'μοὶ χορὴ*] Erfurdt compares Thom. M. in *χορὴ*. *χορὴ με ποιῆσαι πάντοτε λέγε, οὐ χορὴ μοι, ὥς καὶ Σοφοκλῆς ἀπαξ.* Eur. Ion 1317: *τοῖσι δ' ἐνδίκους ἱερὰ καθίζειν ἐχορῇν.* Lucian Hermotim. T. I. p. 798: *χορὴ γάρ, οἶμαι, σοὶ τῷ πρώτῳ χρηστῷ καὶ ἀξίῳ ἐντυχόντι ἀποφέρεισθαι.*

V. 732. *οὐ τοῦ — νομίζεται*] There is the same structure of the verb *νομίζεσθαι* Oed. C. 38: *τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;*

ΚΡΕΩΝ.

ἂ παγκάκιστε, διὰ δίκης ἰὼν πατρί.

ΑΙΜΩΝ.

οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὀρώ.

ΚΡΕΩΝ.

ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;

ΑΙΜΩΝ.

οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν.

745

ΚΡΕΩΝ.

740 ὦ μαρὸν ἦθος καὶ γυναικὸς ὕστερον.

ΑΙΜΩΝ.

οὐτᾶν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ.

ΚΡΕΩΝ.

ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.

ΑΙΜΩΝ.

καὶ σοῖ γε κάμου καὶ θεῶν τῶν νερτέρων.

ΚΡΕΩΝ.

ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεῖς.

750

ΑΙΜΩΝ.

745 ἦδ' οὖν θανεῖται καὶ θανούσ' ὀλεῖ τινα.

V. 741. I have written οὐτᾶν with Hermann. See his dissertation on the quantity of each ἄν, Opusc. Tom. IV. p. 380 sq. MSS. and Dind. οὐκ ἄν, Brunck οὐκ ἄν γ'.

V. 736. Schol.: δὲ δὲ δίκης ἰὼν· δικασάμενος, δικαιολογούμενος, παρῶνσιζόμενος. Cf. Matth. §. 580. c. Rost §. 110. 2.

V. 737. σὺ — ἐξαμαρτάνονθ'] I. e. ἄδικον ἁμαρτάνω ἁμαρτάνοντα (cf. Philoct. 1248 sq.), and Haemon says this modestly, instead of, as he meant, ἀνόσιον ἁμαρτάνω ἁμαρτάνοντα, or ἔβριον ἔβριζοντα.

V. 740. Schol.: γυναικὸς ὕστερον· ἀντὶ τοῦ ἡττηθῆναι ὑπὸ γυναικός. Cf. Philoct. 181. ἦσσω is used in the same sense immediately after.

V. 745. ἦδ' οὖν — τινα] Creon took these words in a different sense from what Haemon intended.

For Creon, whose mind was already a prey to evil suspicions, supposed that his son threatened him with death, if Antigone perished, while Haemon is now forced to declare more clearly what he had before hinted, that the death of Antigone would be a cause of great calamity to Creon. To this the following words refer v. 701 sqq.: ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς etc. 714 sqq.: τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται etc. v. 741: σοῦ προκίδομαι, and v. 749: καὶ σοῦ γε etc. sc. λόγος μοι ἔστιν. For he was dissuading his father from destroying Antigone, lest by so

ΚΡΕΩΝ.

ἡ κάπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;

ΑΙΜΩΝ.

τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γυνάμας λέγειν;

ΚΡΕΩΝ.

κλαίων φρενώσεις, ὦν φρενῶν αὐτὸς κενός.

ΑΙΜΩΝ.

εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755

ΚΡΕΩΝ.

750 γυναικὸς ὦν δούλευμα, μὴ κώτιλλέ με.

impious a deed he should bring upon himself the anger of gods and men. — But as to Haemon's using *τινά* instead of *σί*, it is easy to perceive that it is a way of expression, see at vs. 55. 737. 749. For a like reason we find *τίαναντία* above v. 661 ed. m. Lastly, I must observe that they are greatly mistaken, who suppose that Haemon means by these words that he will inflict death upon himself with his own hand if Antigone dies. For he only meditated and professed that afterwards, when goaded on by the reproaches of Creon, v. 756 sqq. ed. m.

V. 746. *ἡ — θρασύς*] Are you so bold as to dare even to threaten me?

V. 747. *τίς δ' — λέγειν*] Creon seems to have understood these words also in a wrong sense. Haemon means: Now what threats are these, when I speak against wrong counsels? i. e. do I threaten you when I deter you from destroying Antigone? And Creon had declared that he intended to do so in v. 744. For the word *γυνάμαι* see vs. 635 sq. Aj. 1091. Phil. 431 sq. He again styles the plan *κενόν*, vanum (cf. A. Gell. N. A. XVIII,

4.), i. e. such as there was no just reason for him to pursue, although Haemon thought it most base and shameful. — Creon on the contrary, as it would seem, thought that Haemon said something like what the Schol says: *ποῖαν ὡφέλειαν ἔχει ἀπειλὴ πρὸς μωρὸν ἄνθρωπον λεγομένη*;

V. 749. *εἰ μὴ — φρονεῖν*] To avoid a charge of want of duty, he speaks thus, meaning: *οὐκ εὖ φρονεῖς*, which is itself a modest expression for *κακῶς φρονεῖς* or *παρὰφρονεῖς*. And this he says, because his father had just threatened him with punishment for his madness and want of duty, while he considered himself rather deserving of the greatest praise and reward in trying to turn away his father's mind from so pernicious an intention.

V. 750. *μὴ κώτιλλέ με*] *Κωτίλλειν* is usually here absurdly interpreted: *garriendo enecare* or *molestum esse*. But the sense and connection of the whole place clearly shews that it stands for *ὕβριζιν*, or *δυνάξιν*, which word is used by Creon in v. 753. For he thought Haemon's words insulting: *εἰ μὴ — φρονεῖν*.

ΑΙΜΩΝ.

βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν.

ΚΡΕΩΝ.

ἄληθες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι
χαίρων ἐπὶ φόβοισι δειννάσεις ἐμέ.

ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα
760 755 παρόντι θνήσκη πλησία τῷ νυμφίῳ.

ΑΙΜΩΝ.

οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
οὔθ' ἢδ' ὀλείται πλησία, σύ τ' οὐδαμὰ
τούμῳ προσόψει κρατ' ἐν ὀφθαλμοῖς ὄρων,
ὥς τοῖς θέλουσι τῶν φίλων μάλιν ξυνών. 765

V. 751. Hermann, Dindorf and others consider these words as spoken interrogatively.

V. 751. βούλει — κλύειν] Creon thinks that Haemon says this: you say what I seem to be to you; what I think of you, you prevent me saying. For the present participle λέγων Neuius compares Aj. 1089 sq.: καὶ σοὶ προσφωνῶ τόνδε μὴ θάπτειν, ὅπως μὴ τόνδε θάπτων αὐτός εἰς ταφὰς πέσῃς.

V. 752. ἄληθες] Bekker Anecd. p. 367, 7: ἔταν ἡ πρώτη δέξνηται, τάττεται ἐπὶ εἰρωνείας. See on Oed. R. 345. — On the phrase οὐ, τόνδ' Ὀλυμπον I have treated at Oed. R. 639; on ἴσθ' ὅτι see above on v. 276.

V. 753. Schol.: δειννάσεις· λυπήσεις, ἔβρίσεις. Then ἐπὶ φόβοισι is reprehendendo, accusando. Cf. Matth. §. 586. γ. Unless we are to correct the corrupt reading by reading ἔτι with Emper.

V. 754. Schol.: τὸ μῖσος· τὴν Ἀντιγόνην φησίν.

V. 756. οὐ δῆτ' ἔμοιγε] There may seem to be something objectionable in the pronoun ἔμοιγε, which, being placed before both members

οὔθ' ἢδ' etc. and σύ τ' οὐδαμὰ etc. ought, it would seem, to be suited to both. But Neuius aptly compares El. 913: ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὁ νοῦς φιλεῖ τοιαῦτα πράσσειν, οὔτε δρῶσ' ἐλάνθανεν. ibid. 995 sq.. ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θρόσος αὐτῇ θ' ὀπλίζει, κάμ' ὑπηρετεῖν καλεῖς;

V. 757. οὔθ' ἢδ' — σύ τ' οὐδ'.] Seidler compares Eur. Hippol. 302: οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ἢδε, νῦν τ' οὐ πείθεται. and Thucyd. I, 5: ὥς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι οὐκ δνειδίζόντων. Neuius adds I, 126: οὔτε ἐκεῖνος κατενόησε, τὸ τε μαντεῖον οὐκ εἰδήλου. Cf. Matth. §. 609.

V. 758. προσόψει — ὄρων] See on v. 227; on the phrase ἐν ὀφθαλμοῖς I have spoken at Philoct. 61. Other examples are adduced by Matth. §. 396. n. 2.

V. 759. Schol.: ὥς τοῖς θελοῦσι τῶν φίλων μένῃς ξυνών· γρ. μάλιν. Ὡς μάλιν, φησὶ, παρὰ τοῖς φίλοις τοῖς θέλουσιν ὑπομῆναι τὴν σὴν μανίαν.

ΧΟΡΟΣ.

- 760 ἄνῃρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῖς δ' ἐστὶ τηλικούτος ἀλγῆσας βαρύς.

ΚΡΕΩΝ.

δράτῳ, φρονεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών·
τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.

ΧΟΡΟΣ.

ἄμφο γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς;

770

ΚΡΕΩΝ.

- 765 οὐ τήν γε μὴ θιγοῦσαν. εὖ γὰρ οὖν λέγεις.

ΧΟΡΟΣ.

μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν;

ΚΡΕΩΝ.

ἄγων ἔρημος ἔνθ' ἂν ἡ βροτῶν στίβος,
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
φορβῆς τοσοῦτον, ὥς ἄγος, μόνον προθéis,

775

V. 761. βαρύς] A quo grave quid metuendum. See at Oed. R. 527. For the meaning contained in both verses, see *ibid.* 1045 ed. m.

V. 762. φρονεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών] Neuius compares Aj. 761: *ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ*. On ἡ κατὰ see Matth. §. 449. On ἄνῃρ used thus see at Oed. C. 565 sq. and on ἰών thus added at Philoct. 328. and 351.

V. 763 sqq. Since Creon had above (v. 577 — 581 ed. Br.) declared that he would not only devote Antigone to death, but Ismene also, the poet in this passage prevents the spectators from being deceived by seeing Antigone alone led to punishment. DINDORF.

V. 764. αὐτὰ καὶ κατ.] For καὶ cf. 726: καὶ διδάξόμεσθα.

V. 766. μόρῳ δὲ ποίῳ καὶ σφε etc.] The phrase ποῖος καὶ, τίς καὶ and similar others are illustrated by Porson on Eur. Phoen. 1373. cf. also Herm. on Vig. p. 837. and on Eur. Alc. 498. Cf.

below 1314: ποίῳ δὲ κάπελύνσας etc. Oed. R. 772. 989. 1129. Aj. 1200. Trach. 314.

V. 768. Schol.: πετρώδει ἐν κατώρυχι· ἐν ὑπογείῳ σπηλαίῳ. Cf. 848: ἔρμα τυμβόχωστον τάφου ποταίνιον. 885: κατηρεφεί τύμβῳ. 920: θανόντων κατασκαφάς. 1100: ἐκ κατώρυχος στέγης. 1204 sq.: λιθόστρωτον νυμφεῖον Αἰδου. cf. Mure in Mus. Rhen. 1839. Fasc. II. p. 265.

V. 769. ὥς ἄγος] Ἄγος here means κάθαρσις. Hesychius: ἄγος· ἄγνισμα θυσίας. Σοφ. Φαίδρα. It occurs in the same sense in Aesch. Choeph. 152. ERF. Schol.: φορβῆς τοσοῦτον. ἔθως παλαιῶν, ὥστε τὸν βουλόμενον καθειργνύναι τινὰ ἀραιοῦσθαι βράχυν τιθέντα τροφῆς. καὶ ἐπενόουν κάθαρσιν τὸ τοιοῦτο, ἵνα μὴ δοκῶσι λιμῷ ἀνααιρεῖν· τοῦτο γὰρ ἀσιβές. Neuius compares Xen. An. VII, 8, 19: καὶ διασώζονται, ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα, i. e. and as many cattle as were sufficient for sacrifice.

- 770 ὅπως μίαισμα πᾶς ὑπεκφύγη πόλιν.
κάκει τὸν Ἀιδην, ὃν μόνον σέβει θεῶν,
αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
ἢ γινώσεται γοῦν ἀλλὰ τηνικαῦθ', ὅτι
πόνος περισσός ἐστι τὰν Ἀιδου σέβειν.

780

ΧΟΡΟΣ.

(στροφὴ α').

- 775 Ἔρως ἀνίκατε μάχαν, Ἔρως, ὃς ἐν κτήμασι πλ-
πτεις, ὃς ἐν μαλακαῖς παρειαῖς νεάνιδος ἐννυχεύεις.
780 φοιτᾷς δ' ὑπερπόντιος, ἐν τ' ἀγρονόμοις αὐλαῖς. 785

V. 775. μάχαν, = Ἐρως, δ. ἐ. κτ. πίπτεις, = ὃς ἐ. μ. πα-
ρειαις = ν. Dind.

V. 770. πᾶς' ὅπ. πόλιν] The pronoun πᾶς, as elsewhere, here means the same as πάντως, pro-
sus. Cf. Aj. 275: κείνός τε λύπη
πᾶς ἐλήλαται κακῇ. 519: ἐν σοὶ
πᾶς ἔγωγε σώζομαι. 728: πᾶς —
θανεῖν. Oed. R. 823: ἀρ' οὐχὶ
πᾶς ἀναγνος; ibid. and El. 1497:
πᾶς' ἀνάγκη. Trachin. 91: πᾶσαν
— ἀλήθειαν.

V. 772. τεύξεται τὸ μὴ θαν-
εῖν] That the verb τυγχάνειν
is often joined with the accusative,
I have shewn in my Advers. ad
Soph. Philoct. p. 82.

V. 773. ἀλλὰ τηνικαῦθ'] On
the use of the particle ἀλλά see at
v. 550.

V. 775—792. Ἔρως — Ἀφρο-
δίτα] The sum of the whole
of this Chorus is: Love not
only overcomes all, men and
gods alike, and drives them
to madness when conquered,
but even impels good men
to evil deeds, and thus has
become the cause of strife
between Creon and Haemon.

V. 775. ἀνίκατε μάχαν] As
he is said νικᾷν μάχην, who quits
the contest victorious, so it is evi-
dent that he is rightly styled ἀνί-
κατος μάχην, who cannot be con-
quered in any contest, but ever
departs victorious.

V. 776 sqq. ὃς ἐν — ἐννυ-
χεύεις] He says this: who as
easily invades the rich and
powerful as thou retainest

a week and lovely maiden in
thy power. The verb ἐννυχεύειν
is used to signify quiescere, in
the same manner as εὐδειν, on
which see at Oed. R. 65. The
Scholiast interprets it διατρίβειν.
Then although the adjective μαλα-
καῖς is joined to the noun παρειαῖς,
yet it must chiefly be referred to
the girl, whom the poet here oppos-
es to the rich and powerful among
men. Love is said to rest on the
cheeks of a tender maid, because
the cheeks and countenance of a
young virgin are as it were the
dwelling of Love. Cf. Hor. Od.
IV, 13, 6 sqq.: ille (Amor) vi-
rentis et doctae psallere
Chiae pulchris excubat in
genis, with the notes of Mit-
scherlich. Lastly, Steinbrü-
chel, Huschke, Passow, Her-
mann and others have rightly fol-
lowed Doederlein in Spec. nov.
ed. Soph. p. 33 sq. that κτήματα is
used of the rich and powerful.
For the abstract is put for the
concrete; see at v. 320.

V. 780. Schol.: φοιτᾷς δ'
ὑπερπόντιος· διότι καὶ τὰ πόδες
θηρεῖται ὁ ἔρως, καὶ διὰ θαλάσσης
ἄπεισι καὶ πανταχοῦ, ὥστε τοῦ
ἔρωτος ἐπιτυχεῖν. He says that
Love is hindered by no danger or
violence from pursuing the end he
has in view. Hence he is said to
be wont to cross the sea and to
enter the cottages of husbandmen.
Jacobs well observes: ὑπερπόν-

- καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεις οὐθ' 790
 ἀμερίων ἐπ' ἀνθρώπων· ὁ δ' ἔχων μέμνηεν.
 785 σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς ἐπὶ λώ-
 (ἀντιστροφή α.)
 βα· σὺ καὶ τότε νεῖκος ἀνδρῶν ξύναιμον ἔχεις ταράξας·
 νικᾷ δ' ἐναργῆς βλεφάρων ἱμερος εὐλέκτρον 795
 790 νύμφας, τῶν μεγάλων πάρεδρος θε-

V. 783. οὐδεις = οὐθ' Dind.

V. 785. ἀδίκους = φρ. π. ε. λώβη· = σὺ κ. τ. ν. ἀνδρῶν = ξύν. Dind.

V. 790. τῶν μεγάλων οὐχὶ πάρεδρος θεσμῶν was formerly restored by me from Dindorf's conj. See his remarks on this passage in Adnott. in Soph. tragg. Oxon. 1836. edit. p. 215 sq. I now prefer leaving the common reading unaltered, except in omitting the words ἐν ἀρχαῖς.

τος, as Paris did for the sake of Helen, ἐν ἄγρον· αὐλαῖς, as Venus intrigued with the shepherd Anchises.

Ibid. ἀγρονόμοις αὐλαῖς] Zehlicke rightly understands these words not of the lairs of wild beasts, which are never styled αὐλαί, but of the cottages of husbandmen. But ἀγρονόμοι αὐλαί properly mean rustic dwellings or cottages. For ἀγρονόμος among the tragedians scarcely differs in meaning from the adjective ἀγριος. Thus in Oed. R. 1103: πλάκεις ἀγρονόμοι are rural pasturages. Similar examples are cited by Matth. §. 446. 3. a.

V. 781. καὶ σ' οὐτ' — φύξιμος] For the accusative depending upon φύξιμος see Matth. §. 422. Rost §. 104, 2. not. 3, on the active sense of the same word §. 109. Buttm. Gr. ampl. §. 119. 76.

V. 782. οὐθ' ἀμερ. ἐπ' ἀνθρώπων] Nor among short-lived men. On the preposition ἐπὶ see Matth. §. 584. η. compared with §. 320. not. and Bernhardy Gr. Synt. p. 246 sq. — On ἀμέριος see Valck. on Eur. Phoen. 1515.

Ibid. Schol.: ὁ δ' ἔχων· τὸν ἔρωτα. Wex compares Plato. Phaedr. p. 239. C.: ἀνὴρ ἔχων ἔρωτα, with Ast's note. Eur. Hipp. 1264: θέλει δ' ἔρωτος, ᾧ μαινομένην κραδίε πτανὸς ἐφορμίσῃ.

V. 784 sq. Schol.: σὺ καὶ δικάων ἀδίκους· σὺ καὶ δίκαιους διαφθείρεις, ὥστε τὰς φρένας αὐτῶν ἀδίκους γίνεσθαι, ὡς Ἡρακλῆς ἐνεχόμενος τῷ ἔρωτι τῆς Ἰόλης τὰ ἐν Οἰχαλῇ ἐπραξεν, ἀπορμὴν τοῦ πολέμου μὴ ἔχων ἢ τὸν ἔρωτα μόνον. On the prolepsis see at v. 25.

V. 786 sq. τότε νεῖκος ἀνδρῶν ξύναιμον] I. e. τότε νεῖκος ἀνδρῶν ξυναίμων. Cf. Matth. §. 446. not. 1. — For ταράττειν Musgrave compares Plutarch Themist. c. 5: δίκας τῷ ἀνθρώπῳ πρὸς οἰκέλους τινὰς ταραξύν. Idem Cat. min. c. 22: στάσεις καὶ πολέμους ταράττειν. See my remarks in Censura Aiac. ab Lobeck. edit. p. 72.

V. 788 sq. νικᾷ δ' ἐναργῆς — νύμφας] But the glittering light of the eyes of a lovely bride prevails. The Chorus means to say that the desirable charms of the girl prevailed with Haemon over the duty due to his father, so that he preferred a contest with him to casting off his love for his betrothed. H. Stephens in Thes. observes that ἱμερος, besides its common signification, means also the power which the eye possesses of exciting love in the beholder. — Pollux, 2. 63. after describing the eyes as πυρώδεις etc., subjoins: καὶ τὸ ἀπ' αὐτῶν ἀπορρέον ἱμερος.

V. 790. τῶν μεγάλων —

σμῶν. ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα. 800

νῦν δ' ἤδη γὰρ καὐτὸς θεσμῶν

ἔξω φέρομαι τὰδ' ὀρῶν, ἴσχειν δ'

795 οὐκ ἔτι πηγὰς δύναιμαι δακρύων,

τὸν παγκοίταν ὄθ' ὀρῶ θάλαμον

τῇνδ' Ἀντιγόνην ἀνύτουσαν. 805

(στροφὴ α'.)

ANTIGONH.

ὀρᾶτέ μ', ὦ γᾶς πατρίας πολίται,

τὰν νεάταν ὁδὸν

800 στείχουσιν, νεάτον δὲ φέγγος λεύσσοιεν ἀέλιον,

κοῦποι αὐθις ἀλλὰ μ' ὁ παγκοίτας Αἰδᾶς ξῶσιν ἄγει 810

τὰν Ἀχέροντος

805 ἀκτὰν, οὗθ' ὑμεναίων

ἐγκληρον, οὗτ' ἐπινύμφειός

V. 798. ὀρᾶτ' ἐμ', ὦ Dind.

V. 800. φέγγος = λ. Dind.

V. 801. παγ = κοίτας Dind.

V. 806. ἐπινύμφειος is from Dindorf's conjecture. MSS. ἐπινυμφίδιος. Dindorf arranges thus: ἐπιν. π. μ. τ. ὕμνος = ὕμν.

θεσμῶν] For the genitive θεσμῶν depending upon the adjective πάρεδρος cf. Pindar Olymp. VIII, 22: Θέμις Διὸς ξενίου πάρεδρος. Seidler compares Euripides Med. 843. τῇ σοφίᾳ παρέδρους ἐρωτας, παρτοίας ἀρετᾶς ξυνεργούς.

V. 791. ἄμαχος etc.] Insuperabilis enim insultat dea Venus. By which words he means: when Venus is in a conflict with duty and reverence, she never fails of victory.

V. 793 sqq. νῦν δ' ἤδη etc.] The Chorus seems to mean: as Haemon, carried away by his excessive love for Antigone, violated the reverence due to his father, so I now transgress the bounds of decorum, when as I behold Antigone descending to Orcus, I cannot refrain from tears.

V. 796 sq. τὸν παγκοίταν — ἀνύτουσαν] On the verb ἀνύτειν in the sense of to come see at Oed. C. 1546., where I have

adduced other examples of this verb thus joined with a simple accusative. Add vs. 811 sq. of this play. Then for the adjective παγκοίτης, usually attributed to Orcus, see my note on Oed. C. 1547.

V. 799. τὰν νεάταν] I. e. τὴν νεάτην. See Seidl. on Eur. Troad. 206.

V. 800. νεάτον] This is used adverbially; see Seidl. on Troad. 206. Wex quotes Aj. 858: πανύστατον δὲ κοῦποι αὐθις ὕστατον. Eur. Hec. 411: ὡς οὐποι αὐθις, ἀλλὰ νῦν πανύστατον.

V. 805. ὑμεναίων] Nuptiarum. See on Oed. R. 417 sq. The following words οὗτ' ἐπιν. — ὕμνησιν are to be understood of the nuptial song. The poet comprehends both in two words below v. 917: ἀλεκτρον, ἀνυμέναιον. On the finite verb opposed to the adjective in these opposed members, see at Oed. R. 447. Add Pflugk on Eur. Med. 12. and below vs. 1141 sqq. ed. m. — For

πῶ μέ τις ὕμνος ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω. 815

ΧΟΡΟΣ.

οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
810 ἐς τόδ' ἀπέρχει κεύθος νεκῶν,
οὔτε φθινάσιν πληγείσα νόσοις,
οὔτε ξιφῶν ἐπίχειρα λαχούσ'.
ἀλλ' αὐτόνομος ξῶσα μόνη δὴ
θνατῶν Ἰῖδαν καταβήσει.

820

the signification of the verb νυμφεύσω see at v. 648.

V. 809. κλεινὴ — ἔχουσ'] The Chorus, unless I am mistaken, assert that Antigone will die in a glorious and praiseworthy manner, because her deed, although disapproved by themselves (cf. vs. 843 sqq. 860 sqq.), yet shewed a singular greatness of mind. For since she, a virgin and the betrothed wife of Haemon, chose rather to die than obey the unjust decree of a tyrant, she certainly obtained for herself the praise due to great fortitude. For I do not think that the Chorus mean here to praise her piety, for that is mentioned below in vs. 860 sqq., a repetition which Sophocles would naturally have avoided.

V. 811 sq. οὔτε φθινάσιν — λαχούσ'] The sense of these words is rightly explained by the Scholiast at the end of his note, thus: οὔτε νοσήσασα οὔτε ἀναιρεθεῖσα. Antigone is said to go to the shades neither afflicted with disease nor violently slain. Yet I cannot at present see what ἐπίχειρα ξιφῶν λαχεῖν properly means. I grant to Hermann that the Scholiast wrongly interprets it thus: οὐ διὰ ξιφῶν τὸν μισθὸν τοῦ πλημμελήματος λαχούσα καὶ τιμωρίαν, but I cannot agree with his observation: »ξιφῶν ἐπίχειρα are the rewards of the sword, i. e. that which is done in contest with the sword, namely the slaying any one. In Latin we should say munere belli.« Brunck interprets nor suffering the stroke

of the sword. Jacobs thinks that ἐπίχειρα ξιφῶν may be rightly understood to mean: τραύματα ξίφεσι πεποιημένα.

Ibid. φθινάσιν νόσοις] Neuius compares Aj. 59: μανιάσιν νόσοις. Trach. 980: φοιτάδα νόσον. 1019 of this play: θυστάδας λιτάς.

V. 813. αὐτόνομος] Following your own law. This is opposed to the words οὔτε φθινάσιν — λαχούσα, in which she is said to go to Orcus neither by the law of nature, nor through the violence of man. But the law, which the Chorus asserts that Antigone follows, is that one, which she had stated to be so written on her conscience by the Gods, that she preferred violating the laws of Creon, and consequently suffering punishment, to disobeying it. Cf. v. 863. The Scholiast has the following note relating to the illustration of the word αὐτόνομος: μετ' ἑλευθερίας τεθνήξῃ, ἰδῶ καὶ καὶ νῶ νόμῳ περὶ τὸ τέλος (these three words should be omitted) χρησαμένη, ἢ ἀντὶ τοῦ ἰδῶς αὐτῆς νόμοις χρησαμένη. Which last remark is usually wrongly assigned to the lemma Ἰῖδαν.

V. 814. Ἰῖδαν] Both this word, and others of a similar signification are continually used in this play with reference to the rocky den in which Antigone was to be immured. See at vs. 879 sq.

Ibid. Ἰῖδαν καταβήσει] These words, which might have been omitted without injury to the sense, give a more solemn conclusion to

(ἀντιστροφή α.)

ANTIΓONH.

815 ἦκουσα δὴ λυγροτάταν ὀλέσθαι

τὰν Φρυγίαν ξέναν

Ταντάλου Σιπύλῳ πρὸς ἄκρῳ· τάν, κισσὸς ὡς ἀτε-
νῆς, 825

820 πετραία βλάστα δάμασεν· καὶ νιν ὄμβροι τακομέναν,

V. 816. ἄκρῳ, = τάν κ. ὦ. ἀτενῆς = π. β. δ. = καὶ Dind.

V. 820. I have adopted Musgrave's conj. ὄμβροι. How the common reading ὄμβρῳ can be defended, I know not.

the passage. Cf. Oed. R. 163 sqq.: προφάνητέ μοι — ἔλθετε καὶ νῦν. Oed. C. 1491 sqq.: βᾶθι, βᾶθ' — ἴκον. Philoct. 706 sqq.: οὐ φορβάν — φορβάν. Similar examples are found in Latin authors. Cic. pro Muren. c. 39: hostis est enim non apud Anienem — in ipsa, inquam, curia non nemo hostis est. ibid. c. 40: obicitur enim concionibus — solus opponitur. pro Sextio c. 3: ademit Albino soceri nomen mors filiae, sed caritatem — non ademit, where other examples are adduced by the commentators.

V. 815—825. ἦκουσα — κατενύζει] Niobe, the daughter of Tantalus, king of Lydia and wife of Amphion, king of Thebes, is said to have hardened into a stone through grief at the sudden loss of all her children [by the arrows of Apollo and Diana], and this stone was said to weep perpetually. Cf. Hom. II. XXIV, 602. Apollod. III, 5, 6. Ovid Metam. VI, 146—312. Hygin. fab. 9. Schol.: Τοῦτο δὲ ἔλαβε πρὸς τὸ ὁμοίον τοῦ θανάτου, ὅτι οὐδὲ ἡ Νιόβη ὑπὸ τινος ἀνθρώπου.

V. 816 sq. τὰν Φρυγίαν—πρὸς ἄκρῳ] Niobe ought to have been styled a Lydian, since Sipylus was a mountain of Lydia. But Strabo XII, p. 571 extr. observes that mount Sipylus was included in Phrygia by some geographers, and hence Tantalus and Niobe are styled Φρύγιοι. See also at Aj. 1264. On the genitive Ταντάλου depend-

ing upon the words τὰν Φρυγίαν ξέναν see at Oed. C. 622.

V. 817 sq. τάν — πετραία βλάστα δάμασεν] Rightly the Schol.: ἦν ἐδάμασεν ἡ πέτρας βλάστησις, ὡς κισσὸς περιβαλοῦσα αὐτήν· περιέκρυψεν αὐτῇ, φησὶν, ἡ πέτρα, ὡς κισσὸς δένδρῳ.

Ibid. κισσὸς ἀτενῆς] The firmly-clinging ivy. Musgrave thus punctuates: τάν, κισσὸς ὡς, ἀτενῆς πετραία βλάστα. On the word ἀτενῆς see Ruhnke on Timaei Lexic. Platon. p. 53. ERF.

V. 820 sqq. καὶ νιν ὄμβροι etc.] For the subject compare Ovid Metam. VI, 310 sq.: flet tamen, et validi circumdata turbine venti in patriam rapta est; ubi fixa cacumine montis liquitur et lacrimas etiamnum marmora manant. Propert. II, 16, 7 sq.: nec tantum Niobe bis sex ad busta superba sollicito lacrimas defluit a Sipylō. Seneca Aj. 371: stat nunc Sipyli vertice summo flebile saxum, et adhuc lacrimas marmora fundunt antiqua novas. Soph. El. 150. ἰὼ παντλάμων Νιόβα, σὲ δ' ἐγωγε νέμω θεόν, ἀτ' ἐν τάφῳ πετραίῳ ἀεὶ θαυρούεις. The origin of the report is shewn by Pausanias I, 21, 5, who relates: τὰν τὴν Νιόβην καὶ αὐτὸς εἶδον ἀνελθὼν ἐς τὸν Σίπυλον τὸ ὄρος· ἡ δὲ πλησίον μὲν πέτρα καὶ χρημνός ἐστιν, οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικός, οὔτε ἄλλως οὔτε πενθούσης· εἰ δὲ γε πορῶ-

- ὥς φάτις ἀνδρῶν,
 χιῶν τ' οὐδαμὰ λείπει, 830
 τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις
 825 δειράδας· ἥ με δαίμων ὁμοιοτάταν κατευνάζει.

ΧΟΡΟΣ.

- ἀλλὰ θεός τοι καὶ θεογεννής,
 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς· 835
 καίτοι φθιμένῳ τοῖς ἰσοθέοις
 ἔγκληρα λαχεῖν μέγ' ἀκοῦσαι.

(στροφή β.)

ANTIGONH.

- 830 οἶμοι γελῶμαι. τί με, πρὸς θεῶν πατρῶων,
 οὐκ ὀλομέναν ὑβρίζεις, 840
 ἀλλ' ἐπίφαντον; ὦ πόλις, ὦ πόλεως
 πολυνκτήμενες ἄνδρες,
 ἰὼ

V. 823. *τέγγει δ'* is from Bothe's conj. MSS. *τέγγει θ'*, which seems absurd. Neuius is evidently wrong. Dind. *παγκλαύτοις δειράδας· ἥ με* = *δαίμων* Dind.

V. 828. *φθιμένῳ* is from Ricc. and La. Vulg. *φθιμένῳ*. The other words stand thus in the MSS.: *μέγ' ἀκοῦσαι τοῖς ἰσοθέοις ἔγκληρα λαχεῖν*, which order I have changed after the example of Hermann.

V. 831. I have left the common reading *ὀλομέναν* unaltered, although it does not answer to the antistrophic verse. But the present *ὀλλυμέναν*, which I had formerly received from Dresd. a. does not suit the sense. Perhaps the correct reading is *οἰχομέναν*.

V. 832 forms two lines in Dind. as also 834 and 835.

τέρω γέναιο, δεδακρυμένην δόξεις ὄραν καὶ κατηφῇ γυναῖκα.

V. 819—825. *καὶ νῦν—δειράδας*] The Chorus says: nor, as report goes, does she ever lack the showers and snow in which she wastes away (i. e. at no time of the year does she cease stilling drops), but ever bedews her neck from her weeping eyes. Niobe is the subject of the verb *τέγγει*. But we may aptly compare the phrase *τέγγειν ὑπ' ὀφρύσι δειράδας* with the Homeric *ὑπ' ὀφρύσι δάκρυα λείβειν*. Observe also how aptly the words *δφρύς* and *δειράς* are here used, both signifying parts of the hu-

man body and likewise of a mountain.

V. 826 sqq. *ἀλλὰ—ἀκοῦσαι*] The Chorus, ever averse to anything like boldness, denies that Antigone, as a mortal of mortal birth, can justly compare herself with Niobe, a goddess of heavenly origin, but confesses that it is great and glorious to suffer the same lot as a half deity. Since these words tend to accuse Antigone of immodesty, she exclaims in reply: *οἶμοι γελῶμαι*.

V. 829. Schol.: *ἐγκληρα· κοινά, ὁμοία, τοῦ αὐτοῦ κλήρου καὶ τύχης*. The noun *ἐγκληρος* seems used for *σύγκληρος* (which Schaefer expected) in the same manner as

- 835 Διρκαῖαι κρήναι, Θήβας τ'
 εὐαρμάτου ἄλσος, ἔμπας 845
 ξυμμάρτυρας ὑμὺν ἑπανδῶμαι,
 οἷα φίλων ἄκλαντος οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἐρχομαι τάφου ποταίνιου,
 840 ἰὼ δύστανος, 850
 οὐτ' ἐν βροτοῖσιν οὐτ' ἐν νεκροῖσιν
 μέτοιχος, οὐ ζῶσιν, οὐ θανουσιν.

V. 837. *ἑπανδῶμαι* for *ἐπικτῶμαι* is my own conj. which I have shewn to be both required by the sense, and confirmed by the Scholiast's interpretation, in Comment. de Schol. in Soph. tragg. auctoritate p. 16 sq. Dind. *ἐπικτῶμαι*.

V. 839. *ἔρμα* was the correction of Blomf. on Aesch. Spt. c. Th. gloss. 552. MSS. *ἔργμα*, Brunck *ἔργμα*. Schol.: *ἔρμα· περιήραγμα*.

V. 841. This passage is corrupt, and I feel disposed to assent to Theod. Bergk, who considers it as added by an interpreter to supply the place of the genuine verse when it had been lost. Dindorf brackets the verse.

ἐγγενής τινι is put for *συγγενής τινι*.

V. 835 sq. Θήβας τ' εὐαρμάτου ἄλσος] For the adjective *εὐαρμάτου* see at v. 149., for the noun *ἄλσος*, by which any place consecrated to the Gods is signified, at Electr. 5.

V. 837. *ἑπανδῶμαι*] Schol.: *ἐπιβῶμαι*.

V. 838. φίλων ἄκλαντος] Unwept by friends. Cf. Matth. §. 345.

V. 838. οἷοις νόμοις] I. e. by how wicked a law. Hence the Chorus immediately observes that she has been brought to death by her own fault.

V. 839. πρὸς ἔρμα etc.] The noun *ἔρμα* signifies aggerem, a mound; from whence it is referred to a tomb. Eur. Hel. 857: *εἰ γὰρ εἰσιν οἱ θεοὶ σοφοί, εὐψυχὸν ἄνδρα, πολέμιων θανόνθ' ὕπο, κούφῃ καταμπίσχουσιν ἐν τύμβῳ χθονί, κακοῦς δ' ὕψ' ἔρμα στερεόν ἐκβάλλουσι γῆς*. So also Aeschylus Choeph. 152. seems to have used *ἔρμα* with reference to a tomb. On *τυμβόχωστον* see Blomf. gloss. on Aesch. Spt. c. Theb. 1024. IIERM.

Ibid. Schol.: *ποταίνιον· ἔστι μὲν προσφάτον· θίλει δὲ εἰπεῖν καινοῦ καὶ παρεξηλαγμένου*. Eustathius on Il. XXIV, p. 1374: *παρὰ τοῖς μεθ' Ὀμηρον πρόσφατον τὸ νεαρὸν καὶ ὡς εἰπεῖν ἐγγὺς φάτον ἦτοι φανέν καὶ δειχθέν· ἢ καὶ ἄλλως ἐγγὺς καὶ προσεχῶς φάτον ἦτοι λεκτόν, ἐξ οὗ καὶ φατεῖός, οὐ καθ' ὁμοιότητα καὶ ποταίνιον οἱ ὕστερον τὸ νεωστὶ συμβᾶν εἶπον, ταῦτόν θέντες εἶναι τὸ ποτὶ καὶ τὸ πρὸς, ὁμοίως καὶ τὸ αἶνος καὶ τὸ φατός, ἀντιεῦθεν εἰς ὁμοίον ἦκειν τὸ ποταίνιον καὶ τὸ πρόσφατον*. Neuius refers to Blomf. gl. Aesch. Prom. 102. A colon is usually placed wrongly after *ποταίνιον*; for the words are connected thus: *πρὸς ἔρμα τυμβ. τάφ. ποτ. ἐρχομαι οὐτ' ἐν βροτοῖσιν — μέτοιχος* etc. while the words *ἰὼ δύστανος* are put διὰ μέσου in this sense: I go away to the high-raised mound of an unheard-of sepulchre, to dwell neither among men nor among the shades. So 867. *πρὸς οὐς — μέτοιχος ἐρχομαι*. The word *μετοιχίας*, which has been wrongly understood, is put in the same sense in v. 890.

ΧΟΡΟΣ.

προβᾶς' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον

- 845 προσέπεσες, ὦ τέκνον, πολύ.
 πατρῶν δ' ἐκτίνεις τιν' ἄθλον.

(ἀντιστροφή β.)

ΑΝΤΙΓΟΝΗ.

ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας,
 πατρός τριπόλιστον οἶκτον

- 850 κλεινοῖς Λαβδακίδαῖσιν.
 ἰὼ

ματρῶναι λέκτρων ἄται,

855

860

V. 848. Brunck οἶκτον, and so Lb. erasing x. Hermann instead of τριπόλιστον writes τριπλοιστόν from conj. Dind. τριπόλιτον οἶκτον.
 V. 849 forms two lines in Dind. as also 851 — 2.

V. 844. ἐς Δίκας βάθρον] Neuius compares Aesch. Ag. 383: λακτίσαντι μέγαν Δίκας βωμόν, and Eum. 539: βωμόν αἰδεσθαι Δίκας, μηδὲ νιν κέρδος ἰδὼν ἀθέω ποδὶ λᾶξ ἀτίσῃ. For βάθρον he also quotes Aj. 860.

V. 845. προσέπεσες πολύ] On the use of the word πολύ I have treated at Philoct. 252 ed. sec.

V. 846. πατρῶν δ' etc.] Rightly Triclinius: ἦγουν ὅσον δυστυχίας ἐμελλεν ἐκείνος δυστυχῆσαι, τοῦτο αὐτῇ ἀποκληροῖς τοιαύταις περιπεσοῦσα δυστυχίας. Wex quotes Herod. I, 91: Κροῖσος δὲ πέμπτον γονέος ἀμαρτάδα ἐξέπλησεν. Theogn. 178: ὑπερβασίην ἀντιτίνειν πατέρων. Cf. also above vs. 582 sqq.

V. 847 — 850. ἔψανσας — Λαβδακίδαῖσιν] She says this: you have excited in me a most bitter care, an endless grief for my father and the entire fate of us the glorious Labdacidae. Many consider μερίμνας as the genitive, as if ἔψανσας were construed first with the genitive and then the accusative οἶκτον. So also Matth. §. 330. not. Musgrave on the contrary takes it as the ac-

cusative, considering οἶκτον as put in apposition. The genitives πατρός and τοῦ — πότμου depend upon the noun οἶκτον, on which idiom see Matth. §. 342. and Rost §. 109. 3. Then Boeckh rightly says that ἀμετέρου is explained Λαβδακίδαῖσιν, the dative for the genitive (cf. Matth. §. 389. g. 3.), which is the less remarkable in this passage, because πότμον τινὶ means: das jedem zukommende Loos. Add Rost §. 105. 6. and v. 854: κοιμήματα πατρί. El. 1066: βροτοῖσι φάμα. On the adjective τριπόλιστον the Scholiast rightly observes: τριπόλιστον οἶκτον· πολλάκις ἀναπολημένον, ἢ διάσημον καὶ πανταχοῦ ἀκουόμενον καὶ πολούμενον. Glossa: πολυθρόνλητον καὶ πάνδημον δυστυχίαν, ἣν πᾶς ἔλεει. Boeckh compares ἀναπολεῖν Phil. 1238. and Pindar. Nem. VII extr.: ταῦτά δὲ τρεῖς τετράκι τ' ἀμπολεῖν.

V. 849. Schol.: τοῦ τε παντος ἀμετέρου πότμου· καὶ τῆς προτέρας ἡμῶν δυστυχίας.

V. 852. λέκτρων ἄται] So Oed. C. 526: γάμων ἄτα. On the adjective ματρῶναι joined with

- κοιμήματά τ' αὐτογέννητ'
 ἀμῶ πατρὶ δυσμόρου ματρός, 865
 855 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὓς ἀραίος, ἄγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότμων
 κασλγνητε γάμων κυρήσας, 870
 θανῶν ἔτ' οὕσαν κατήναρές με.

ΧΟΡΟΣ.

- 860 σέβειν μὲν εὐσέβειά τις,
 κράτος δ', ὅτῳ κράτος μέλει,
 παραβατὸν οὐδαμῇ πέλει·
 σὲ δ' αὐτόγνωτος ὥλεσ' ὀργά. 875

V. 854. I have restored ἀμῶ from cod. Dresd. and Tricl. MSS. ἐμῶ is the corrupt common reading.

V. 862. οὐδαμῇ Dind.

ἀται, when it should rather refer to λέκτρων, see at vs. 786 sq.

V. 853 sq. κοιμήματά τ' — ματρός] The sense is: and the wedding of my unhappy mother with my father, whom she had herself brought forth. Cf. Oed. R. 1248. 1405. For the dative ἐμῶ πατρὶ, depending upon κοιμήματα, see at vs. 847 sqq. Κοιμασθαί τινι was a phrase in use.

V. 855. οἷων] The Scholiast refers this to the noun γονέων, contained in the preceding words. It may also be referred to κοιμήματα.

V. 856. Schol.: ἀραίος· ἐπι-κατάρατος, διὰ τὰ ἐκείνων ἁμαρτήματα.

V. 857 sq. Schol.: δυσπότμων· διὰ τὴν πρὸς Ἀδραστον ἐπιγαμίαν, ἣτις αἰτία τοῦ πολέμου κατέστη. It is natural for the human race, when in adversity, to seek a far-fetched origin of their troubles, thinking that they would have fared better, if this or that event had not taken place. I observe this, to prevent any one being surprised that Antigone should not mention the most recent cause first. The poet did not write, as he might have done, ἰὼ δυσπότμου κασλγνητε τάφου κυρήσας. For if

Antigone said this, we should doubt whether she did not repent of having attempted the burial of her brother.

V. 859. θανῶν — με] Neuius compares Aj. 1027: εἰδες, ὡς χρόνῳ ἐμελλέ σ' ἔκτωρ καὶ θανῶν ἀποφθίσειν;

V. 860. σέβειν — τις] Pie facere pietas est, i. e. he who acts piously, obtains the praise of piety, or to act piously is worthy of praise. For εὐσέβεια is also the praise of piety, see at Philoct. 1415 sq. Her piety consisted in the burial of her brother.

V. 861 sq. κράτος — πέλει] Rightly Brunck: But it is no-ways fitting to transgress the commands of that man in whose hands the power is. On the omission of τοῦτου before δῖω, see at v. 36.

V. 863. Schol.: αὐτόγνωτος· ἀδαιρέτος καὶ ἰδιογνώμων τρόπος. Erfurdt rightly observes, that αὐτόγνωτος is applied to a man who acts only according to his own bent of inclination (γνώμη). So also Schaefer. The sense is: thou hast caused thine own destruction, preferring to follow thine own

(ἐπιφθόσ.)

ANTIGONE.

- ἄκλαυτος, ἄφιλος, ἀνυμέναιος,
 865 ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν.
 οὐκ ἔτι μοι τόδε λαμπάδος ἱρὸν ὄμμα
 θέμις ὄρᾶν ταλαίνα·
 τὸν δ' ἐμὸν πότμον ἀδάκρυτον
 οὐδείς φίλων στενάζει.

880

ΚΡΕΩΝ.

- 870 Ἄρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν
 ὥς οὐδ' ἂν εἰς παύσαιτ' ἂν, εἰ χρεῖη λέγειν;
 οὐκ ἄξεθ' ὥς τάχιστα, καὶ πατρηφεῖ
 τύμβῳ περιπτύξαντες, ὥς εἴρηκ' ἐγώ,
 ἄφετε μόνην ἔρημον, εἴτε χρῆ θανεῖν

885

V. 864. ἀνυμέναιος ἔρχομαι = τὰν πυμάταν ὁδόν. οὐκ ἔτι μοι τόδε = λ. Dind.

V. 866. ἱρὸν is my own conjecture, received by Dindorf. MSS. ἱερὸν.

V. 868—869 form one verse is Dind.

V. 874. From Vat. ἄφετε is restored for ἄπιτε. In place of the MSS. reading εἴτε χρῆ θανεῖν, and Hermann's εἰ χρήζει θανεῖν, I have given εἴτε χρῆ θανεῖν from Dindorf's conj.

will to obeying the law of the ruler.

V. 865. ἄγομαι — ὁδόν] For the phrase ἀγεσθαι ὁδόν see Matth. §. 409. 4. and cf. Oed. C. 96 sq.

V. 866. Schol.: λαμπάδος· τοῦ ἡλίου.

V. 868. ἀδάκρυτον] Rightly Triclinius: τὸ ἀδάκρυτον σαφηνισμός ἐστι τοῦ οὐδείς στενάζει· τὸ γὰρ παρ' οὐδενός στεναζόμενον ἀδάκρυτόν ἐστιν. Cf. Matth. §. 446. not. 2.

V. 870 sq. Schol.: ἄρ' ἴστ', αἰοιδὰς καὶ γόους· πρὸς τοὺς ἐπηκόους τοῦτο φησιν ὁ Κρέων, ὀργιζόμενος, ὅτι μὴ θᾶττον αὐτὴν ἀπήγαγον πρὸς εἰρκτήν. Ὁ δὲ λόγος· ἀρα ἴστε, εἰ χρεῖη λέγειν αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν, οὐδέποτε τις παύσαστο; δεῖ οὖν ἐκ βίας ἔλκειν αὐτήν.

V. 871. εἰ χρή[η] Si utile esset, si prodesset. Below 922: τί χρῆ με τὴν δυστήνον ἐς θεοὺς εἶτε βλέπειν; quid mihi prodest

etc. SCHAEF. Rather, si liceat, I think.

V. 872 sqq. οὐκ ἄξεθ' — καὶ — ἄφετε] These words are rightly joined, since οὐκ ἄξετε with an interrogation signifies the same as ἄγετε. Cf. Matth. §. 498. c. β.

V. 873. περιπτύξαντες] Musgrave compares Eur. Phoen. 1395: τειχέων περιπτύχαι.

V. 874 sq. Schol.: εἴτε χρῆ θανεῖν· εἰ χρήζει καὶ θίλει. Μετρωῖζεν δὲ προσποιεῖται τῇ κολάσει, ὥς δηλοῖ καὶ τὸ ἡμεῖς γὰρ ἄγνοε, τούτεστιν ἀκοινώνητοι τοῦ φόβου τοῦτου· φησὶ δὲ τὸ μὴ χερσὶν αὐτὴν ἀνηρεχέαι. On the verb χρῆ Dindorf observes: Euripides apud M. Tullium ad Attic. VIII, 8. et apud Suidam (s. v. παλαμάσθαι), πρὸς ταῦθ' ὅτι χρῆ καὶ παλαμάσθω καὶ πᾶν ἐν' ἐμοὶ τεκταινέσθω. The second person is used by Sophocles Aj. 1373: σοὶ δὲ δρᾶν ἔξεσθ' ἢ χρῆς. Hesychius: χρῆς· θίλει, χρῆζεις.

- 875 εἴτ' ἐν τοιαύτῃ ζωσά τυμβεύειν στέγη·
 ἡμεῖς γὰρ ἄγνοοι τοῦπὶ τήνδε τὴν κόρην·
 μετοικίας δ' οὖν τῆς ἄνω στερήσεται.

890

ANTIGONH.

- ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
 οἴκησις ἀείφρουρος, οἱ πορεύομαι
 880 πρὸς τοὺς ἐμαντῆς, ἅν' ἀριθμὸν ἐν νεκροῖς
 πλείστον δέδεκται Περσέφασσ' ὀλωλότων·
 ἅν' λοισθία ἴγῳ καὶ κάκιστα δὴ μακρῶ
 895 κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.
 ἔλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
 885 φίλῃ μὲν ἦξιν πατρί, προσφιλεῖς δὲ σοί,
 μητέρ, φίλῃ δὲ σοί, κασίγνητον κάρα·
 ἐπεὶ θανόντας αὐτόχειρ ὕμᾱς ἐγὼ
 900 ἔλousα κακόσμησα κάπιτυμβίους
 χοᾶς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν

Which gloss seems taken from Cratinus, as cited by Suidas, s. v. p. 3921: *χεῖς δὲ τὸ χεῖς καὶ δέη. Κρατῖνος Νόμοις, νῦν γὰρ δὴ σοὶ πάρα μὲν θεσμοὶ τῶν ἡμετέρων, πάρα δ' ἄλλ' ὁ τι χεῖς.*

V. 875. *τυμβεύειν*] There is nothing objectionable in *τυμβεύειν* being here used in a passive sense, to be buried, when it is commonly active, to bury. So *νυμφεύειν* is used both actively and passively. See at v. 648. The poet means: whether she wishes to die or to live buried in such a chamber.

V. 876. *τοῦπὶ τήνδε τὴν κόρην*] For the phrase *τὸ ἐπὶ τινά*, quod attinet ad aliquem, see Matth. §. 283. and §. 586. c.

V. 877. Schol.: *μετοικίας δ' οὖν τῆς ἄνω* τὸ μεθ' ἡμῶν ἄνω οἰκεῖν. He says this: she shall be prohibited from coming to dwell with those above. So in v. 1203 ed. m. *ἐνῆς τῆς κάρω*. See also at v. 830 sq.

V. 878 sqq. *ὦ τύμβος* etc.] Antigone speaks these words, after proceeding a little further towards

the place, where the tomb was situated.

V. 879 sq. *οἱ πορ.* — *ἐμαντῆς*] The stony cave, in which Antigone was to be interred, is considered as the house of the shades. Hence she says *οἱ πορεύομαι πρὸς τοὺς ἐμαντῆς*. See at v. 814. and cf. 839 sqq. 856. 907 ed. m.

V. 882. *κάκιστα δὴ μακρῶ*] But I shall come last, and *μακρῶ κάκιστα*, i. e. perishing by a far worse, a far more miserable fate. CAMER.

V. 884. Schol.: *ἐν ἐλπίσιν τρέφω*· ἐλπίζω ἀποθανοῦσα πάντας ἔξειν φίλους. *Εὐεπίφρορος ὁ Σοφοκλῆς* εἰς τὸ τρέφω ἀντὶ τοῦ ἔχω. Cf. 660. 1089. Aj. 503. 644. 1124. Oed. R. 356. 374. Trach. 28. 117. Phil. 795.

V. 886. Schol.: *κασίγνητον κάρα*· ὡς Κτεόχλεις· ἔξῃς γὰρ τοῦ Πολυνείκου μετὰ οἴκτου μνημονεύει.

V. 889. *ἔδωκα*] Cf. El. 451. 458. *Δωρεῖσθαι τινά* χοαῖς in Eur. Or. 117. and the very phrase *διδόναι χοῖς* Or. 124. Phoen. 940. Iph. T. 61. NEUIUS. On the dative *ὑμῖν* to be supplied see Matth. §. 428. 2.

- 890 δέμας περιστέλλουσα τοιάδ' ἄρνυμαι·
καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὔ.
οὐ γάρ ποτ' οὐτ' ἂν εἰ τέκνων μήτηρ ἔφυν, 905
οὐτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
βία πολιτῶν τόνδ' ἂν ἠρόμην πόνον.
895 τίνας νόμου δὴ ταῦτα πρὸς χάριν λέγω;

V. 894. Most MSS. ἀνηρόμην or ἀνηρόμην. Par. E. ἂν ἠρόμην, which Brunck, Hermann and others have received. But the imperfect is scarcely suited to this passage. I have therefore written ἂν ἠρόμην with Neuius.

V. 891. Schol.: καίτοι σ' ἐγὼ 'τίμησα' παρὰ τοῖς καλῶς φρονοῦσι δοκῶ σε τιμηκέναι, ὥστε τοὺς συνετοὺς ἀποδέξασθαι τὰ ὑπ' ἐμοῦ εἰς σέ γεγόμενα. Triclinius: πάντες γάρ οἱ νουνεγείς καὶ τὰ πράγματα, ὥς δεῖ, διακρίνοντες ἡγάσαντό με τῆς περὶ σέ σπουδῆς. σύναντε δὲ τὸ εὖ πρὸς τὸ ἐτίμησα. For the dative see Matth. §. 388. a. Rost §. 105. 2. p. 508.

V. 892—899. οὐ γάρ ποτ' — βλάστοι ποτὶ] Antigone denies that she would have performed this last duty for a husband or child, since the loss either of a husband or of offspring may be supplied, while the loss of a brother, when the parents are dead, is irreparable. The poet evidently has in view the circumstance related by Herodotus III, 119. For when Intaphernes appeared to Darius the most guilty and seditious of the seven conspirators, he cast into prison not only him, but likewise his children and other relations. The wife of Intaphernes deplored this calamity most bitterly, and daily sate in mourning and lamentation at the palace gates, until Darius, moved with pity, promised to grant her the life of one of the captives. Upon this she without hesitation made choice of her brother; and when the king expressed his wonder at her choice, she is said by Herodotus to have answered: ὦ βασιλεῦ, ἀνὴρ μὲν ἐμοὶ ἂν ἄλλος γένοιτο, εἰ θαίμων

ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι· πατὴρ δὲ καὶ μητὴρ οὐκ ἔτι μεν ζώντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο. Ταύτη τῇ γνώμῃ χρεωμένη ἔλεξε ταῦτα. The king was so pleased with the judgement and language of the woman, that he gave back to her not only her brother, but likewise her eldest son, slaying all the rest. Let no one however believe that these verses are the work of Sophocles, for if he reflects upon what is becoming the character of Antigone, he will have little doubt but that they are the work of an actor. Cf. Ueber die Tragödie Antigone von Theod. Schacht. Darmst. 1842. p. 23—29.

V. 892 sq. εἰ τέκνων — ἐτήκετο] The poet says: neither if I had children or a husband rotting when dead. For the words κατθανὼν ἐτήκετο must evidently be also referred to the children.

V. 894. ἠρόμην] Neuius rightly observes that this aorist is sufficiently defended by the Homeric forms ἄρομην, ἄροτο, ἄροντο, II. IX, 124. 188. 266. 269. XI, 625. XXIII, 592. and the Sophocleian ἄρεσθαι and ἄρομην, Aj. 247. El. 34. Schol.: ὑπέστην.

V. 895. Triclinius: τίνας νόμον· ἡγουν τίνι νόμῳ χαρίζομένη, καὶ στέργουσα καὶ ἀποδεχομένη τοῦτον, λέγω ταῦτα; For the phrase πρὸς χάριν νόμου see at v. 30.

- πόσις μὲν ἂν μοι, κατθανόντος, ἄλλος ἦν,
καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον· 910
μητρὸς δ' ἐν Αἰδου καὶ πατρὸς κεκευθότοιιν,
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.
- 900 τοιῶδε μέντοι σ' ἐκπροτιμήσας ἐγὼ
νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν
καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κᾶρα. 915
καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβῶν
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
- 905 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς·
ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἡ δύσμορος
ζῶσ' ἐς θανόντων ἔρχομαι κατασκαφάς· 920
ποῖαν παρεξελθοῦσα δαιμόνων δίκην;
τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
- 910 βλέπειν, τί ν' αὐδᾶν ξυμμαχῶν; ἐπεὶ γε δὴ
τὴν δυσσέβειαν εὔσεβοῦς' ἐκτησάμην.
ἀλλ' εἰ μὲν οὐν τὰδ' ἐστὶν ἐν θεοῖς καλὰ, 925
παθόντες ἂν ξυγγνωῖμεν ἡμαρτηκότες·
εἰ δ' οἷδ' ἁμαρτάνουσι, μὴ πλείω κακὰ

V. 896. κατθανόντος] Sc. τοῦ πόσιος. Cf. Matth. §. 563.

V. 897. καὶ παῖς — ἤμπλακον] Shesays: and I might have a son from another husband, if I had lost my son with my husband. The pronoun τοῦδε must evidently be referred to the noun παῖς. These words more particularly refer to the example of Intaphernes' wife (cf. on vs. 892—99).

V. 898. κεκευθότοιιν] On the intransitive sense of this verb see at Oed. R. 939.

V. 899. ὅστις ἂν βλάστοι] See Matth. §. 528. 2. and Rost §. 123. 2. p. 631.

V. 901. ταῦτ' — ἁμαρτάνειν] See my remarks on this form of speech at v. 66.

V. 903. Schol.: ἄγει με· ἐμ-
φατικώτερον τὸ ἄγει. οὐ γὰρ
εἶπεν, ὅτι ἐκέλευσέ με ἀχθῆναι,
ἀλλ' αὐτὸς ἄγει.

V. 905. Schol.: οὔτε παιδείου
τροφῆς· οὔτε παῖδα θρέψαν.

V. 909. τί χρή] See on v. 871.
Ὀν βλέπειν εἰς τινα cf. Aj. 398.
514. El. 925.

V. 911. τὴν δυσσέβειαν] The crime of impiety. See on Phil. 1415. and Elmsley on Eur. Med. 213.

V. 912 sq. ἀλλ' εἰ μὲν —
ἡμαρτηκότες] Some of the
learned have gone strongly astray
in explaining these words. Antigone
says this: but if the gods ap-
prove these things, and are
willing that we should be
afflicted with evil on account
of piety (as though piety
were a crime), I confess that
I have deservedly suffered
evil, as I have offended in
that respect. For the masculine
gender see Matth. §. 436. 4. The
words εἰ τὰδ' — καλὰ are rightly
explained by the Scholiast: εἰ ταῦτα
τοῖς θεοῖς ἀρέσκει.

V. 914 sq. Schol.: εἰ δ' οἷδ'
ἁμαρτάνουσιν· ἐπὶ τὸν Κρέοντα
ἡ ἀναφορά. ἐκδίκως· ἔγω τοῦ

915 πάθοιεν, ἣ καὶ δρωσὶν ἐκδίκως ἐμέ.

ΧΟΡΟΣ.

ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
ψυχῆς ῥίπαι τήνδε γ' ἔχουσιν.

930

ΚΡΕΩΝ.

τοιγὰρ τούτων τοῖσιν ἄγουσιν
κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ.

ΑΝΤΙΓΟΝΗ.

920 οἴμοι, θανάτου τούτ' ἐγγυτάτω
τούπος ἀφίεται.

ΧΟΡΟΣ.

θαρσεῖν οὐδὲν παραμυθοῦμαι
μὴ οὐ τάδε καύτη κατακυροῦσθαι.

935

ΑΝΤΙΓΟΝΗ.

ὦ γῆς Θήβης ἄστυ πατρῶον

V. 922 sq. I have followed Boeckh in assigning these verses to the Chorus, which are usually given to Creon. That this was also done by others formerly, is clear from the Scholia.

δικαίον. On ἣ καὶ see Matth. §. 620. 2. But Wex is deceived in supposing that Antigone here prays for her enemies. She rather wishes that if Creon is in the wrong, he may some time suffer the same calamity as that with which she is now herself afflicted. But as these are most heavy troubles, she evidently invokes the most excessive evil upon the head of Creon.

V. 916 sq. Schol.: ἔτι· ἔτι ἐν ᾧ αὐτῇ κινήματι εἰσικεν ἡ παῖς τελευ· οἶον· οὐκ ἐνδέδωκεν ὀδυρομένην. Camerarius well observes: she neither confesses that she has sinned, nor pleads repentance. Hence the Chorus says that she still retains her former violence of mind, by a metaphor derived from the blasts of the wind. On the noun ἀνεμος see at v. 137.

V. 918. τούτων] Hermann, after Wex, rightly refers τούτων to what had just taken place, viz. their suffering Antigone to remain

giving way to complaints and lamentation, when they ought to have removed her. For the genitive see on v. 1055, on the plural number of the pronoun at Phil. 1326 sq., on the phrase κλαύμαθ' ὑπάρξει at v. 230. of this play.

V. 920 sq. οἴμοι — ἀφίεται] Brunck seems to have rightly interpreted: hei mihi, mortem proxime haec vox accedit. Cf. Oed. C. 528. with my note.

V. 922 sq. Schol.: οὐ παραμυθοῦμαι σε θαρσύνειν, ὥς μὴ κεκυρωμένον σοι τοῦ ἀποθανεῖν. τοῦτο δέ φησιν, ὥς οὐκ ἐνδιδούς, ἵνα μὴ ὑπονοήσῃ ἐκείνη μεταπεικίναται αὐτὸν δακρύουσα. ἣ ὁ Χορὸς λέγει, ὥς τοῦ Κρέοντος μὴ μεταπεισθέντος. Boeckh has rightly seen that these verses cannot possibly be assigned to Creon. On the particles μὴ οὐ see Matth. §. 609. p. 1229. Rost §. 135. 7. δ. p. 692 sq. ed. IV.

V. 924. ὦ γῆς — πατρῶον]

- 925 καὶ θεοὶ προγενεῖς,
 ἄγομαι δὴ κοῦκ ἔτι μέλλω.
 λεύσσετε, Θήβης οἱ κοιρανίδα,
 τὴν βασιλίδα μούνην λοιπὴν,
 οἷα πρὸς οἷων ἀνδρῶν πάσχω,
 930 τὴν εὐσεβίαν σεβίσασα.

940

ΧΟΡΟΣ.
 (στροφὴ α΄.)

Ἔτλα καὶ Δανάας οὐράνιον φῶς

V. 928. It is evident that τὴν βασιλίδα never came from the hand of Sophocles. But no one has yet divined what was the genuine reading. Dindorf brackets the verse.

V. 930. MSS. εὐσεβίαν. Triclinius: τὴν εὐσεβίαν γράφε Ἰωνικῶς, ἢ ὡς οἰκεῖον τῷ μέτρῳ. ἐκεῖνοι γὰρ τῶν τοιούτων προπαροξυτόνων θηλυκῶν ὀνομάτων τὰς διφθόγγους συστέλλοντες διὰ τοῦ εἰ μόνον ἐκφέρουσι παροξυτόνως.

Neuius rightly observes that Θήβης ἄστυ, urbs Thebarum, is the same as ἄστυ Θήβη. Cf. Oed. C. 297: πατρίων ἄστυ γῆς ἔχει. On the double genitive see at Oed. C. 667 sq.

V. 925. καὶ θεοὶ προγενεῖς] So μεταγενής in Menander, as quoted by Athenaeus p. 559. F. The comparatives προγενέστερος and μεταγενέστερος are more usual. But analogy demands that προγενεῖς mean not προγόνους, but rather the ancient, as we find παλαιχθῶν Ἄρης in Aeschyl. Spt. c. Th. 105. Now these ancient deities are Mars and Venus, the parents of Harmony, the wife of Cadmus. HERM.

V. 927. Schol.: οἱ κοιρανίδα· κοιρανοὶ τοῖς ἀπὸ τοῦ χοροῦ φησὶν εἰσθῆσαι γὰρ οὐ μόνον τοὺς βασιλεῖς, ἀλλὰ καὶ τοὺς ἐνδόξους τῶν πολιτῶν οὕτω καλεῖν. See my note on Oed. R. 85. and 882. For the form κοιρανίδα see Lobeck on Aj. 879. p. 367 sq., on the nominative used in an address Matth. §. 312. 1.

V. 928. Schol.: τὴν βασιλίδα· τὴν βασίλειαν. No one will be surprised that a girl of lofty spirit like Antigone should call herself the sole relic of the royal house-

hold. This was not an accidental mistake of the poet's, as Musgrave thought, on Iphig. T. 905. He shewed great knowledge of nature in introducing Antigone speaking thus. For while on the way to a death, which she had brought upon herself by her noble and pious deed, she could hardly be expected to think of her sister, who, through fear of death and respect for Creon, had refused to partake in the act. Ismene seemed to her unworthy of her race, and she no longer cherished for her a sister's love. Besides, the force of excessive grief makes its victim selfish in affection, and regardless of all but himself and the cause of his affliction. Hence we may perceive how well Iphigenia in Euripides, when agitated at once by her joy for the recognition of her brother, and fear lest she be compelled to sacrifice him, says that in herself and her brother the safety of the whole offspring of Agamemnon centres, although Electra was still alive, V. 894 sq.: τίς ἂν οὖν — δυοῖν τοῖν μόνον Ἀτρεΐδαιν φανεῖ κακῶν ἐκλυσιν; Cf. Schol. on Soph. El. 101. BR.

V. 931 — 968. The poet has shewn consummate skill in making

- ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς· 945
 κρυπτομένα δ' ἐν τυμβήρῃ θαλάμῳ κατεξεύχθη·
 935 καίτοι γενεᾷ τίμιος, ὦ παῖ, παῖ,
 καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορῦτους. 950
 ἀλλ' ἅ μοιριδία τις δύνασις δεινά·

V. 935. Hermann and Dind. καίτοι καὶ.

the Chorus, not a little oppressed by their grief at the hapless fate of Antigone, attempt to console themselves and the departing victim with the examples of those noble persons, who had suffered the same fate, Danae, Lycurgus and Cleopatra. Although Danae and Cleopatra were afterwards liberated, as some authors assert, yet it is a great mistake to suppose that the Chorus wish to give Antigone any hope of a similar escape at some future period.

V. 931—940. *ἔτλα — ἐκφύγειν*] The sense and connection of these words is to this effect: Danae suffered the same fate, being shut up in a subterranean prison; for although she was of noble descent, and beloved by Jove, by whom she became pregnant, yet she gave way to fate, fate to which no force can present a resistance. The fable, to which Sophocles refers, is as follows: Acrisius (al. Arcesius, as Ovid, *Apul. D. D. S.*), king of the Argives, was admonished by an oracle, that his daughter Danae would bring forth a son by whom he would himself be slain; to prevent which, he secured her in a subterranean chamber lined with brass. In spite of his precaution Jupiter converted himself into a golden shower and descended through the tiles to an amour with Danae: the fruit of which was Perseus. Cf. *Apollod. II, 4, 1. Hygin. fab. 63. and Hor. Od. III, 16, 1 sqq. Schol. on Apollon. Rhod. IV, 1091*

V. 931 *sqq. Δανάας — ἀδ-λαῖς*] For the periphrasis *Δανάας*

δέμας see *Matth. §. 430. p. 798. Rost §. 97. 2. b.* The words *οὐρ. φῶς ἀλλάξαι* are rightly interpreted by Musgrave: *tenebris mutare lucem coelestem*. — For the adj. *χαλκοδέτοις* Neuius aptly compares *El. 836: χρυσοδέτοις ἔρκεισι*, and below *v. 936: χρυσορῦτους*. On the matter itself cf. *Pausan. II, 23, 7: ἄλλα δὲ ἔστιν Ἀργείοις θῆας ἀξια. κατά-γαιον οἰκοδόμημα, ἐπ' αὐτῷ δὲ ἦν ὁ χαλκοῦς θάλαμος, ὃν Ἀκρίσιός ποτε ἐπὶ φρουρᾷ τῆς θυγατρὸς ἐποίησε. Περὶ λαὸς δὲ καθεῖλεν αὐτὸν τυραννίσας. Apollod. II, 4, 1: δεισας οὖν Ἀκρίσιος τοῦτο, ὅπῃ γῆν θάλαμον κατασκευάσας χαλκῶν τὴν Δανάην ἐφρουρεῖ. Add Mitscherl. on *Hor. Od. III, 16, 1—8. Boeckh* thinks that the term *χαλκοδέταις αὐλαῖς* is applied to the walls of the chamber, because they were inlaid with plates of brass, bound with bolts to the stones.*

V. 934. *τυμβήρῃ θαλάμῳ*] Neuius quotes *Philoct. 1262: τὰςδε πετρήρεις στέγας*. For *κατεξεύχθη* he compares *v. 941: ζεύχθη*, and *Philoct. 1025: κλοπῇ τε κἀνάγκῃ ζυγίς*.

V. 936. *Schol.: ταμιεύεσκε· ἀντὶ τοῦ ἐν αὐτῇ εἶχε τὰς γονὰς τοῦ Διὸς· ὃ ἔστιν· ἔγκυος ἦν*. It is a great mistake to suppose that Sophocles means that Danae was shut into this brazen house after she had become pregnant. The poet has followed the common report, that Danae was shut up in that chamber of death, although beloved by Jove, by whom she became pregnant, while in that concealment. For the form *χρυσορῦτους* see *Matth. §. 40*.

οὐτ' ἄν νιν ὄμβρος, οὐτ' Ἄρης, οὐ πύργος, οὐχ
ἀλίκτυποι

940 κελαινὰ νᾶες ἐκφύγοιεν.

(ἀντιστροφή α.)

ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, 955

Ἰδωνῶν βασιλεύς, κερτομίους ὀργαῖς,

ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.

945 οὕτω μανίας δεινὸν ἀποστάζει

ἀνθηρόν τε μένος. κῆϊνος ἐπέγνω μανίας 960

V. 938. Erfurdt and Dindorf write *ὄλβος* for *ὄμβρος*, perhaps rightly.

V. 941. *ὀξύχολος* is restored by Brunck. MSS. *ὀξυχόλως*.

V. 944. Vulg. *κατάφαρκτος*. The other reading is retained by La. Cf. Schneider and Passow. Lex. v. *φάργγυμι* and *φαρκτός*. Buttm. Gr. ampl. §. 19. not. 5. and on Aj. 887. not. crit.

V. 945. I have with Brunck erased the article before *μανίας*.

V. 946. Brunck *ἀνθηρόν τι*.

V. 938 sqq. *οὐτ' ἄν — ἐκφύγοιεν*] Bothe, I think, well observes: The Chorus asserts that nothing, how powerful soever it may be, can resist necessity, and proves the truth of this by examples. What is more rapid than a tempest, more violent than Mars, firmer than a tower, more apt for escape than a ship? Yet none of these can withstand the power of fate and divine necessity.

V. 941—950. As another example of a like fate, the Chorus instance the fate of Lycurgus, king of Thrace, who, they assert, was confined in a cave, because he had despised and offended Bacchus and his comrades. On the same subject see Homer II. VI, 130—140. who asserts that he was deprived of sight by Jove. Apollod. III, 5, 1. Diodor. III, 65. and Hygin. fab. 132. The Scholiast observes: *ζεύχθη δ' ὀξύχολ. τὸ ἐξῆς· ζεύχθη πετρώδει κατάφαρκτος ἐν δεσμῷ· μὴ οὕτω δὲ αὐτὸ λάβωμεν, ὅτι καὶ ἡ Ἀντιγόνη ἀσεβὴς οὕσα πέπονθεν ὅπερ ὁ ἀσεβὴς Λυκοῦργος· ἀλλ' ἀπλῶς τῇ παραδείσει τῶν ὁμοίων δυστυχῶν παραμυθίζεται τὴν κόρην.*

V. 941. *ὀξύχολος*] So Virg. Aen. III, 13 sq.: *terra procul*

vastis colitur Mavortia campis (Thracæ arant) *acri quondam regnata Lycurgo.*

V. 942. *Ἰδωνῶν*] A people of Thrace, dwelling near mount Edonis and the river Strymon. See Plin. H. N. IV, 11. and Gicrigo on Ovid. Met. XI, 69.

V. 942 sq. Schol.: *κερτομίους ὀργαῖς· διὰ τὰς κερτομίους ὀργάς.* Erfurdt: *propter procax ingenium.*

V. 944. *πετρώδει — ἐν δεσμῷ*] In a cave of mount Pangæus. See Apollod. III, 5: *Ἰδωνοὶ δὲ — εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος ἐδήσαν.*

V. 945 sq. *οὕτω — μένος*] The sentiment is a general one, and the sense as follows: so (i. e. by such a punishment) the great and flourishing power of madness is restrained. Glossa in cod. Dresd.: *ἀποστάζει· ἀποθῆκει πρὸς τοὺς αὐτὴν ἔχοντας.* Schol.: *ἀνθηρόν δὲ, τὸ ἀχμαῖον καὶ ἀνθοῦν ἐν κακοῖς.* Musgrave compares Trach. 1000: *τόδ' ἀκήλητον μανίας ἀνθος καταδερχθήναι.* ibid. 1089: *ἤνθηκεν* (sc. νόσος), *ἐξώρηκεν.*

V. 946 sq. *κῆϊνος — γλώσσας*] The Scholiast rightly joins

ψάυων τὸν θεὸν ἐν κερτομίλοις γλώσσαις.
 παύεσκε μὲν γὰρ ἐνθέους γυναικάς· εὐϊὸν τε πῦρ,
 950 φιλαύλους τ' ἠρέθιζε Μούσας. 965

(στροφή β.)

πὰρ δὲ Κρανέων πελαγέων διδύμας ἀλὸς

V. 951. πὰρ δὲ is my own conjecture. MSS. and Dind. *παρὰ* δέ. See my remarks on this passage in the synopsis of metres at the end of the play.

ἐπύγνων τὸν θεόν, observing: τὸ ἐξῆς, κείνος ἐπύγνων τὸν θεὸν κερτομίλοις γλώσσης μινάις ψάυων. The sense is: ille cognovit deum, quum eum pro insania sua acerbis dictis laederet. HERM.

V. 948. Schol.: ἐνθέους· τὰς θεολήπτους Βάχχας. εὐϊὸν τε πῦρ· τὸ ὑπὸ τῶν Βακχῶν αἰρόμενον ἐν ταῖς Διονυσιακαῖς θυσίαις. Neuius compares Eur. Bacch. 219. 564. 747: τελετάς εὐϊούς, εὐϊὸν βακχεύματος, εὐϊὸν ὀρών.

V. 950. Schol.: φιλαύλους ἠρέθιζε Μούσας· καχολογῶν αὐτάς ἠρέθιζε καθ' αὐτοῦ· λέγει οὖν ἐτάρασσε καὶ ἐσχόριζε τὰς τῶν ἀνθρώπων ψυχὰς· ἢ οὕτως· τὰς Μούσας τὰς περὶ τὸν Διόνυσον ἐχλεύαζε, τουτέστι, τοὺς ἕμους ἢ τοὺς λόγους· τινὲς δὲ φασιν, ὅτι καὶ τὰς Μούσας ἔβρισεν. On the Muses as companions of Bacchus, Neuius refers to Creuzer, Symb. T. III. p. 181.

V. 951—968. πὰρ δὲ — ἐσχον, ὡ παῖ] I have no doubt but that the sense is this: Not even Cleopatra, though descended from the gods, could withstand fate, but was confined in a dungeon; and while her sons bewailed her calamity, wasting away with grief, they also were blinded by their step-mother. The poet, as he often does (see at vs. 155 sqq.), mentioned that particular last, which ought to have come first in the narrative, first relating those particulars which did not necessarily bear upon the immediate

subject of discourse. For the mention of the sons of Phineus is merely ornamental. The poet seems to have had in view the following version of this legend: Phineus, king of Thracian Salmydessus, married Cleopatra, the daughter of Boreas by Orithyia, from whom he had two sons, Plexippus and Pandion. He repudiated Cleopatra, and having imprisoned her, took Idaea, the daughter of Dardanus, king of Scythia, to wife. She accused the sons of Phineus of attempting violence towards her, and thereby obtained power to deprive them of sight. See more particularly Diodor. Sic. L. IV. c. 43. 44, who treats of this fable at length. More briefly so Apollodor. III. 15. 3. from whom the Scholiast on v. 980. drew his own account, introducing, however, some particulars of which Sophocles did not think.

V. 951 sqq. πὰρ δὲ — ἔν'] It is a very frequent custom with Greek and Roman poets from the time of Homer downwards, to commence a description of circumstances with that of the place, where they happened, by the common inverted phrase: Est locus — ubi. Cf. Trach. 235. 752. Eur. Hipp. 121. Hel. 179. Ovid Met. I. 568. II. 195. III. 155. 407. V. 385. WEX. The poet therefore means: est apud Bosphorum Thracium Salmydessus, ubi etc.

V. 951. πὰρ δὲ — ἀλὸς] On the preposition *παρὰ* joined with a genitive, when one would have

ἀκταὶ Βοσπόριαι ἰδ' ὁ Θρηκῶν ἄξενος
Σαλμυδησός, ἔν' ἀγγίπολις Ἄρης
δισσοισι Φινειδαῖς εἶδεν ἀρατὸν ἔλκος
ἀραχθὲν ἐξ ἀγρίας δάμαρτος

970

V. 952. I have restored ἰδ' from Dresd. a. Vulg. ἦδ'. I have also added ἄξενος from Boeckh's conjecture. For either this, or something similar must have been lost through the negligence of the copyists.

V. 954. Σαλμυδησός Dind.

V. 955. I have written Φινειδαῖς and Ἐρεχθειδᾶν in the antistrophic verse. Vulg. and Dind. Φινειδαῖς and Ἐρεχθειδᾶν. See on v. 1096. This and the following line form but one in Dind.

V. 956. ἀραχθὲν is my own reading. MSS. τυφλωθὲν. But that it is not even Greek to say τυφλοῦν τινι τοῖς ὀφθαλμοῖς ἀλατὸν ἔλκος,

expected the dative, cf. 1123. and Matth. §. 588. a; for the redundancy in πέλαγος ἁλός Hom. Od. V. 335. νῦν δ' ἁλός ἐν πέλαγισσai. Eur. Troad. 88. πέλαγος Αἰγαίας ἁλός. Rost §. 97. 2. b. and Passow s. v. πέλαγος. — The mouth of the Euxine sea was called the Cyanean sea on account of the rocks or islands of that name. Cf. Mela II, 7, 19: contra Thracium Bosphorum duae parvae (insulae), parvoque distantis spatio et aliquando creditae dictaeque concurrere, et Cyaneae vocantur et Symplegades. See also Schirlitz, Handbuch der alten Geogr. p. 241 sq. So Abydena aqua, unda Sicula, Carpathium pelagus etc. Lastly δι-δύμη ἁλς is that same mouth of the Euxine, so called, according to the Schol. διὰ τὸ διχωρῆσαι θᾶπ' αὐτῶν τὴν θάλασσαν. Cf. Eustathius on Dionys. Perieg. 148. and Dionys. 156: ἐκ τοῦ δ' αὖν καὶ πόντον ἰδοὺς διθάλασσαν ἰόντα.

V. 952. ὁ Θρηκῶν — Σαλμυδησός] Schol. on Apoll. Rh. II, 177: ὑπὸ πάτρων ὁμολογεῖται τὸν Φινέα περὶ τὸν Σαλμυδησὸν κατοικῆσαι. Ὁ δὲ Σαλμυδησός ἐπὶ τῆς Θράκης ἐστὶ κατὰ τὰ ἀριστερά εἰσπλῖοντι τὸν Πόντον. Cellarius Ge. Ant. T. I. p. 1077 rightly observes: »This name was applied to both bay, shore and city; when the city was destroyed,

the bay and shore still retained the name among the writers of a later period.«

V. 954. Schol.: Ἐν' ἀγγίπολις Ἄρης· παρὰ γὰρ Θραξί τιμᾶται ὁ Ἄρης, ὡς ὁ ποιητής (II. XIII, 301.)· τῷ μὲν ἄρ' ἐκ Θρηκῆς Ἐρεχθεύρους μετὰ Φωρήσσεσθον. Mavortia regna Virg. Aen. III, 13, meaning Thrace. Passow shews that ἀγγίπολις is the same as πολίτης, ἐγχώριος, ἐμπύλιος, χθόνιος. Cf. Valck. on Ammon. p. 246. Schol. Villos. on II. XX, 404. Eur. Hippol. 1226.

V. 955 — 957. δισσοῖσι — κύκλοις] Both the datives δισσο. Φινειδαῖς and ἁλαστ. ὄμμ. κύκλοις depend upon ἀραχθὲν. Cf. Matth. §. 389. h. — On the phrase ἔλκος ἀράσσειν τινὶ τοῖς ὀφθαλμοῖς see Censura Aiac. ab Lobeck. edit p. 64 sqq. The adjective ἀλατὸν is added, and poetically joined with the substantive ἔλκος, so that the sense is ὥστε ἀλατὸν sc. τοῦς ὀφθαλμοῦς γενέσθαι. Lastly, when a prose writer would have said: where the sons of Phineus were deprived of sight by their step-mother the poet aptly expressed it thus: where Mars, who delights in beholding the wounded, saw the Phineidae blinded by their step-mother.

V. 956. ἐξ ἀγρίας δάμαρτος] We must not think that Sophocles is guilty of inconsistency; since, according to Schol. Apoll.

- ἀλαὸν ἀλαστόροισιν ὁμμάτων κύκλοις
 ἄτερθ' ἐγγέων ὑφ' αἵματηραῖς 975
 χεῖρεσσι καὶ κερκίδων ἀκμαῖσιν.
 (ἀντιστροφὴ β').
- 960 καὶ δὲ τακόμενοι μέλειοι μελέαν πάθαν
 κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν. 980
 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων
 ἄντας Ἐρεχθεῖδαν, τηλεπόροις δ' ἐν ἄντροις
- 965 τράφη θυέλλησιν ἐν πατρώαις

and that Sophocles must have written what I have restored, is, I think, plainly shewn in my *Censura Aiac. ab Lobeck. edit. p. 64 sqq.*

V. 958. ἄτερθ' ἐγγέων is from Hermann's conjecture. MSS. ἀραχθὲν ἐγγέων.

V. 960. καὶ δὲ is my own correction for κατὰ δέ, which Dind. retains.

V. 962. ἀρχαιογόνων seems to be corrupt, as we may argue from the metre of the antistrophic verse. Nor does the following word ἄντας please me. I cannot however yet conjecture what the poet wrote.

V. 964. forms two lines in Dind.

V. 965. θυέλλαισιν Dind.

Rh. II, 178 sqq. he states that the sons of Phineus were deprived of sight by their father through their step-mother. Add Diodor. IV, 43. 44. Apollod. III, 15, 3. Valck. Diatr. c. XIX. p. 196. For Phineus may rightly be said to have deprived his sons of sight, in suffering them to be blinded by their step-mother.

V. 957. Schol.: τοῖς ἀλαστα πεπονθόσιν, ἢ τοῖς δυστυχέσι κύκλοις τῶν ὁμμάτων. On the meaning of the adjective ἀλάστωρ see at Oed. C. 784 sq. ed. m. Welcker: »ἀλάστωρ bedeutet hier ungefähr soviel als racheschreiend. In den blutigen Augen der unschuldigen Kinder verkündigen sich sofort Rachegeister; diese Wunden sind als Wahrzeichen der Rache eingegraben, welche der That bevorsteht.«

V. 958. ὑφ' αἵματηραῖς etc.] On this poetical use of the preposition ὑπό see Matth. §. 395. not. Rost §. 112. 3.

V. 960 sq. Schol.: ἀνύμφευτον γονάν. κακόνυμφον γονήν. οὗ ἐπὶ κακῷ νυμφευθεῖσα δυστυχεῖ αὐτοὺς ἔτεκεν. The poet says

this: and wasting away the wretched mourned their hapless lot, born from the sinful wedding of their mother. For the phrase γονήν ἔχειν μητρός see Oed. C. 969 ed. m.: ὅς οὐτε βλάστας πῶ γενεθλίου πατρός, οὐ μητρός εἶχον, ἀλλ' ἀγέννητος τότε ἦν.

V. 962 sqq. Schol.: ἃ δὲ σπέρμα μὲν ἀρχαιογόνων. Βορέας κῆδος συνῆψε τοῖς Ἀθηναίοις ἀρπάσας Ὠρεΐθυιαν τὴν Ἐρεχθέως, ἐξ ἧς ἔσχε Ζήτην καὶ Κάλαιν (πτερωτοὺς is added by Apollod. III, 15.) καὶ Κλειπάτραν. The remaining narrative of the Scholiast will be found in my note on 951—968. I would add that most authors assert that Orithyia was carried off from the river Ilissus or its neighbouring rocks. See the dissertation on this fable in Plato Phaedr. p. 229. But ἀντὶν τινος σπέρμα is the same as εἶναι τινος γένος, so that in both phrases the genitive depends upon the verb, and σπέρμα and γένος are accusatives. See my note on Philoct. 237: ἐγὼ γένος μὲν εἰμι τῆς περιφύτου Σκύρου. On ἀντὶν τινος see

Βορέας ἄμπρος ὀρθόποδος ὑπὲρ πάγου
θεῶν παῖς· ἀλλὰ καὶ ἐκείνα
Μοῖραι μακράωνες ἔσχον, ὦ καί.

985

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν
970 δὴ ἐξ ἐνὸς βλέποντε. τοῖς τυφλοῖσι γὰρ
αὕτη κέλευθος ἐκ προσηγητοῦ πέλει.

990

ΚΡΕΩΝ.

τί δ' ἔστιν, ὦ γεραίε Τειρεσία, νέον;

ΤΕΙΡΕΣΙΑΣ.

ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.

ΚΡΕΩΝ.

οὐκ οὐν πάρος γε σῆς ἀπεστάτου φρενός.

ΤΕΙΡΕΣΙΑΣ.

975 τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.

ΚΡΕΩΝ.

ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα.

995

Matth. §. 328 note, who however seems wrong in making *σπέρμα* the nominative. — But cf. Aj. 202: *ναὸς ἀρωγοὶ τῆς Αἰαντος γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν.*

V. 966. Schol.: *ἄμπρος* ταχεῖα, ἴσον ἰσχυρὰ δύναμένη τρέχειν. *πάγου* ὑψηλοῦ ὄρους καὶ ἀκρωρείας. On *Βορέας*, filia Boreae, see Matth. §. 101.

V. 967. *Θεῶν παῖς*] Progeny of the gods. For Boreas and Erechtheus were both accounted gods, the latter, the father of Orithyia. Cic. de N. D. III, 19, 50: Erechtheus Athenis filiaeque eius in numero deorum sunt.

Ibid. Schol.: *ἀλλὰ καὶ κατ' ἐκείνης*, τῆς θυγατρὸς Βορέου, τῆς ἐξ Ἐρεχθιδῶν γενονίας, ἐπέσκηψαν οἱ πολυχρόνιοι Μοῖραι, καὶ μεγάλα δυστυχῆσαι αὐτὴν πεποίησιν. Ἡ μεγάλα δυστυχῆσαι καὶ ἐπ' ἐκείνῃ τῇ Κλεοπάτρῃ ἦλθον. I have already observed that the poet refers to the

misfortune of Cleopatra, in being repudiated by Phineus, and cast into prison.

V. 968. Schol.: *μακράωνες* ἀθάνατοι καὶ πολυχρόνιοι. Ἐσχον δὲ ἐπίσχον, ἐπετίθησαν, ἐπεβάρησαν. For the phrase *ἔχειν ἐπὶ τινι* see Passow Lex. v. *ἔχω* 2. h.

V. 969. Schol.: *Θήβης ἄνακτες* καὶ νῦν ἀνακτὰς φησι τοὺς ἀπὸ τοῦ Χοροῦ ἐντίμους. See at v. 927.

V. 971. *ἐκ προσηγητοῦ*] These words are added as an *ἐπεξήγησις* of the preceding αὕτη. ERF.

V. 974. Schol.: *οὐκ οὐν πάρος γε* οἷον οὐδὲ τὴν ἀρχὴν τῆς σῆς κατωλιγώρου μαντίας.

V. 975. *δι' ὀρθῆς*] Sc. *ὁδοῦ*, i. e. *ὁρθῶς*. Cf. Matth. §. 580. g. Schaefer on Lamb. Bos. p. 43. For the whole verse see at v. 1039.

V. 976. *ἔχω* — *δυστυχῆσαι*] This refers to the preservation of the city, after the son of Creon, whom Sophocles calls Megareus, others Menoeceus, had devoted himself

ΤΕΙΡΕΣΙΑΣ.

φρόνει βεβώς αὖ νῦν ἐπὶ ξυροῦ τύχης.

ΚΡΕΩΝ.

τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.

ΤΕΙΡΕΣΙΑΣ.

γνώσει τέχνης σημεῖα τῆς ἐμῆς κλύων.

- 980 ἔς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
 ἴζων, ἵν' ἦν μοι παντὸς οἰωνοῦ λιμήν, 1000
 ἄγνωτ' ἀκούω φθόγγον ὀρνίθων, κακῶ
 κλάζοντας οἷστρον καὶ βεβαρβαρωμένῳ,
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
 985 ἔγνων· περῶν γὰρ ροῖβδος οὐκ ἄσημος ἦν.
 εὐθύς δὲ δεισας ἐμπύρων ἐγευόμην 1005

for his country. To this v. 1162. also refers. HERM. On *μαρτυρεῖν* joined with a participle see Matth. §. 555. not. 2. p. 1092.

V. 977. *βεβώς ἐπὶ ξυροῦ τύχης*] A proverbial expression, on which see Passow Lex. v. *ξυρόν*, signifying to be in extreme danger. For *βεβώς* is equivalent to *ὦν*. See at v. 67.

V. 978. Schol.: *τὸ σὸν φρίσσω στόμα· ἀντὶ τοῦ τὸν σὸν λόγον*. Cf. v. 20.

V. 980. *θᾶκον ὀρνιθοσκοπεῖον*] In one word *οἰωνοσκοπεῖον*. Pausan. IX, 16, 1: *Θηβαίοις ἔστιν οἰωνοσκοπεῖον Τειρεσίου καλούμενον*.

V. 981. Schol.: *λιμήν· ὄρμος καὶ ἔδρα, ὅπου πάντα τὰ ὄρεα προσέρχονται*. *Receptaculum*. So Oed. R. 420. Aesch. Pers 248, where see Schütz. Eur. Or. 1077. ERF. Boeckh acutely supposes that it signifies a temple both here and in Oed. R. 420.

V. 983. *κλάζοντας*] One would have expected *κλαζόντων*. But see Matth. §. 434. 2. b. not. Wex adds Aesch. Prom. 144: *φροβὸς δ' ἐμοῖσιν ὅσοις ὀμίχλα προσῆξε πλήρης δακρύων, σὸν δέμας εἰς-ιδούσῃ*. Eur. Iph. A. 899: *οὐκ*

ἐπαιδευθήσομαι γε προσπεσεῖν τὸ σὸν γόνυ, θνητὸς ἐκ θεῶς γεγῶτα.

Ibid. Schol.: *βεβαρβαρωμένῳ· ἐρμηνευθῆναι μὴ δυναμένῳ, ἀλλὰ ἄσφατῇ*. Unless we should prefer explaining it fierce, savage, so that the sense may be: shrieking with an ill boding and savage clamour.

V. 984. Schol.: *φοναῖς· ταῖς αἱματικαῖς*. Everyone is now aware that *φοναῖς* is a substantive, signifying a slaying. But we ought to take notice of the unusual phrase *χηλαῖς* (for *ἐν χηλαῖς* is put for the simple dative of instrument) *σπῶντας ἀλλήλους φοναῖς*, in which *φοναῖς σπῶντας*, lacerating with the slaying, means tearing so as to destroy. See my note on Oed. C. 1313 sq.

V. 985. *περῶν — ἦν*] He adds this in order to explain how he, though blind, was able to see that which was only visible to the eyesight. WEX.

V. 986. Schol.: *ἐμπύρων ἐγευόμην· ἀντὶ τοῦ ἀπεπειρώμην τῆς διὰ πυρὸς μαντίας*. So elsewhere *γεύεσθαι* is *experiri, periculum facere*. Brunck compares Trach. 1101. Eur. Hipp. 667: *τῆς σῆς δὲ τοῦλης εἴσομαι γεγευμένος*, and his note on Arist. Ran. 462.

- βαμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
 Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
 990 κᾶτυφε κἀνέπτυνε· καὶ μετάρσιοι
 χολαὶ διεσπείροντο, καὶ καταδῶνεις
 1010 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

V. 987. παμφλέκτοισιν] Neuius aptly compares El. 1139: παμφλέκτου πυρός, and 105: παμφεγγεῖς ἀστρων ῥιπᾶς.

V. 987 sq. ἐκ δὲ — οὐκ ἔλαμπεν] In divinations by fire the chief point to observe was the manner in which the flames spread themselves through the air. A clear and glittering point to the flame portended good, but the contrary was argued from it ending in smoke and blackness. In Senec. Oed. 309. Tiresias enquires: utrumne clarus ignis et nitidus stetit, rectusque purum verticem coelo tulit et summam in auras fusus explicuit comam? an latera circumserpit incertus viae et fluctuanteturbidus fumolabat? Valer. Flacc. VIII, 247: non se pingues tum candida flamma per auras explicuit. While Idmon in Apoll. Rhod. I, 437. joyfully beholds σέλας πάντοσε λαμπόμενον θυῶν ἄπο. Valer. Flacc. I, 205: protulit ut crinem densis luctatus in extis ignis et adscendit salientia viscera tauri. These passages with others are adduced by Valck. on Eur. Phoen. 1261. Add Musgr. ibid. v. 1291.

V. 988 sq. ἀλλ' ἐπὶ σποδῷ — ἐτήκετο] Κηκίς μηρῶν is the fat sweating from τὰ μηρῶα while burning, which bubbled from the thighs of the animal when set on fire. When this ought to attract the flame, and, if the omens were prosperous, to seize upon and consume the bones, it, on the present occasion, melted away (μυδῶσα) and was reduced to a cinder, so that, far from the bones being

burnt, they lay bared by the melting of the fat. But by μηρῶν are here meant the thigh bones, which were cut out for the purpose of sacrifice, and wrapped in the fat, over which the gall was placed. On this sacrifice of bones see Voss Epist. Mythol. T. II. p. 354—377 ed. sec. and his follower Passow Lex. Gr. v. μηρῶν. Schneider Lex. Gr. s. v. is at variance on some points. Cf. also Nitzsch on Hom. Odys. III, 456.

V. 990. Schol.: κᾶτυφε· καὶ ἔτυφε. τύφειν ἐστὶ τὸ ἡρέμα ὑποσμύχειν. Ἀνέπτυνε δὲ, ἀνέβαλλε τὰ μηρῶα ἐκ τοῦ λίπους. This is a wrong interpretation of the verb ἀνέπτυνε. The poet means to say that the fat bubbled, and sent forth particles with a crackling noise. HERM.

V. 990 sq. καὶ — διεσπείροντο] The gall was not consumed by the fire, as was requisite in a well-boding sacrifice, but scattered and dispersed. For that the gall was placed above the thigh bones, as I have described, and then burnt, is shewn by examples by Voss l. l. p. 370 sq.

V. 991 sq. καὶ — πιμελῆς] Μηροὶ are not the thighs in this place, but the thigh bones, cut out for the purpose of sacrifice, and commonly called μηρῶα or μῆρα. So also Pausanias I, 24, 2: θύσας δὲ αὐτὸν (sc. ὁ Φοῖβος τὸν κριδὸν) τοὺς μηροὺς κατὰ νόμον ἐκτεμῶν τῶν Ἑλλήνων ἐς αὐτοὺς καιομένους ὄρε. Although Matth. §. 220. 2. p. 420. and others consider the adjective καλυπτῆς as used actively, yet Boeckh has rightly shewn that it here retains its passive signification, πιμελῆ καλυπτῇ

- τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
 φθίνοντ' ἀσήμεων ὀργίων μαντεύματα.
 995 ἐμοὶ γὰρ οὗτος ἡγεμῶν, ἄλλοις δ' ἐγὼ.
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015
 βωμοὶ γὰρ ἡμῖν ἐσχάραί τε παντελεῖς
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
 τοῦ δυσμόρου πεπτώτος Οἰδίπου γόνου.
 1000 κἄτ' οὐ δέχονται θυστάδας λιτὰς ἔτι
 θεοὶ παρ' ἡμῶν, οὐδὲ μηρίων φλόγα, 1020
 οὐδ' ὄρνις εὐσήμενος ἀπορροιβδεῖ βοάς,
 ἀνδροφθόρου βεβρωῖτες αἵματος λίπος.

signifying adeps circumdatus. For the Greeks not only say *καλύπτειν τινά*, but also *καλύπτειν τί τινι*, circumdare aliquid alicui. On *καταρύνει* Boeckh observes: »Die *μηροὶ* heissen nicht *καταρύνει*, weil sie herabgegossen wären aus dem Haufen, sondern weil die Fettumwicklung von ihnen herabgeflossen ist.« But I cannot see how *καταρύνει* in this sense could have been joined with the noun *μηροί*. Perhaps therefore the *μηροί*, when they are said to have fallen down, are meant to have fallen asunder from the fat which surrounded them, and which had melted away. For the genitive *πυμελῆς* seems to depend upon the adjective *καταρύνει*. Schol.: *ἐκ τοῦ λίπους τῆς καλυπτοῦσης αὐτοὺς πυμελῆς ἐξέπιπτον*.

V. 993 sq. *τοιαῦτα — μαντεύματα*] He says: *τοιαῦτα ὁ παῖς ἔλεγε τὰ τῶν ἐμπύρων μαντεύματα εἶναι, δηλονότι φθίνειν ἀσήμεων τῶν ἐμπύρων ὄντων*. See Philoct. 1233. with my note. Ὀργία are sacrifices also in Trach. 765. Aesch. Spt. c. Th. 180: *φιλοθύτων ὀργίων*. But since *ἀσHEMA τὰ ἐμπύρα ἔστι* does not intimate that the auspices were uncertain or obscure, but unlucky, as is evident from the whole passage, especially vs. 996 sqq. any one will perceive that the phrase *τὰ μαντεύματα φθίνει* — which seems

to me derived from the nature of the sacrifice, in which the flame which ought to have shone and appeared, had vanished — should not be understood as if no omens could be thence inferred, but as foreboding evil ones.

V. 996. *ταῦτα — νοσεῖ*] I. e. *ταύτην τὴν νόσον νοσεῖ*. See on Oed. R. 289 sq.

V. 997. Schol.: *ἐσχάρα· αἱ ἐστίαι. παντελεῖς· αἱ τὰ τέλεια τῶν ἱερῶν δεχόμεναι· ἢ ὅλαι· ἢ δι' ὧν πάντα τελιοῦται*. What *παντελεῖς* here means, is uncertain. Erfurdt with Brunck renders it *omnes*, which interpretation is followed by Matth. §. 446. not. 3. a. It seems to be differently used in Oed. R. 901. ed. m.

V. 998. Schol.: *πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς· ἀντὶ τοῦ οἱ κύνες καὶ οἱ ὄρνιθες διασπάσαντες τὸ τοῦ Πολυνείκου σῶμα ἐπὶ τοὺς βωμοὺς ἐκόμισαν, καὶ οὕτως ἐμόλυναν ἅπαντας*.

V. 1000. Schol.: *θυστάδας λιτὰς· τὰς διὰ θυσιῶν γινομένης λιτὰς*. Musgrave quotes Aesch. Spt. c. Th. 269: *θυστάδος βοῆς*.

V. 1002. *ὄρνις*] The last syllable of this word is also short in El. 149. On the phrase *ἀπορροιβδεῖ βοάς* see Censura Aiac. ab Lobeck. edit. p. 59 sqq.

V. 1003. *ἀνδροφθόρου* etc.] *Αἵματος ἀνδρ.* is the same as *αἵματος ἀνδρός φθαρέντος*. Cf. Matth. §. 446. not. 3. e. Schol.:

- ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
 1005 τοῖς πᾶσι κοινόν ἐστι τοῦ ξαμαρτάνειν·
 ἐπεὶ δ' ἀμάρτη, κείνος οὐκ ἔτ' ἔστ' ἀνὴρ 1025
 ἄβουλος, οὐδ' ἄνολβος, ὅστις ἐς κακὸν
 πεσὼν ἀκῆται, μηδ' ἀκλήτος πέλῃ.
 αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
 1010 ἀλλ' εἶκε τῷ θανόντι, μηδ' ὀλωλότα
 κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;
 1030 εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
 ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡΕΩΝ.

- ὦ πρόεβν, πάντες, ὥστε τοξόται σκοποῦ,
 1015 τοξεύετ' ἀνδρὸς τοῦδε, κοῦδὲ μαντικῆς
 ἄπρακτος ὑμῖν εἰμι, τῶν δ' ὑπαὶ γένους 1035

V. 1008. I have myself restored ἀκῆται. MSS. ἀκῆται. I have also retained the reading of most MSS. πέλῃ, for which the later editors have all written πῆλει. For the Greeks are in the habit of using the conjunctive in the relative members of sentiments generally expressed.

V. 1013. I have restored λέγοι from La. Brunck reads φέρε from some MSS. Others λέγει.

V. 1016. Brunck and Hermann omit δ'. But even then the passage does not appear free from error.

βεβρωτες· ἀπὸ τοῦ ἐνικοῦ ἐπὶ τὸ πληθυντικὸν μετέβη. Cf. Matth. §. 434. p. 811.

V. 1004 sq. ἀνθρώποισι τοῖς πᾶσι] Cf. Rost p. 455 sq. ed. quartae. — On ἐπεὶ with the conjunctive see Matth. §. 521. not. 1.

V. 1007. ἀνολβος] Unhappy, wretched. So 1265. Aj. 1156.

V. 1008. ἀκῆται — πέλῃ] For the conjunctive see Matth. §. 527. not. 2. Rost §. 123. not. 1.

V. 1011. Schol.: τίς ἀλκή· καὶ ὄμηρος (Il. XXIV, 54.)· κωφὴν γὰρ δὴ γαῖαν ἀεικίξει μενεαίνων. Where the Schol.: ἀντὶ τοῦ ἀναίσθητον σῶμα ὑβρίζει. See at Philoct. 928. and Dorvill. on Charit. p. 252. For the phrase τίς ἀλκή — ἐπικτανεῖν cf. 753.

V. 1012. τὸ μανθάνειν δ'] For the apostrophe at the end of a trimeter see Herm. Elem. D. M. p. 36.

V. 1013. εἰ κέρδος λέγοι] For

the phrase κέρδος λέγειν see below v. 1326. κέρδη παραινέις.

V. 1015. Schol.: ἀνδρὸς τοῦδε· ἀντὶ τοῦ ἐμοῦ. On the genitive depending upon the verb τοξεύειν see Matth. §. 350. Rost §. 108. 2. d.

V. 1015 sq. κοῦδὲ — εἰμι] The proper expression, κοῦδὲ μαντικῇ ἀπρακτος ὑμῖν ἐστὶ κατ' ἐμοῦ, was inverted by the poet thus: and I am not even untried by prophecies at your hands. HERM. For the phrase ἀπρακτος μαντικῆς cf. Matth. §. 345. not.

V. 1016 sq. τῶν δ' — πᾶσαι] Some explain: ἐπὶ δὲ τῶν γένους, so that οἱ γένους may be equivalent to οἱ ἐγγενεῖς, cf. v. 289. I cannot approve of this, and have little doubt but that there is some corruption. Schol.: ἀκχεφάρεται· πεπραγματεύμαι, προδίδομαι, φόρος γεγίνημαι. ἐποίησαντό με φόρον. Καλλιμάχος.

- ἐξημπόλημαι κάκπεφόρτισμαι πάλαι.
 κερδαίνειτ', ἐμπολᾶτε τὸν πρὸς Σάρδεων
 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
 1020 χρυσόν· τάφω δ' ἐκείνον οὐχὶ κρύψετε,
 οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
 φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους,
 οὐδ' ὡς μίασμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κείνον. εὖ γὰρ οἶδ', ὅτι
 1025 θεοὺς μαίνειν οὔτις ἀνθρώπων σθένει.
 πίπτουσι δ', ὃ γεραῖε Τειρεσία, βροτῶν 1045
 χοὶ πολλὰ δεινοὶ πτώματ' αἴσχε', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕΙΡΕΣΙΑΣ.

φεν·

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,

ΚΡΕΩΝ.

- 1030 τί χρῆμα; ποῖον τοῦτο πάγκοινων λέγεις;

ΤΕΙΡΕΣΙΑΣ.

ὄσω κράτιστον κτημάτων εὐβουλία; 1050

ΚΡΕΩΝ.

ὄσωπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

In German: ich bin verrathen und verkauft. Cf. Philoct. 978: πέπραμαι κάπώλωλα.

V. 1018 sq. Schol.: τὸν — ἤλεκτρον· Σάρδεις, πόλις Ἀσίας, παρακειμένη τῷ χρυσοφόρῳ Πακτωλῷ. Eustathius on Odys. p. 1483, 27. (p. 150, 18.): Σοφοκλῆς μέντοι ἐτόλμησε καὶ αὐτὸν τὸν χρυσὸν ἤλεκτρον εἰπεῖν ἐν τῷ κερδαίνειτ' — ἤλεκτρον. Pliny speaking of gold H. N. 33, 23: ubicumque quinta argenti portio est, electrum vocatur. See Buttm. Mythol. T. II. p. 387 sqq.

V. 1023. οὐδ' ὡς etc.] Neuius rightly observes that the particles must be joined thus, οὐδ' ὡς μή,

comparing Oed. C. 848: οὐκ οὐ ποτ' ἐκ τούτων γε μὴ σκήπτρον ἐν ὁδοιπορήσεις.

V. 1026 sq. πίπτουσι — πτώματ' αἴσχε'] See similar phrases in Matth. §. 421. not. 3. Rost §. 104. 3. b.

V. 1027. οἱ πολλὰ δεινοὶ] So Philoct. 252: ὃ πόλλ' ἐγὼ μοχθηρός, where see my remarks in the 2d. ed.

V. 1027 sq. δταν — χάριν] For the sentiment cf Oed. C. 774: σκληρὰ μαλθακῶς λέγων. Eur. Hippol. 505: ταίσχεα δ' ἦν λέγης καλῶς.

V. 1030. Schol.: ποῖον τοῦτο πάγκοινων· τῷ βίῳ κοινόν. ἐπεὶ εἶπεν ἄρ' οἶδεν ἀνθρώπων

ΤΕΙΡΕΣΙΑΣ.

ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφης.

ΚΡΕΩΝ.

οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.

ΤΕΙΡΕΣΙΑΣ.

1035 καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.

ΚΡΕΩΝ.

τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

1055

ΤΕΙΡΕΣΙΑΣ.

τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.

ΚΡΕΩΝ.

ἄρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;

ΤΕΙΡΕΣΙΑΣ.

οἶδ'· ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.

ΚΡΕΩΝ.

1040 σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.

ΤΕΙΡΕΣΙΑΣ.

ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι.

1060

ΚΡΕΩΝ.

κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.

τις, καὶ καθόλου ἔλαβε, πᾶσι κοινὸν καὶ ἀνερῶν.

V. 1034. τὸν μάντιν] I. e. eum, qui vates est. Cf. Matth. §. 275.

V. 1036. τὸ μαντικὸν — γένος] Eurip. Iph. A. 520: τὸ μαντικὸν πᾶν σπέρμα φιλότιμον κακόν. We have many evidences to prove that the art of prophecy was made a means of gain in those times. Cf. Aristoph. Av. 904 — 1055. Pac. 1045 sqq. Plato de Rep. p. 364. B. C. Isocrat. Aeginet. §. 5. 6. 7.

V. 1037. τὸ δ' ἐκ τυράννων] I. e. οἱ τύραννοι. See at v. 193. For the sentiment Neuius compares Aj. 1350: τὸν τοι τύραννον εὐσεβεῖν οὐ ῥέξιον, adding the

common saying: ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔστω.

V. 1038. ταγοὺς — λέγων] On the double accusative see Matth. §. 416. β.; on the plural below v. 10.

V. 1039. ἐξ ἐμοῦ — πόλιν] For by my assistance you hold this city in safety. Cf. 975. 1141 ed. m. For it was at the instigation of Tiresias that the son of Creon, whom Sophocles calls Megareus, others Menoeceus, devoted his life for his country. See Eur. Phoen. 918 sqq.

V. 1041. τὰκίνητα] Cf. Oed. C. 624: οὐ γὰρ ἀδῶν ἡδὺ τὰκίνητ' ἔπη. 1526: ἃ δ' ἐξάγιστα μὴδὲ κινεῖται λόγῳ. Schol.: τὰ ἀρρήτα με δημοσιεύειν ἀνακινεῖς.

ΤΕΙΡΕΣΙΑΣ.

οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος;

ΚΡΕΩΝ.

ὥς μὴ ἔμπολήσων ἴσθι τὴν ἐμὴν φρένα.

ΤΕΙΡΕΣΙΑΣ.

- 1045 ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
 τροχοὺς ἀμιλλητήρας ἧλλου τελῶν, 1065
 ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα
 νέκυν νεκρῶν ἀμοιβὸν ἀντιδούς ἔσει·
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω
 1050 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατῴκισας,

V. 1043. Hermann and Dindorf put a stop instead of a note of interrogation.

V. 1050. Par. E. κατοικίσας, which is preferred by Seidler. But see on Oed. R. 1171 sq.

V. 1043. οὕτω — μέρος] Schol.: οὕτω νομίζεις, οἷς ἐπὶ κέρδεσι λέγω; But Tiresias could not ask this, as Creon had already expressly told him that his words proceeded from a desire of gain. Hence Boeckh has interpreted the passage thus: do I now seem to you to speak for the purpose of exacting some profit from you? By which he is supposed to mean: I certainly expect no gain from you; for you will quickly perceive that I am far from courting your favour, since I am about to tell you fearful news. On the words τὸ σὸν μέρος cf. Trachin. 1217: καὶ καμῆ τοῦμόν μέρος.

V. 1044. Schol.: ἐμπολήσων· ἐξαπατήσων.

V. 1045 sq. μὴ πολλοὺς — τελῶν] Although one can no more say τελεῖν πολλοὺς τροχοὺς ἧλλου than ἀρματα ἧλλου πολλὰ τελεῖν, because these words contain no idea of space, yet the poet has rightly written τροχοὺς, because he added ἀμιλλητήρας, so as to mean the same as τροχῶν ἀμίλλακ. Now this bears the signification of space; for it denotes the space in which the wheels revolve; whence τελῶν is rightly

added. HERM. But Süvern rightly observes that the poet by no means speaks of a space of some days, but of the nearest moments following that hour at which Tiresias is speaking. There seems scarcely occasion to observe that τελῶν is the future participle.

V. 1047. ἐν οἷσι] This phrase, μὴ πολλοὺς — τελῶν, ἐν οἷσι etc., is suited to an excited and imposing style of speech, signifying: after a very short time. So in Oed. C. 619 sq.: μυρία δ' μνηρὶος χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών, ἐν αἷς etc. Electr. 1365 sq.

V. 1048. ἀντιδούς ἔσει] So Oed. R. 1146: οὐ σιωπήσας ἔσει; See on Oed. R. 928.

V. 1049 sq. Schol.: ἔχεις βαλὼν· ἀντὶ τοῦ ἔβαλες. ψυχὴν τὴν τῆς Ἀντιγόνης. Triclinius: τὸ ψυχὴν καὶ πρὸς τὸ βαλὼν καὶ πρὸς τὸ κατῴκισας λάμβανε κατὰ συνεκδοχὴν. If this, as it appears to me, be correct, I do not see why we should hesitate respecting the genitive τῶν ἄνω, which is evidently either dependant upon the substantive ψυχὴν, or upon some word, the idea of which is implied in the word ψυχὴν, as τινά or ὄντα. Then it is well

- ἔχεις δὲ τῶν κάτωθεν ἐνθαδ' αὖ θεῶν 1070
 ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὦν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἀνω
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
- 1055 τούτων σε λωβητῆρες ὑστεροφθόροι 1075
 λοχῶσιν Ἄιδον καὶ θεῶν Ἑρινύες
 ἐν τοῖσιν ἀντοῖς τοῖσδε ληφθῆναι κακοῖς.
 καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος
 λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβῇ
- 1060 ἀνδρῶν, γυναικῶν σοῖς δόμοις κωκύματα. 1080
 [ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις,

V. 1061—64. I have first inclosed these verses in brackets as spurious.

known that ἀνθ' ὧν is the same as διότι.

V. 1051 sq. ἔχεις δὲ — νέκυν] The construction is: ἔχεις δὲ ἐνθαδὲ αὖ νέκυν ἄμοιρον τῶν κάτωθεν θεῶν. But you here on the contrary have a dead man deprived of communion with the shades. On the phrase οἱ κάτωθεν θεοὶ see at v. 519.

V. 1052. Schol.: ἀνόσιον· μὴ τυχόντα τῶν δόσιων νῦν. Eustathius p. 29, 37 (p. 22, 41.): ἀνόσιος πάλαι ποτὲ ἐδήλου τὸν ἄταφον.

V. 1053 sq. Schol.: μέτεστιν· ἐξουσία δέδοται· λέγει δὲ τῶν νεκρῶν. ἐκ σοῦ δὲ βιάζονται καὶ οἱ ἀνω θεοὶ ἔχειν αὐτὸν ἀνω ἄταφον. It is most certain that ὦν is the neuter gender, since τάδε below must be referred to it. The sense is therefore: the right or power over this (i. e. the nonburial of Polynices) is not thy province, nor that of the gods above, but they (the gods above) are forced by thee to retain the corpse of Polynices in their own jurisdiction. For the phrase τάδε βιάζομαι see at v. 66., on μέτεστί μοι τινος at v. 48.

V. 1055. τούτων] So above 931. τοιγάρ τούτων etc. See Matth. §. 364. and on Oed. R.

1444. Schol.: ὑστεροφθόροι· αἱ ὕστερον μέλλουσαι βλάψαι· καὶ τὸ λοχῶσι γὰρ τὴν οὐ παραχοῖμα, ἀλλὰ τὴν ἐς ὕστερον ἀποσπῆτι τιμωρίαν δηλοῖ. τὸ ἀρσενικὸν δὲ ἀντὶ τοῦ θηλυκοῦ ἑταξεν, ὥς καὶ τὸ σωτῆρι τύχη (Oed. R. 81.). Erfurdt quotes Aesch. Ag. 58: ὑστερόποινον Ἑρινύν. Cf. vs. 1103 sq.

V. 1056. Ἄιδον — Ἑρινύες] Hermann observes that the avengers of the gods of heaven and hell are meant.

V. 1058. Schol.: κατηργυρωμένος· ἀργύρωπαισθεῖς. Boeckh compares Pind. Pyth. XI, 42: φωνῶν ὑπάργυρον.

V. 1059 sq. φανεῖ — κωκύματα] A short delay is poetically represented as about to shew that which will be shewn in a short time. So in Oed. C. 609. Aj. 646 sqq. and 714. Schol.: ἀνδρῶν, γυναικῶν· λείπει ὁ καὶ καὶ γυναικῶν. Erfurdt refers to Kuster on Aristoph. Ran. 157.

V. 1061—1064. ἐχθραὶ δὲ — ἐς πόλιν] Erfurdt, who is followed by Hermann, rightly perceived that the expedition of the Epigoni, driven by paternal hatred, is foretold in these verses. For their fathers had lain unburied according to Euripides Suppl. and

ὅσων σπαράγματ' ἢ κύνες καθήγισαν,
ῖ θῆρες, ἢ τις πτηνὸς οἰωνός, φέρων
ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.]

1065 τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότηs
ἀφῆκα θυμῷ καρδίας τοξεύματα

1085

Hyginus fab. LXX. Add Isocrat. Paneg. §. 54. 55. p. 56. ed. Bekk. Panath. §. 168 sqq. Plataic. §. 53. Nor can any one possibly approve of the interpretation of these words proposed by Boeckh: quamque urbem perturbari, in qua mortuus insepultus iaceat, so that it may be signified that Thebes itself will perish by the very calamity, which the royal house is about to suffer. For, to omit other objections to this interpretation, it would have been very foolish for Tiresias, after he had mentioned the impious deed of Creon, and the heavy punishment which was to follow it, to make use of a general remark to the effect that all cities, in which a corpse was suffered to lie unburied, were wont to be overthrown. Moreover, the adjective ἐχθραί could never have been used in that sense. I therefore think it certain that the expedition of the Epigoni, as I have before mentioned, is here predicted. But whether Sophocles has made Tiresias utter this prophecy, may with reason be doubted. For Boeckh rightly observes that there are matters contained in this prediction which are neither suitable nor adapted to the other words of Tiresias.

V. 1061. ἐχθραί — πόλεις] All the cities full of hatred against thee are excited, i. e. all the cities pursue thee with hatred and are excited to war. For we must not suppose with Hermann that ἐχθραί is prophetically used for ὥστε γίνεσθαι ἐχθραί.

V. 1062. Schol.: καθήγισαν· μετὰ ἄγους ἐκόμισαν. To nearly the same purport Triclin.: εἰς δὲ τὸ ὅσων μὴ λάβης ἐξωθεν ἐπί,

ἀλλὰ πρὸς τὸ καθήγισαν, οὕτω, καθ' ὅσων ἤγισαν, ἤγουν μεμισμένως ἔφερον. ἄγος γὰρ τὸ μύθος. See comm. on Aristoph. Plut. 681. But Hermann observes that καθάγειν is neither found elsewhere with a genitive, nor can it be thus construed in this passage, since every one will naturally join the words ὅσων σπαράγματα. Nor do I yet deny that ὅσων σπαράγματα is an unusual phrase for signifying what Hermann and Boeckh suppose, ὅσων ἀνδρῶν σπαράγματα, which will be the same as ὅσων ἀνδρῶν σώματα ἐσπάραξαν καὶ etc. Lastly, Boeckh rightly, I think, observes: καθάγειν is consecrate, and when used of the dead means iusta persolvere, in which sense it is here used with great bitterness: quorum laceris membris carnes iusta persolvunt. So Gorgias apud Longin. III, 2. said: γῦπες ἐμψυχοὶ τάφοι. And of a vulture Ennius (ap. Priscian. VI. p. 683 ed. Putsch.): crudeli condebat membra sepulcro; and so we must explain the words of Sophocles El. 1457 sq.: πρὸς τὰς ταφῆσιν, ὧν τόνδ' εἰκός ἐστι τυγχάνειν.

V. 1064. Schol.: ἐστιοῦχον· τὴν ἔχουσαν ἐστίαν καὶ βωμούς. ἐστιοῦχον ἐς πόλιν· ἀντὶ τοῦ ἐπὶ τὴν ἐστίαν τῆς πόλεως.

V. 1065 sq. Schol.: τοιαῦτα κατὰ τῆς καρδίας σου τοξεύματα ἀφῆκα μετὰ θυμοῦ. But Hermann and Boeckh join καρδίας τοξεύματα, so as to mean the darts which harass the mind of Creon, although they differ about the explanation on the words σου θυμῷ, which Hermann interprets propter iram tuam,

- βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ.
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
 1070 καὶ γυνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν,
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν, ἣ νῦν φέρει. 1090

ΧΟΡΟΣ.

- άνήρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.
 ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
 τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
 1075 μηπῶποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.

ΚΡΕΩΝ.

- ἔγνωκα καντός, καὶ ταράσσομαι φρένας· 1095
 τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ
 ἄτη πατάξει θυμὸν ἐν δεινῷ πάρα.

ΧΟΡΟΣ.

εὐβουλίας δεῖ, παῖ Μενοικέως, Κρέον.

V. 1077. Brunck δειλόν. I have followed Elmsley in writing εἰκαθεῖν. Vulg. εἰκάθειν.

V. 1079. For Κρέον La. and Lb. λακεῖν.

Boeckh in animum tuum. But cf. v. 1034.

V. 1067. τῶν σὺ θάλλπος] So ἐθαλψεν ἀτης σπασμός Trach. 1084. μανίαι θάλλπουσι Aesch. Prom. 878. On τῶν put for ὧν see at v. 600.

V. 1068. ὦ παῖ, σὺ δ'] On the postponing of the words σὺ δέ see Matth. §. 312. 3.

V. 1071. τὸν νοῦν — φέρει] I. Uld. Faesi in Seebode's Misc. Crit. Vol. II. part. IV. p. 707. observes: »the poet seems to have had in mind two modes of comparison, neither of which he completed: τὸν νοῦν τ' ἀμείνω τῶν φρενῶν τῶν νῦν (αὐτῷ σὺσῶν), and τὸν νοῦν τ' ἀμείνω ἣ ὃν νῦν φέρει.« — But if Sophocles had wished to say this, he would doubtless, with his accustomed elegance, have written what Brunck restored, ὧν νῦν φέρει. Nay, I hardly know whether this very

alteration should not be made, since there seems to me no satisfactory way of explaining the common reading.

V. 1073 sq. Schol.: ἐξ ὅτου λευκὴν ἐγὼ· ἀντὶ τοῦ ἀπὸ νεότητος ἄχρῳ γήρως.

V. 1075. Schol.: λακεῖν· φθίγγασθαι. For ἐς πόλιν Neuius compares 1247. El. 606. 642. Oed. R. 93. Pors. Adv. p. 224. 308., for λακεῖν Trach. 824. interpp. Aristoph. Plut. 39.

V. 1077 sq. Schol.: τὸ μὲν ὑποχωρεῖν δεινόν, τὸ δὲ ἀντιστάντα βλαβήναι. Rightly, for he says that it is heavy either to yield, or to suffer ill from resisting. Hermann explains ἀντιστάντα δέ etc. thus: if I resist, this, itself heavy, is increased, by striking my anger with some great calamity. — On τὲ — δέ thus opposed see Matth. §. 626. p. 1276. Rost §. 134. annot. 1. II.

ΚΡΕΩΝ.

τί δῆτα χρηὸν δρᾶν; φράξε· πείσομαι δ' ἐγώ.

ΧΟΡΟΣ.

ἐλθὼν κόρην μὲν ἐκ κατώρουχος στέγης
ἄνεις, κτίσον δὲ τῷ προκειμένῳ τάφον. 1100

ΚΡΕΩΝ.

καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρειαθεῖν;

ΧΟΡΟΣ.

ὅσον γ', ἄναξ, τάχιστα. συντέμνουσι γὰρ
1085 θεῶν ποδώκεας τοὺς κακόφρονας βλάβαι.

ΚΡΕΩΝ.

οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι
τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον. 1105

ΧΟΡΟΣ.

δρᾶ νυν τάδ' ἐλθὼν, μηδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡΕΩΝ.

ᾧδ' ὡς ἔχω στείχοιμ' ἄν· ἵτ' ἵτ', ὁπάονες,
1090 οἷ τ' ὄντες οἷ τ' ἀπόντες, ἀξίνεας χερσὶν

V. 1088. I have restored νυν for νῦν from my own correction.

V. 1083. καὶ — παρειαθεῖν] Et utile censens obsequi? Cf. Passow Lex. Gr. v. δοκῶ 2, b. On καὶ at the beginning of a sentence see at El. 1456.

V. 1084 sq. Schol.: συντέμνουσι· συντόμως κατακόπτουσι καὶ βλάπτουσι. Nay as ἀνύειν, so συντέμνειν is used without the noun τὴν ὁδόν to signify corripere viam, celerrime accedere. See on v. 736. Then οἱ κακόφρονες are not so much those who meditate evil as they who act and think wrongly.

V. 1086 sq. μόλις μὲν, καρδίας δ' etc.] For the particles μὲν — δὲ see Matth. §. 535. c. not. 3., for the phrase ἐξίσταμαι καρδίας τὸ δρᾶν, which is the same as πείσομαι τὸ δρᾶν, ibid. §. 622. 3. and §. 543. not. 2. Schol.: μόλις μεθίσταμαι τῆς προτέρως

γνώμης. So Euripid. Iph. A. 479: καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων.

V. 1088. μηδ' — τρέπε] Rightly Brunck: neve aliis committe.

V. 1090. οἷ τ' ὄντες οἷ τ' ἀπόντες] Hermann wrongly explains οἷ ὄντες by οἷ ὄντες μοι νῦν ὁπάονες, qui me nunc sequimini. For the usage of the language demands that the participle ὦν when joined with ἀπών, signify praesens. See at El. 298 sq. As to the nominative οἷ ὄντες instead of the vocative, it is quite suitable to common custom. Cf. El. 634: σὺ, ἢ παροῦσά μοι. Aj. 703: ὁ δάλλος. and below 1103. See Rost §. 103. 2. a. The following instances may seem strange, though they are not so. El. 504: ᾧ Πέλοπος ἀπρόσθεν etc. Aesch.

ὀρμᾶσθ' ἐλίντες εἰς ἐπόψιον τόπον, 1110

* * *

ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
αὐτός τ' ἔδησα καὶ παρῶν ἐκλίσομαι.
δέδοικα γὰρ, μὴ τοὺς καθεστῶτας νόμους
1095 ἄριστον ἢ σῶζοντα τὸν βίον τελεῖν.

ΧΟΡΟΣ.

(στροφη α').

Πολυνύμμε, Καδμεΐας νύμφας ἄγαλμα 1115

V. 1091. Hermann rightly observes that some verses have been lost between this and the following line.

V. 1096. Καδμεΐας is Dindorf's conj. Vulg. Καδμεΐας.

Pers. 156: μῆτερ ἢ Ξέρξον γεραίά, χαῖρε, Δαρειὸν γύναι. — We can however plainly see that the servants are ordered to bring with them axes, in order to cut down wood for the burning of the corpse of Polynices.

V. 1091. εἰς ἐπόψιον τόπον] Hermann was the first to perceive that between this and the following verses some others have been lost, in which Creon had more clearly designated the place here meant, and had given orders for the burial of Polynices and the liberation of Antigone. Nevertheless from the preceding words and from v. 411. ἀκρῶν ἐκ πάγων, and 1197. πεδῖον ἐπ' ἄκρον, we may divine that the words ἐπόψ. τόπον signify that place in which Polynices lay unburied.

V. 1092 sq. ἐγὼ δ' — ἐκλύσομαι] But I myself, since my mind inclines to it, will set out hither with you, and disentangle what I have entangled, i.e. I will rectify my error. For in this metaphorical sense (cf. v. 40. with the note) the words must be used, as is evident from the one fact, that if used in their proper sense, Creon would merely announce his intention of liberating Antigone. But he ought necessarily to shew that he

also meant to render just rites to Polynices. For the phrase δόξα τῇδ' ἐπεστράφη cf. Oed. R. 882. with my note.

V. 1096 — 1133. The Chorus perceiving from the predictions of Tiresias, that Creon had brought the city into a state of extreme danger (996 sqq. 1061 sqq. ed. m.), implore the aid of Bacchus, the guardian and tutelary deity of Thebes.

V. 1096. Schol.: πολυνύμμε, ὦ Διώνυσε· οἱ μὲν γὰρ Βάκχον, οἱ δὲ Ίακχον, οἱ δὲ Λύαιον, οἱ δὲ Εὐϊόν, οἱ δὲ Λιθύραμβον καλοῦσιν. Cf. Spanheim on Callim. in Apoll. 70. But since that god who possessed the greatest variety of names, was also worshipped and invoked by the greatest number of mortals, πολυνύμμος is the same as greatly celebrated, worshipped, invoked.

Ibid. ἄγαλμα] By a frequent usage of the poets children are called ἀγάλματα, deliciae, the delight of their parents. See Markl. on Eur. Suppl. 367. Ruhnk. on Timaeus v. ἀγαλμα. ERF. Καδμεΐας νύμφας, Semeles. Similar pleonasm in appellations are collected by Blomf. on Aesch. Prom. 140. On the dieresis Καδμεΐας cf. v. 1116. Θηβαΐας, v. 954, 963 ed. m. Φινειδαίς, Ἐρεχθιδᾶν, Aesch

- καὶ Διὸς βαρυβρεμέτα
 1100 γένος, κλυτὰν ὅς ἀμφέπεις Ἰταλίαν, μέδεις δε
 παγκοίνοισ' Ἐλευσινίας 1120
 Διοῦς ἐν κόλποις, Βακχεῦ, Βακχᾶν
 ὁ ματρώπολιν Θήβαν
 ναιετῶν παρ' ὕγρων
 1105 Ἰσμηνοῦ ῥέιθρων ἀγρίου τ'
 ἐπὶ σπορᾷ δράκοντος. 1125
 (ἀντιστροφή α'.)
 σὲ δ' ὑπὲρ διλόφοιο πέτρας στέρωψ ὅπως

V. 1104. ναιετῶν I have restored from W. Dindorf's conj. Hermann ἐνναίων MSS. ναίων.

V. 1105. ῥέιθρων is Hermann's conjecture. Vulg. ῥεῖθρων.

V. 1107. διλόφοιο is Dindorf's conj. MSS. διλόφον. See on v. 100.

Suppl. 61. Τηρεῖας, Eur. Hec. 479. Ἀργεῖων, and the yet more frequent Τρωῖος and Τροία. See Elmsl. on Med. 806.

V. 1100 ἀμφέπεις] Neuius compares El. 651. Pind. Pyth. V, 68. IX, 71.

V. 1100 sq. κλυτὰν — Ἰταλίαν] It is evident that lower Italy or Great Greece is meant, more particularly its western part, which was inhabited by Greek colonies, and celebrated (κλυτὰν) for its beauty of situation, and fertility of soil. It is mentioned among the dwellings of Bacchus, because very productive of wine. Schol.: διὰ τὸ πολυάμπελον τῆς χώρας. Varro I, 2. Lucian Navig. 23. Etymol. M. p. 525, 39. WEX.

V. 1101. Schol.: παγκοίνοις· ἐν οἷς πάντες συνάγονται διὰ τὰς πανηγύρεις· ἢ διὰ τὸ τὴν θεὸν πάντας τρέφειν· ἢ ὅτι κοινὰ τὰ μυστήρια Λήμνητος καὶ Διονύσου. The first interpretation is correct. But it is well known that Bacchus was worshipped in the Eleusinian Mysteries in conjunction with Ceres. Cf. Musgr. on Eur. Ion 1093. — For the prosody of the word Ἐλευσινίας Boeckh compares Hom. h. in Cer. 105. 266. Antimach.

fr. 55. Eratosth. fr. Merc. XV, 15. Herm. Elem. D. M. p. 44.

V. 1102. Schol.: κόλποις· ἀντὶ τοῦ πεδίοις. Cf. Passow v. κόλπος 3. b.

V. 1103. Βακχᾶν ματρώπολιν] Triclinius: ἐπειδὴ ἐν Θήβαις ὁ Διόνυσος μὲν γέγονεν, οὗτος δὲ τὰς Βάκχας πεποίηκε, διὰ τοῦτο μητροπόλιν αὐτὴν τῶν Βακχῶν λέγει.

V. 1104 sq. παρ' ὕγρων — ῥέιθρων] On this use of the preposition παρὰ I have treated at v. 951.

V. 1105 sq. Schol.: ἀγρίου — δράκοντος· παρὰ τὸν τόπον, ἐν ᾧ ἐσπάρησαν οἱ ὀδόντες τοῦ δράκοντος.

V. 1107 sq. Schol.: σὲ δ' ὑπὲρ· σὲ ὀρεῖ ὁ λαμπρὸς καπνός· ἀντὶ τοῦ σοὶ θυσίαι κατὰ Παρνασσὸν γίνονται· ἢ παρ' ὅσον αὐτόματον πῦρ ἐκείσε ἀναδίδεται. διλόφου πέτρας· τοῦ Παρνασσού· τοιοῦτο γὰρ ἐστὶ τὸ ὄρος. Elmsley on Eur. Bacch. 306. observes: »There is frequent mention among the poets of a flame shining by night on mount Parnassus, which when seen, was supposed to proceed from Bacchus dancing with his wonted company of attendants. What was the nature of this flame,

- λινύς, ἔνθα Κωρύκται
 1110 νύμφαι στίχουσι Βακχίδες, Κασταλίας τε νῆμα· 1130
 καί σε Νυσαίων ὀρέων
 κισσότρεϊς ὄχθαι χλωρά τ' ἄκτᾱ
 πολυστάφυλος πέμπει
 1115 ἀμβρότων ἐπέων
 εὐαζόντων Θηβαίας 1135
 ἐπισκοποῦντ' ἀγνιάς.
 (στροφὴ β.)
 τὰν ἑκπαγλα τιμᾶς
 ὑπὲρ πασῶν πόλεων

V. 1110. στίχουσι is restored by Dindorf. MSS. στείχουσι.

V. 1116. Θηβαίας is Hermann's correction for Θηβαίς. Dind. ἀβρότων.

V. 1118 sq. ἑκπαγλα τιμᾶς ὑπὲρ πασῶν is from the conjecture of Dindorf. MSS. against the metre, ἐκ πασῶν τιμᾶς ὑπερτάταν.

is the part of the physical student to investigate. To acquit myself of the duty of a commentator, I will add some testimonies of the tragedians. Eur. Phoen. 233. where see Schol., Ion 711, 1125. Aristoph.

Ran. 1242.
 V. 1108. Schol.: Κωρύκται· αἱ Παρνασσίδες· Κωρύκιον γὰρ ἄντρον ἐν Παρνασσῷ. Cf. interpp. on Aesch. Eum. 22. and Elmsl. on Eur. Bacch. 559.

V. 1110. στίχουσι] Hesychius: στίχουσι· βαδίζουσι, πορεύονται. W. DINDORF.

V. 1111. Schol.: Κασταλίας· πηγὴ ἐν Παρνασσῷ.

V. 1112 sq. Schol.: Νύσσα Φωκίδος ὄρος· εἰσὶ δὲ καὶ ἄλλαι ποταφαὶ Νύσσαι [Euβοica, Thracia, Arabica, Indica, Aethiopica, aliae]. χλωρά τ' ἄκτᾱ· ἡ τὸ ἐν Εὐβοίᾳ φησὶν ἄλσος, ἡ τὸ ἐν Παρνασσῷ· ἐν ἀμφοτέροις γὰρ τόποις ἡ ἀμπέλος, ἡ καθ' ἑκάστην ἡμέραν περὶ μὲν τὴν ξω βότρυας φέρεται, περὶ δὲ τὴν μεσημβρίαν ὀμφακας, ἐκτυπᾶτο δὲ πεπανθεῖσα περὶ τὴν ἐσπέραν. Erfurdt rightly observes that we must here understand the Euboean Nysa, comparing v. 1125 ed. m. Cf. Steph. Byz. v. Νύσσα· δεκάτῃ ἐν Εὐβοίᾳ, ἔνθα διὰ μιᾶς ἡμέρας τὴν ἀμπέλιν

φασιν ἀνθεῖν καὶ τὸν βότρυον πεπαίνεσθαι. Eustath. on Dionys. p. 224, 34. ed. Bernh.: Νύσσαι δὲ — Εὐβοϊκὴ, περὶ ἣν λέγεται καὶ τὸ τῆς ἀμπέλου τεράστιον, βότρυον ἐκφερούσης καθημέριον. This is also related by the Schol. on Eur. Phoen. 227., quoting a fragment from Soph. Thyest.: ἔστι γὰρ τις ἐναλία πόλις γῆς Εὐβοείας, ἐνθα Βάκχειος βότρυς ἐπ' ἡμᾶς ἔρπει.

V. 1115. ἀμβρότων ἐπέων] Sunt voces sanctae, voces in sacris editae. Cf. Pind. Pyth. IV, 11: ἀθανάτου στόματος.

V. 1116. Schol.: εὐαζόντων· ὑμνούντων, μετὰ εὐφημίας εὐοὶ λεγόντων, ὅς ἐστιν ὕμνος Διονύσου. Song is here unusually said εὐάζειν, which is commonly said of the Bacchantes.

V. 1117. ἐπισκοποῦντ'] Wex rightly renders *invisentemplatus*, the streets through which the porcession is led, in order that you may preside over it. Cf. vs. 1127 sq.: νυχίων φθ. ἐπισκοπε.

V. 1118. τὰν] This must be referred to the noun Θήβην, contained in the preceding words. See Matth. §. 435.

V. 1118 sq. ἑκπαγλα — πασῶν] For the adverb ἑκπαγλα cf.

- 1120 ματρὶ σὺν κεραυνίᾳ·
καὶ νῦν, ὥς βιαίας 1140
ἔχεται πάνδημος ἀμὰ πόλις ἐπὶ νόσου,
μολεῖν καθαρσίῳ ποδὶ Παρνησίαν
1125 ὑπὲρ κλιτὺν, ἣ στονόεντα πορθμὸν. 1145
(ἀντιστροφή β.)
ὡς πῦρ πνεόντων
χοράγ' ἄστρον, νυχίων
φθεγμάτων ἐπίσκοπε,

V. 1122. ἀμὰ is added from Boeckh's conjecture. Brunch reads πάνδημος ἔχεται, Hermann πανδήμιος.

V. 1124. Παρνησίαν Dind.

Oed. C. 716 sqq. ἐκπαγλα — θρώσκει; for the use of the preposition ὑπὲρ see Pind. Nem. IX, 129: εὐχομαι ὑπὲρ πολλῶν τιμῶν λόγους νίκαν, which passage is adduced by Matth. §. 582. p. 1156.

V. 1120. Schol.: κεραυνίᾳ· κεραυνοβλήτῳ. Cf. Eur. Bacch. 6: ὄρω δὲ μητρὸς μνήμα τῆς κεραυνίας.

V. 1121 sqq. καὶ νῦν etc.] The sense is: Thou who art ever present at our sacred rites, come also now, since our city labours under heavy trouble, and bear safety to us.

V. 1122. ἀμὰ πόλις] Dindorf well observes that the pronoun ἐμός is added in a similar manner in Oed. C. 842: πόλις ἐναίρεται, πόλις ἐμὰ σθένει.

V. 1123. Schol.: μολεῖν· λείπει· θλίψον· ἢ ἀπαρέμγατον ἀντιπροστακτικῶς. Cf. Matth. §. 546. Rost §. 125. not. 6.

V. 1125. Schol.: ἣ στονόεντα πορθμὸν· τὸν ἡχώδη διὰ τὰ κύματα. πορθμὸν δὲ τὸν ἀπ' Εὐβοίας εἰς Βοιωτίαν.

V. 1126 sq. Schol.: ὡς πῦρ πνεόντων χοράγ'· τῶν πυρπνόντων ἄστρον ἐπίσκοπε· καὶ γὰρ αἰθέριος τιμάται, ὥς καὶ Εὐριπίδης ἐν Βάκχαις (1076.) φησὶν αὐτὸν ἐν αἰθέρι κατοικεῖν. Ἄλλως χοράγ', τὸν χορὸν ἄγων. ἢ τῶν ἄστρον

χορηγέ· κατὰ γὰρ τινα μυστικὸν λόγον τῶν ἄστρον ἐστὶ χορηγός. καὶ νυχίων φθεγμάτων· τῶν ἐν νυκτὶ εὐφημιῶν καὶ ὕμνων· ἐν νυκτὶ γὰρ αἱ Διονυσιακαὶ χορεῖαι γίνονται, ὅθεν καὶ νυκτέλιος, καὶ Εὐριπίδης (Bacch. 486.)· νύκτωρ τὰ πολλὰ· σεμνότητ' ἔχει σκότος. Lobeck Aglaoph. p. 218 sq.: »The poet calls Bacchus ἄστρον χοραγὸν κατὰ τινα μυστικὸν λόγον, as the Scholiast observes; Eustathius p. 514, 45. more harshly styles it μυστικὸν λῆρον. Lest, however, any suspicion of a mystical confusion of one deity with another arise, it is well briefly to observe, that Dionysus is not styled the leader of the stars, because he is the same as the sun, but from a custom of the poets, who feign that, at the coming of the gods to celebrate their orgies, all nature is moved, so that the earth trembles, the seas are over-surfed, and the stars themselves seem to gleam with an unusually brilliant light. So the Bacchic chorus in Eur. Bacch. 117. bidding the Thebans rave, and brandish their thyrsi, announces the presence of the god αὐτίκα γὰρ πᾶσα χορεύσει. And of the same rites Eur. Ion 1078: λαμπράδα θεῶν εἰκάδων ὤψεται ἐννύχιος αὔπνου ὦν, ὅτε καὶ Διὸς ἄστερωπὸς ἀνεχόρευσεν αἰθήρ, χορεύει δὲ σελάνα. And Claudian de Laud. Stilich. L. I. 84.

- παῖ Ζηνὸς γένεθλον,
 1130 προφάνηθ' ὦ Ναξίαις σαῖς ἅμα περιπόλοις 1150
 Θυίαισιν, αἷ σε μαινόμεναι πάννυχον
 χορεύουσι τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

- Κάδμου πάροιχοι καὶ δόμων Ἀμφίονος, 1155
 1135 οὐκ ἔσθ' ὅποιον στάντ' ἂν ἀνθρώπου βλον
 οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
 τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἶε'.

V. 1129. Ζηνὸς is Bothe's conjecture. MSS. Διός.

V. 1130. προφάνηθ' ὦ is restored by Dindorf for προφάνηθι.

V. 1131. Θυίαισιν is from the conjecture of Bothe. MSS. Θυιά-
 σιν. Brunck Ναξίαις Θυιάσιν ἅμα περιπόλοις, αἷ πάννυχον σε μαι-
 νόμεναι, Hermann Ναξίαις ἅμα περιπόλοις σαῖσιν, omitting Θυίαισιν.

comparing the departure of Serena and her parents to the Theophania: Tunc et Solis equos, tunc exsultasse choreis astra ferunt, mellisque lacus et flumina lactis erupisse solo. The leader therefore of this starry dance is not inelegantly styled πῦρ πνιόντων χοραγὸς ἀστρων, of the stars, sporting in the orgies of the god, and, as it were, συνενθουσιώντων.

V. 1129. παῖ Ζηνὸς γένεθλον] Hermann observes that these words must be joined together, so as to signify ἐκ Ζηνὸς γεγώς παῖς.

V. 1130. προφάνηθ' ὦ] Sophocles rarely places the exclamation ὦ with an imperative. I now recollect one other passage, El. 666: ὦ χαῖρ', ἄνασσα.

V. 1131. Schol.: περιπόλοις ταῖς ἱεραίαις, ταῖς σαῖς ἀκολούθοις καὶ ἐν Νάξῳ γὰρ τιμᾶται, ὅτι ἐκεῖ τῇ Ἀριάδῃ συνεγένετο.

V. 1133. χορεύουσι] The verb χορεύειν is here active, signifying to celebrate the god with dances. Brunck compares Pind. Isthm. I, 7: καὶ τὸν ἀχειροκόμην χορεύων. Add Eurip. Iph. A. 1057. Ion 1085.

V. 1134. Κάδμου — Ἀμφίονος] After the Cadmaean kingdom had been established by Cadmus, it is said that Amphion and Zethus the sons of Antiope and Jove, having conquered their uncle Lycus, the guardian of Laius, obtained and enlarged the ancient kingdom of Thebes. C. A. M. Schaefer rightly refers δόμων also to Κάδμου. For the phrase πάροιχοι δόμων Κάδμου, by which the Theban citizens are meant, see at Oed. R. I.

V. 1135 sq. οὐκ ἔσθ' — ποτέ] I. e. οὐδεὶς γὰρ βίος ἔστιν, οὔτε σῆμα, ὃν ἂν αἰνέσαιμιν, οὔτε πεσὼν, ὃν ἂν μεμψαίμην ποτέ. The particles οὔτε — οὔτε are therefore here used for the same reason as in vs. 4 sq. On the suppressed verb πεσὼν, which I have added in my explanation, see note on El. 72.

V. 1137. καταρρέπει] This verb is properly neuter, but here assumes a transitive force, as ῥέω Eur. Hec. 528. Cycl. 391., where see examples. Theognis 157: Ζεὺς τὸ τάλαντον ἐπιρρέπει. MUSG. So the Latins use ruere, on which see Ruhnke. on Terent. Ad. III, 2, 21.

- καὶ μάντις οἷδεις τῶν καθεστῶτων βροτοῖς. 1160
- 1140 Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ,
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
λαβάν τε χώρας παντελῇ μοναρχίαν
εὖθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
καὶ νῦν ἀφείται πάντα. τὰς γὰρ ἡδονὰς 1165
1145 ὅταν προδῶσιν ἄνδρες, οὐ τίθῃμ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν.
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
καὶ ζῇ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῇ
τούτων τὸ χαίρειν, τὰλλ' ἐγὼ καπνοῦ σκιᾶς 1170
1150 οὐκ ἂν πριάμην ἀνδρὶ πρὸς τὴν ἡδονήν.

ΧΟΡΟΣ.

τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων;

ΑΓΓΕΛΟΣ.

τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.

V. 1139. καὶ — βροτοῖς] Aj. 1419: πρὶν ἰδεῖν δ' οὐδεὶς μάντις τῶν μελλόντων ὃ τι πράξει.

V. 1140. Schol.: ὥς ἐμοί· λείπει ἰδέσκει. Cf. Matth. §. 388. a. Rost §. 105. animadv. 2. extr.

V. 1141 sqq. σώσας μὲν — σπορᾷ] On the association of the particles μὲν — τε see my note at Trach. 996 sqq.; on the participle σώσας with a finite verb at v. 805 of this play. The poet meant to say: ὅς ἐσωσε μὲν — χθόνα, ἐθαλλε δὲ, ὅτε λαβὼν χώρας — εὖθυνε, εὐγενεῖ τ. σπορᾷ. For the adj. παντελῇ see at v. 997. On the preservation of the city by Creon I have spoken at v. 1039.

V. 1144 sq. τὰς γὰρ ἡδονὰς etc.] The words τὰς ἡδονὰς are explained by the poet himself in the following τὸ χαίρειν. Schol.: προδῶσιν· ἀπολέσωσιν. Then τίθῃμ' is equivalent to ἡγοῦμαι. Cf. Dorville on Char. p. 403. ed. Lips.

V. 1147 sq. πλούτει etc.] On the notion of the imperative see Matth. 511. 5. c.

V. 1148. Schol.: ζῇ· ἀντὶ τοῦ

ζῆθι, προστακτικῶς. Other examples of this imperative are adduced from the tragedians in Bekk. Anecd. p. 97, 29. By the words τύραννον σχῆμα the royal dignity is meant. Hermann refers to Bergler on Alciph. I, 34, p. 140.

V. 1149 sq. καπνοῦ σκιᾶς] Nothing can be more paltry than the shadow of smoke. It is derived from a Pindaric phrase σκιᾶς ὄναρ ἀνθρώπου. BR. Cf. Philoct. 946: κοῦκ οἶδ' ἐναίρων νεκρὸν ἢ καπνοῦ σκιάν, εἰδῶλον ἄλλως. But the phrase πριάσθαι τί τινα, signifying in German jemandem etwas abkaufen, may be compared with the phrase δέχεσθαι τί τινα, jemandem etwas abnehmen, on which see Matth. §. 394. 3. Rost §. 105. animadv. 1. Lastly, on the words πρὸς τ. ἡδονήν cf. Matth. §. 591. γ.

V. 1151. φέρων] Nuntians. See on Oed. C. 416. So also the Latin poets use ferre. On the plural number βασιλέων see my remarks at Trach. 313.

V. 1152. αἴτιοι θανεῖν]

ΧΟΡΟΣ.

καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.

ΑΓΓΕΛΟΣ.

Αἴμων ὅλωλεν· αὐτόχειρ δ' αἱμάσσεται.

1175

ΧΟΡΟΣ.

1155 πότερα πατρώας ἢ πρὸς οἰκείας χερός;

ΑΓΓΕΛΟΣ.

αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.

ΧΟΡΟΣ.

ὦ μάντι, τοῖπος ὡς ἄρ' ὀρθρὸν ἤνυσας.

ΑΓΓΕΛΟΣ.

ὡς ὧδ' ἐχόντων, τᾶλλα βουλεύειν πάρα.

ΧΟΡΟΣ.

καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ
1160 δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμαίων
ἦτοι κλύουσα παιδὸς ἢ τύχη πάρα.

1180

ΕΥΡΥΔΙΚΗ.

ὦ πάντες ἄστοί, τῶν λόγων ἐπηρεσθόμην

V. 1162. τῶν λόγων is restored from some MSS. Vulg. τοῦ λόγου γ'.

Cf. Matth. §. 542. b. β. Rost §. 125. 6.

V. 1153. καὶ τίς φονεύει] So Oed. R. 716. See note on Philoct. 1067.

V. 1154. αὐτόχειρ δ' αἱμάσσεται] Neuius on Aj. 841: τῶς αὐτοσφαγεῖς πρὸς τῶν φιλοστων ἐχόντων ὀλοῖατο, observes: «αὐτοσφαγεῖς and αὐτόχειρες are not only those who die by their own hand, but likewise those who perish through any wicked deed. Ant. 1154. Aesch. Suppl. 65 sqq: ξυντίθῃσι δὲ παιδὸς μόνον, ὡς αὐτοφόνως ὤλετο πρὸς χεῖρὸς ἔθεν δυσμάτορος κότου τυχάν.» This can hardly, I think, be proved. We should more rightly, in my opinion, assume that αὐτόχειρ is not only

the man who does anything by his own hand, but likewise by that of some one of his own family.

V. 1157. ὡς ἄρ'] For these particles thus joined with the preterits, Neuius compares Aj. 367. El. 1185. Oed. R. 1395. Trach. 871. Reising Coni. p. 274.

V. 1159 sq. Schol.: Εὐρυδίκην· Ἡσίοδος Ἡνιόχην αὐτὴν καλεῖ (Scut. Herc. 83.)· ἔκτετο δ' εἰς Κρέοντα καὶ Ἡνιόχην. — ὁμοῦ· ἐγγύς. See on Philoct. 1190.

V. 1161. κλύουσα παιδὸς] See on Oed. C. 303. And on the phrase ἐκ δωμαίων πάρα see Doederl. Spec. ed. Soph. p. 35.

V. 1162. τῶν λόγων] I. e. τῶν λόγων. See Trach. 984: παρὰ τοῖσι βροτῶν κείμεναι.

- πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
 ὅπως ἰκοίμην ἐνγμάτων προσήγορος. 185
- 1165 καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης
 χαλῶσα, καὶ με φθόγγος οἰκείου κακοῦ
 βάλλει δι' ὧτων· ὑπτία δὲ κλίνομαι
 δείσασα πρὸς δμῳαῖσι ἀποπλήσσομαι.
 ἀλλ' ὅστις ἦν ὁ μῦθος, αἶθις εἶπατε. 1190
- 1170 κακῶν γὰρ οὐκ ἄπειρος οὔσ' ἀκούσομαι.

ΑΓΓΕΛΟΣ.

- ἐγώ, φίλη δέσποινα, καὶ παρῶν ἐρῶ,
 κούδεν παρήσω τῆς ἀληθείας ἔπος.
 τί γάρ σε μαλθάσσοιμ' ἂν ἂν ἐς ὕστερον
 ψεῦσται φανοίμεθ'; ὀρθὸν ἀλήθει' αἶε. 1195
- 1175 ἐγὼ δὲ σὺ ποδαγρὸς ἐσπέρην πόσει
 πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι.

V. 1165. I have received τὲ for γὰρ from La. Neuius conjectures γάρ. Then I have restored κληῖθρ' with Hermann from La. and Lb. Vulg. κλειθρ'.

V. 1163 sq. Παλλάδος — προσήγορος] That I might offer up prayers to the goddess Pallas. Cf. Matth. §. 344. and §. 367. Rost §. 108. 4. c. But we must suppose that a statue of Pallas was erected before the palace. See my note on Oed. R. 16. So also Jocasta is said to be about to offer prayers in Oed. R. 882—894. which passage may be compared with the present one. See also my notes on El. 1355 sqq. On the phrase Παλλάδος θεᾶς cf. Eur. Troad. 545: Παλλάδος θεᾶς, and ibid. 983: θεὰ Ἥρα.

V. 1165. ἀνασπαστοῦ πύλης] The drawing back of the bolt is meant. On the particles καὶ — τε — καὶ cf. Xen. Anab. IV, 6, 2: καὶ ἦδη τε ἦν ἐν τῷ τριτῷ σταδμῷ, καὶ ὁ Χειρίσσοφος αὐτῷ ἐγαλεπάνθη, ὅτι οὐκ εἰς κώμας ἦγαν· ὁ δὲ ἔλεγεν, ὅτι οὐκ εἰεν ἐν τῷ τόπῳ τούτῳ. Cyprip. I, 4, 28: καὶ δόδον τε οὐπὼ πολλήν

δηνύσθαι αὐτοῖς, καὶ τὸν Μῆδον ἦκειν πάλιν ἰδροῦντι τῷ Ἰππῳ. Anab. I, 8, 1: καὶ ἦδη τε ἦν ἀμφὶ ἀγορὰν πληθουσάν, καὶ πλησίον ἦν ὁ σταδμὸς, ἐνθα ἔμελλε καταλύσειν, ἥνίκα Πатаγνύας προφαίνεται.

V. 1171. παρῶν] Boeckh: als Augenzeuge. Hermann quotes Aesch. Pers. 266: καὶ μὴν παρῶν γε κοῦ λόγους ἄλλων κλύων, Πέρσαι, φράσαιμ' ἂν, οἳ' ἐπορσύνθη κακῇ. I would add Demosth. Ol. III. p. 29, 11: πέπεισμαι γὰρ ἐξ ὧν παρῶν καὶ ἀκούων συνοῖδα. id. Lept. 473, 22.

V. 1175. ἐγὼ δέ etc.] Wex explains the particle δὲ in such a manner as to shew that the poet meant to say: ἦν δὲ τὸ πρᾶγμα τοιοῦτο· ἐγὼ ἐσπόμην.

V. 1176. Schol.: νηλεὲς· ἔλλους μὴ τυχόν. Cf. Oed. R. 180: νηλεὰ δὲ γένεθλα πρὸς πέφω θανατηφόρα κείται ἀνοίκτως.

- καὶ τὸν μὲν, αἰτήσαντες ἐνοδὶαν θεὸν -
 Πλούτωνα τ' ὀργὰς εὐμενεῖς κατασχεθεῖν 1200
 1180 λούσαντες ἄγρον λουτρον, ἐν νεοσπάσειν
 θαλλοῖς ὃ δὴ λέλειπτο συγκατήθομεν,
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
 χῶσαντες, αὐτὶς πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἄιδου κοῖλον εἰσβαίνομεν. 1205
 1185 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
 κλῖει τις ἀκτέριστον ἀμφὶ παστάδα,
 καὶ δεσπότη Κρέοντι σημαίνει μολῶν·
 τῷ δ' ἀθλίας ἀσημα περίπολεῖ βοῆς
 ἔρποντι μαλλον ἄσσον, οἰμῶξας δ' ἔπος 1210
 1190 ἦσι δυσθρήνητον· ὦ τάλας ἐγώ,
 ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην

V. 1179. *κατασχεθεῖν* is the restoration of Elmsley. MSS. *κατασχέθιν*.

V. 1188. *περίπολεῖ* is my own conjecture. MSS. and Dind. *περιβαίνει*. But I have given my reasons why this could not be the true reading in *Comment. de Schol. in Soph. tragg. auctoritate* p. 18.

V. 1178 sqq. *καὶ τὸν μὲν* — *λούσαντες ἄγ. λουτρον*] See Matth. §. 421. not. 3. But to the words *τὸν μὲν* etc. are opposed *αὐτὶς πρὸς* etc. Schol.: *ἐνοδία ν θεόν· τὴν Ἑκάτην ἢ τὴν Περσεφόνην*. Understand Trivia.

V. 1179. *ὀργὰς* — *κατασχεθεῖν*] That they would propitiously curb their anger. i. e. that they would be propitious to us, not angry. Cf. El. 1011: *κατάσχεις ὀργήν*. Musgrave interprets it to have a mild disposition, comparing Eur. *Troad.* 53: *ἐλήντο' ὀργὰς ἡπίους*.

V. 1181. *θαλλοῖς*] Boeckh rightly observes that olive branches are meant, which were used at funerals. Cf. *Demosth. c. Macart.* p. 1074, 22.

V. 1182. *οἰκείας χθονὸς*] *Domesticae terrae*, i. e. his country, native earth.

V. 1183 sq. *πρὸς* — *εἰσβαίνομεν*] This must be understood thus: *πρὸς τὴν κόρην εἰς τὸ λιθόστρωτον αὐτῆς νυμφεῖον* — *εἰσβαί-*

νομεν. But this cave, in which Antigone was confined, is styled *νυμφεῖον Ἄιδου* for the reasons mentioned in 654 and 816.

V. 1186. *ἀκτέριστον· τὸν κακοκτέριστον τῆς Ἀντιγόνης τόπον*. ἢ *τὸν μὴ δεξιόμενον ἐντάφια*. Hermann observes that the poet says *παστάδα*, referring to *νυμφεῖον Ἄιδου*, and as that wedding-chamber was to Antigone a sepulchre, he calls it *ἀκτέριστον*.

V. 1188. *ἀθλίας ἀσημα* — *βοῆς*] So 1265: *ἐμῶν ἀνολβα βουλευμάτων*. See Matth. §. 442. 4. For the verb *περίπολεῖ* cf. *Oed. R.* 1254: *ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσσομεν*. Eurip. *Iph. T.* 1455: *οὕς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα*. Rhes. 773: *λεύσω δὲ φῶτε περιπολοῦνθ' ἡμῶν στρατὸν πυκνῆς δι' ὄρφνης*.

V. 1189. *μᾶλλον ἄσσον*] Many examples of this usage are adduced by Matth. §. 458.

V. 1191 sq. *δυστυχεστάτην* — *ὀδῶν*] See Matth. §. 464. And compare *Oed. C.* 1397: *οὕτε*

- κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;
 παῖδός με σαίνει φθόγγος. ἀλλά, πρόσπολοι,
 ἰτ' ἄσσον ἀκείῃς, καὶ παραστάντες τάφῳ 1215
- 1195 ἀθρήσαθ', ἄρμον ὁρώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἰμόνος
 φθόγγον συνλήμ', ἣ θεοῖσι κλέπτομαι.
 τὰδ' ἐξ ἀθύμου δεσπότην κεύεσμαι
 ἡθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι 1220
- 1200 τὴν μὲν κρεμαστὴν ἀνχένος κατείδομεν,
 βρόχῳ μιτῶδει σινδόνης καθημμένην,
 τὸν δ' ἀμφὶ μέσση περιπετὴ προσκείμενον,
 εὐνῆς ἀπομύζοντα τῆς κάτω φθορᾶν
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
- 1205 ὁ δ' ὡς ὀρᾷ σφε, στυγνὸν οἰμῶξας ἔσω
 χωρεῖ πρὸς αὐτὸν, ἀνακωκύσας καλεῖ·

ταῖς παρελθούσαις ὁδοῖς ἐκνήδομαι
 σοι, νῦν τ' ἴθ' ὡς τάχος πάειν,
 and Aj. 994: ὁδὸς θ' ὁδῶν πασῶν
 ἀνιάσασα δὴ μάλιστα τοῦμόν
 σπλάγγνον, ἣν δὴ νῦν ἔβην.

V. 1193. σάινει] Rightly Neuius:
 mulcet, leniter tangit. For the
 phrase ἴτε ὡκείῃς see my note on
 Philoct. 1062.

V. 1195 sq. ἄρμον — δύντες] When you penetrate through the opened joint (cf. Passow ed. Oxon. sub v.) of the rocky tomb to the entrance itself, i. e. when you enter the tomb after having broken open the heap of rocks at its entrance. The servants are therefore ordered to tear away the stones by which the entrance of the tomb had been blocked up after the confinement of Antigone, and having done so, to enter the cave, as Creon himself did immediately after (1205 sq. ed. m.). For the preposition πρὸς cf. Phil. 22: εἰτ' ἔχει χώρον πρὸς αὐτὸν τόνδε. But lest any one object to this interpretation on the ground that Haemon must already have removed those stones in order to effect his entrance, he must recollect that Creon did not then know the fact,

and had merely ordered his servants to see whether Haemon had entered, and to remove the barrier for that purpose. His grief hindered him from thinking how Haemon's entrance could have been effected.

V. 1197. Schol.: ἣ θεοῖσι κλέπτομαι· ἣ ἀπατώμαι ὑπὸ θεῶν. See v. 681.

V. 1198 sq. τὰδ' — ἡθροῦμεν] I. e. We searched for this, as our terrified master had bidden. For the words ἀθρήσατε, εἰ τὸν Αἰμόνος etc. were used in the same sense before, see, i. e. search whether the voice I hear is Haemon's. On the phrase κεύεσμαι ἐξ αὐτοῦ, δεσπότην I have treated at v. 95.

V. 1200. κρεμαστὴν ἀνχένος] Cf. Matth. §. 331.

V. 1201. Schol.: καθημμένην· τὸν τράχηλον δεδεμένην. The words βρ. μιτ. σινδ. are spoken in this sense: βρόχῳ ἐκ μίτων σινδόνης.

V. 1202. ἀμφὶ μέσση] See my note on Trachin. 626 sq.

V. 1203. εὐνῆς — τῆς κάτω] Rightly Brunck: sponsae Orco demissae. So in v. 877 ed. m.: μετοικίας τῆς ἄνω.

ὦ τλήμων, οἶον ἔργον εἰργασαι; τίνα
νοῦν ἔσχες; ἐν τῷ ξυμφορᾶς διεφθάρης;
ἔξελθε, τέκνον· ἱκέσιός σε λίσσομαι.

1230

1210 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
πτύσας προσώπῳ κούδεν ἀντειπῶν, ξίφους
ἔλκει διπλοῦς κνώδοντας, ἐκ δ' ὀρμωμένου
πατρὸς φυγαῖσιν ἤμπλακ'· εἰθ' ὁ δύσμορος
αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεῖς

1235

1215 ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὕγρὸν
ἀγκῶν' ἔτ' ἔμφρων παρθένῳ προσπτύσσεται·
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοήν

V. 1207 sq. *εἰργασαι* — *ἔσχες*] On the connection of the perfect and aorist see my remarks on Philoct. 910.

V. 1208. *ἐν τῷ ξυμφορᾶς*] I. e. *ἐν τίνι ξυμφορᾷ*; Cf. Matth. §. 442. 3. Rost §. 108. not. 13.

V. 1211. Schol.: *πτύσας προσώπῳ*· οἶον ἀποστραφεὶς καὶ σκυθρωπάσας, καὶ ἐκ τοῦ προσώπου καταμψάμενος. οὐ κυρίως *προσπτύσας* τῷ πατρί, ὡς καὶ ἡμεῖς ἐν τῇ συνηθείᾳ φαμέν, *κατέπτυσεν* αὐτοῦ, ὃ ἔστι κατεφρόνησε τῶν λόγων αὐτοῦ. See v. 653.

V. 1211 sqq. *ξίφους* — *ἤμπλακ'*] When Haemon in his excessive grief, nay almost madness, had embraced the lifeless corpse of his betrothed, whom he considered most unworthily sacrificed for the performance of a glorious deed, what was more natural than for him to draw the sword against his father, the author of the whole calamity, who he now suspected had come for the purpose of dragging him forcibly away from her, with whom he had come to die in that rocky cave, and whom he wished to deter from such an attempt?

V. 1212. Schol.: *διπλοῦς κνώδοντας*· ἀντὶ τοῦ διπλᾶς ἀκμᾶς· ἀμφηκεῖ γὰρ τὸ ξίφος· κνώδων δὲ τὸ δῆλ' τοῦ ξίφους παρὰ τὸ καλεῖν τοῖς ὁδοῦσι. See at Aj. 998 ed. m. On the phrase *ἐξορμᾶσθαι*

φυγαῖς see my note on Philoct. 1126 sq.

V. 1214. *ἐπενταθεῖς*] Rightly Erfurd: in ensem protentus.

V. 1215. Schol.: τὸ *ἔγχος* οἱ τραγικοὶ καὶ ἐπὶ ξίφους λαμβάνουσιν. See Aj. 95. 287. 658. 907, compared with v. 30. 828. 1034. Oed. R. 1255. Trach. 1034. But *μέσσον ἔγχος* is used in this sense: ut medius esset inter costas.

V. 1215 sq. *ἐς δ' ὕγρὸν* — *προσπτύσσεται*] The poet has spoken in an unusual manner, but correctly, meaning: and while yet sensible he embraces the virgin with arms relaxed. For whoever embraces another, receives him as it were into his own arms; and as the poet wished *παρθένῳ προσπτύσσεται* to be understood in this sense, he rightly added *ἐς ὕγρὸν ἀγκῶνα*. On the adjective *ὕγρός* in the sense of weak or languishing, Brunck aptly compares Eur. Phoen. 1448, of the dying Eteocles: *ἤκουσε μητρὸς κἀπιδεῖς ὕγρᾶν χεῖρα*. In Latin we should render *ὕγρὸν ἀγκῶνα* *deficientem manum*, cf. Tibull. I, 1, 60: *te teneam moriens deficiente manu*. Lastly, *προσπτύσσεται* is joined with a dative, instead of the usual accusative, as in Trach. 767: *προσπτύσσεται πλευραῖσιν*. For the whole passage compare Propert. II, 8, 21: *Quid? non Antigonaē tu-*

- λευκῇ παρειᾷ φοινίου σταλάγματος.
 κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1250
 1220 τέλη λαχὼν δειλῖαιος ἔν γ' Ἴδου δομοῖς,
 δέξας ἐν ἀνθρώποισι τὴν ἀβουλῖαν
 ὄσῳ μέγιστον ἀνδρὶ πρόκειται κακόν.

ΧΟΡΟΣ.

- τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
 φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245

ΑΓΓΕΛΟΣ.

- 1225 καὺτὸς τεθάμβηκ', ἐλπίσιν δὲ βόσκομαι
 ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους
 οὐκ ἀξιώσκειν, ἀλλ' ὑπὸ στέγης ἔσω
 δμῳαῖς προθήσειν πένθος οἰκτεῖον στένειν.
 γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἄμαρτάνειν. 1250

V. 1220. *ἔν γ'* is from Heath's conjecture. MSS. *ἐν*, a few *εἰν*. See my remarks in the critical note on Philoct. 675 ed. sec. Dind. *εἰν*

mulo Boeotius Haemon corruit ipse suo saucius ense latus? Et sua cum miserae commiscuit ossa puellae, qua sine Thebanam noluit ire domum?

V. 1218. Schol.: *φοινίου σταλάγματος*: τὴν πνοὴν τοῦ φοίνου σταλάγματος ἐκβάλλει τῇ λευκῇ αὐτῆς παρειᾷ, ὃ ἔστιν αἷμα ἐξέπνέυσεν.

V. 1219. *νεκρὸς περὶ νεκρῷ*] Erfurdt refers us to Eurip. Phoen. 868: πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες, with the note of Valcken. Here indeed a mutual embrace is signified, with respect to which the poet added: *τὰ νυμφικὰ τέλη λαχὼν*.

Ibid. Schol.: *τὰ νυμφικὰ τέλη*: τοὺς γὰρ γαμοῦντας τελείους ἐκάλουν. See on Oed. R. 901.

V. 1221 sq. *τὴν ἀβουλῖαν* — *κακόν*] Very similar is Oed. C. 1197 sq.: *γνώσει κακοῦ θυμοῦ μελετήν* ὡς κακὴ προσγίγνεται. (On the verb *πρόκειται* see at El. 233)

V. 1223 sq. *τί τοῦτ' — λόγον*] For the meaning expressed by these words see at Oed. R. 1045.

V. 1225 sqq. Schol.: *ἐλπίσιν δὲ βόσκομαι*: ἐλπίζω αὐτὴν μὴ βούλεσθαι δημοσίᾳ θρηνεῖν, ἀλλ' ἐν τῷ οἰκήματι μετὰ τῶν θεραπαινίδων.

V. 1227 sq. *οὐκ ἀξιώσκειν* etc.] After *ἀξιώσκειν* understand *στένειν* from the following words. For as in Aj. 581. we have *γόους δακρύειν*, so it would appear that *γόους εἰς πόλιν στένειν* may be correctly used. Then *δμῳαῖς προθήσειν στένειν* is used in the same sense as above v. 216: *νεωτέρῳ τῷ βαστάζειν πρόθεις*.

V. 1229. Schol.: *οὐκ ἀνόητος, φησὶν, ὑπάρχει, ὥστε δημοσίᾳ δδύρεσθαι*. ἄμαρτάνειν δὲ λέγει νῦν τὸ ἐμφανῶς θρηνεῖν. More rightly Triclinius: ἀνοίκεια ἐαυτῇ ἔργα ποιεῖν: λέγω δὴ τὸ δρᾶσαι τε περὶ αὐτὴν δυσχερεῖς ἐπὶ τῷ παραδόξῳ τῆς τοῦ παιδὸς συμφορᾶς ἀκούσματος.

ΧΟΡΟΣ.

- 1230 οὐκ οἶδ' ἔμοι δ' οὖν ἢ τ' ἄγαν σιγῇ βαρὺ
δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓΓΕΛΟΣ.

ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις.

1255

- 1235 καὶ τῆς ἄγαν γάρ ἐστὶ πού σιγῆς βάρος.

ΧΟΡΟΣ.

καὶ μὲν ὄδ' ἄναξ αὐτὸς ἐφήκει
μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἄλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἁμαρτῶν.

(στροφῇ α'.)

ΚΡΕΩΝ.

- 1240 ἰὼ

φρενῶν δυσφρόνων ἁμαρτήματα
στερεά, θανατόεντ',
ὦ κτανόντας τε καὶ
θανόντας βλέποντες ἐμφυλίου,

V. 1233. κρυφῇ Dind.

V. 1230 sq. βαρὺ — προσ-
εῖναι.] On the neuter βαρὺ see
at v. 1174., on its signification at
v. 761., on the word προσεῖναι at
El. 233.

V. 1232 sq. μὴ — καλύπτει.]
See on El. 567. The word κατά-
σχετον is rightly interpreted by
Erfurdt repressum, in German
verhalten. For the words καρ-
δίᾳ θυμουμένη Neuius compares
Hom. II. XXIV, 114. 135: φρεσὶ
μαινομένησιν. 584: ἄχνημένη κρα-
δίῃ. Schol.: ἀλλ' ἔσω ἀπελθόντες
μαθησόμεθα, μή τι καὶ μανιώδεις
κρύφα βουλευέται, ἀνελεῖν ἑαυτὴν
πειρωμένη.

V. 1237. Schol.: μνημα' τὸν
νεκρόν. The phrase διὰ χειρὸς is
explained by the poet himself in
v. 1279. πρὸ χειρῶν, and 1297.
ἐν χεῖρεσσιν.

V. 1238. εἰ θέμις εἰπεῖν.]
For the sentiment see 801 sq.

Then the words οὐκ ἄλλ. ἄτην
must be referred to μνημα. See
Matth. §. 432. Schol.: οὐκ ἄλ-
λοτρίαν ἄτην. οὐ δὲ ἄλλον
ἀποθανόντα, οὐκ ἐξ ἄλλου νεκρο-
θέντα.

V. 1239. αὐτὸς ἁμαρτῶν.]
Neuius quotes Eur. Or. 638: οὐκ
ἐξαμαρτῶν αὐτός, ἀλλ' ἁμαρτίαν
τῆς σῆς γυναικὸς ἄδικίαν τ' ἰώ-
μενος.

V. 1241. φρενῶν δυσφρό-
νων.] See on v. 500 sq. The
adjective στερεά must not be re-
ferred to the substantive ἁμαρτή-
ματα, but to the words φρ. δυσφ.
ἁμαρτ., which unite in almost one
idea. See on vs. 786 sq. Schol.:
θανατόεντα θανάτου αἷα, ἢ
θανάτου αἷα. The last explana-
tion is correct.

V. 1243 sq. ὦ κτανόντας —
ἐμφυλίου.] The Chorus is ad-
dressed in these words: O ye

- λευκῇ παρειᾷ φοινίου σταλάγματος.
 κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1250
 1220 τέλη λαχὼν δελταῖος ἐν γ' Ἴδου δόμοις,
 δέξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
 ὄσφ' μέγιστον ἀνδρὶ πρόσκειται κακόν.

ΧΟΡΟΣ.

- τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
 φρουδῇ, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245

ΑΓΓΕΛΟΣ.

- 1225 καὐτὸς τεθάμβηκ', ἐλπίσιν δὲ βόσκομαι
 ἄχῃ τέκνου κλύουσας ἐς πόλιν γόους
 οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγῃς ἔσω
 δμῳαῖς προθήσειν πένθος οἰκείον στένειν.
 γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτάνειν. 1250

V. 1220. ἐν γ' is from Heath's conjecture. MSS. ἐν, a few εἰν.
 See my remarks in the critical note on Philoct. 675 ed. sec. Dind. εἰν

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V. 1227 sq. οὐκ ἀξιώσειν etc.] After ἀξιώσειν understand στένειν from the following words. For as in Aj. 581. we have γόους δακρύνειν, so it would appear that γόους εἰς πόλιν στένειν may be correctly used. Then δμῳαῖς προθήσειν στένειν is used in the same sense as above v. 216: νεωτέρῳ τῷ βαστάζειν πρόθεσις.

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ΧΟΡΟΣ.

- 1230 οὐκ οἶδ' ἐμοὶ δ' οὖν ἦ τ' ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι καὶ μάτην πολλὴ βοή.

ΑΓΓΕΛΟΣ.

ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις.

1255

- 1235 καὶ τῆς ἄγαν γὰρ ἐστὶ πον σιγῆς βάρος.

ΧΟΡΟΣ.

καὶ μὲν ὄδ' ἄναξ αὐτὸς ἐφήκει
μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἄλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἁμαρτῶν.

(στροφὴ α'.)

ΚΡΕΩΝ.

- 1240 ἰὼ

φρεων δυσφρόνων ἁμαρτήματα
στερεά, θανατόεντ',
ὦ κτανόντας τε καὶ
θανόντας βλέποντες ἐμφυλίου,

V. 1233. κρυφῇ Dind.

V. 1230 sq. βαρὺ — προσ-
εῖναι.] On the neuter βαρὺ see
at v. 1174., on its signification at
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νων.] See on v. 500 sq. The
adjective στερεά must not be re-
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ματα, but to the words φρ. δυσφ.
ἁμαρτ., which unite in almost one
idea. See on vs. 786 sq. Schol.:
θανατόεντα· θανάτου αἷμα, ἢ
θανάτου αἷμα. The last explana-
tion is correct.

V. 1243 sq. ὦ κτανόντας —
ἐμφυλίου.] The Chorus is ad-
dressed in these words: O ye

- 1245 ὦμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
 ἰὼ παῖ, νέος νέφ' ξὺν μόρφ.
 αἰαῖ, αἰαῖ,
 ἔθανες, ἀπελύθης,
 ἔμαις, οὐδὲ σαῖσι δυσβουλiais.

ΧΟΡΟΣ.

- 1250 οἴμ', ὡς ἔοικας ὁψὲ τὴν δίκην ἰδεῖν. 1270

ΚΡΕΩΝ.

- οἴμοι,
 ἔχω μαθὼν δελλαιος· ἐν δ' ἐμῷ κάρῳ
 θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
 ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
 1255 οἴμοι, λακπάτητον ἀντρέπων χαράν. 1275
 φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

V. 1253. Erfurdt's conjecture is not amiss: τότ' ἄρα τότε θεὸς μέγα βάρος μ' ἔχων.

who behold! instead of Alas! you see.

V. 1246. νέφ' ξὺν μόρφ] By an untimely death. On the preposition σύν cf. v. 172. and my note on Oed. C. 814.

V. 1248. ἀπελύθης] See my note on v. 1292.

V. 1250. οἴμ', ὡς ἔοικας etc.] This is spoken in the same manner as in v. 320. οἴμ', ὡς, which I observe for the sake of Hermann.

V. 1252 sqq. ἐν δ' ἐμῷ κάρῳ — ἐπαισεν] The order is: ἐν δ' ἐμῷ κάρῳ θεὸς ἄρα τότε με ἐπαισε μέγα βάρος ἔχων. See on Oed. C. 1223. But the phrase παῖν τινά ἐν κάρῳ means to shake any one's mind, to deprive any one of sense. Lastly, on βάρος ἔχων, meaning the same as βαρύνων, see at Aj. 532. Compare also Oed. C. 1142: βάρος γὰρ ἡμᾶς εὐδὲν ἐκ τούτων ἔχει.

V. 1253. τότε — τότε] I. e. when I made that decree which drove my son to self destruction.

V. 1254. ἐν δ' — ὁδοῖς] Musgrave rightly explains: insti-

gated me to cruel counsels or cruel deeds, comparing Herodot. VII, 163: ταύτην τὴν ὁδὸν ἡμέλησε. Pindar Olymp. VII, 85: πραγμάτων ὁρθὰν ὁδόν. Libanius Vol. I. p. 167: ποίαν ὁδὸν ἔλθω πραγμάτων; Id. p. 388: ἄγων δέ με ἐπὶ τὴν αὐτὴν ὁδόν. Id. 805: ὁρᾷς τὴν ἐμὴν ὁδόν. Schol.: ἀγρίαις ὁδοῖς· ἀγρίαις ὁρμαῖς.

V. 1255. λακπάτητον] Eustathius on Il. VI, p. 625, 21. (479, 4.): ὅρα δέ, ὅτι λαξ ἐμβῆναι λέγει τοῖς στήθεσι τὸ ποδὶ πατήσαι εἰς τὸ στήθος, ἐξ οὗ παρὰ Σοφοκλεῖ τὸ λαξπάτητον ἀντρέπων χαράν, ὃ τινες λακπάτητον διὰ τοῦ κ γράφουσιν. And again on Il. X, p. 796, 5. (712, 25.): τὸ λαξ κινήσας παρήγαγεν ἐν τῇ τραγωδίᾳ τὸ λαξπάτητον, ὡς ταῦτόν ὃν εἰπεῖν λαξ κινήσαι καὶ λαξ πατήσαι. On this twofold orthography see Lobeck on Phryn. p. 414. Schol.: λακπάτητον· τὴν μετ' ὀβριως ἀποθουμένην· ἢ τὴν μεγάλως καταπατουμένην. Εἰς τὸ αὐτό· τὴν χαρόν λαξ πατήσας.

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος,
τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά. 1280

ΚΡΕΩΝ.

1260 τί δ' ἔστιν αὖ κάκιον, ἢ κακῶν ἔτι;

ΕΞΑΓΓΕΛΟΣ.

γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.

(ἀντιστροφή α'.)

ΚΡΕΩΝ.

ὦ

ὦ δυσκάθαρος Ἄιδου λιμὴν.

1285

1265 τί μ' ἄρα, τί μ' ὀλέκεις,

V. 1260. Hermann has restored ἐκ κακῶν with Brunck. Dindorf brackets the words κάκιον ἢ κακῶν ἔτι as spurious, perhaps correctly.

V. 1264 sq. I have thus punctuated this passage. The comma is usually placed after λιμὴν, and the note of interrogation after ὀλέκεις.

V. 1257. ὡς — κεκτημένος] Rightly Boeckh: wieder wahre Inhaber und Besitzer des Unglücks. For we must take in the noun κακά from the third verse below. This use of the verb κεκτεῖσθαι is illustrated with examples by Wex.

V. 1258 sq. τὰ μὲν — κακά] Some of the editors have wrongly hesitated at these words. They would not have done so, if the reading had been: τὰ μὲν — φέρων, τὰ δ' ἐν δόμοις ἔοικας ἥκειν τάχ' ὀψόμενος κακά. For the participle φέρων evidently depends upon the words ἔοικας ἥκειν or rather upon the simple ἥκεις. But the poet might with perfect propriety write καὶ τάχ' ὄψεσθαι instead of τάχ' ὀψόμενος, after ἔοικας ἥκειν had preceded. Nor is there anything objectionable in the closely connected words τὰ δ' ἐν δόμοις and τάχ' ὄψεσθαι κακά being separated by the words ἔοικας ἥκειν. See Electr. 459 sq. and my note on v.

535. So Ter. Adelph. V, 7, 19: tu illas abi et traduce. On ἥκειν thus added I have treated at Philoct. 953 sq. Schol.: τὰ μὲν πρὸ χειρῶν ὡς τοῦ Κρέοντος τὸν παῖδα βαστάζοντος. On the phrase πρὸ χειρῶν see Matth. §. 575.

V. 1260. τί δ' ἔστιν — ἔτι] Boeckh rightly observes that the particle ἢ is disjunctive, and explains κακῶν as in v. 6. aut quid malorum reliquum est?

V. 1261. Schol.: παμμήτωρ. ἢ κατὰ πάντα μήτηρ. ἐμφατικῶς δὲ εἶπεν, ὅτι καὶ μέχρι θανάτου μήτηρ ἐδείχθη, μὴ ἐλομένη ζῆν μετὰ τὸν τοῦ παιδὸς θάνατον.

V. 1264. ὦ — λιμὴν] Orcus is styled inexpiable, because death succeeds death, and there is no end of slaying. On λιμὴν see at v. 981., on ἀσθαίρειν, to expiate or appease, Oed. C. 466.

V. 1265. τί μ' — ὀλέκεις] Since Creon utters these words in a paroxysm of grief, no one will

ὦ κακάγγελτά μοι
 προπέμψας ἀχῆ, τίνα θροεῖς λόγον;
 αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.
 τί φῆς, ὦ παῖ, τίνα λέγεις μοι νέον,

1270 αἰαῖ, αἰαῖ,
 σφάγιον ἐπ' ὀλέθρῳ
 γυναικεῖον ἀμφικεῖσθαι μόρον;

1290

ΧΟΡΟΣ.

ὄραν πάρεστιν. οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡΕΩΝ.

οἶμοι,

1275 κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.

1295

V. 1269. I have retained the reading of the old MSS. except that I have omitted the noun *λόγον* at the end of the verse, following the conjecture of Seidler, with the approval of Boeckh and others. Brunck omits *μοι*; Hermann omits *ὦ παῖ*, and writes *νέον μοι* for *μοι νέον*. (and so Dind.) I myself think, that the words *αἰ παῖ* are unsuited to the metre and the sense; but I cannot yet discover a successful remedy for the error.

V. 1273. I have followed Hermann in assigning this verse to the Chorus. In the MSS. it is given to the *ἑτάγγελος*.

be surprised at the rather unusual expression: Why then, why do you kill me? In which words he orders the messenger to repeat what he has told, and at the same time says that he is undone by that news. Cf. v. 1268. These words are commonly supposed to be addressed to Orcus by Creon. But if this were the case, I do not see what would be the meaning of the repeated *τί*.

V. 1267. *προπέμψας*] On this use of the verb *προπέμπειν* see at Oed. C. 664.

V. 1268. Schol.: *ἐπεξεργάσω· ἐπέσφαξας*. Cf. 1030: *μηδ' ὀλωλότα κέντι· τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν*;

V. 1269 sqq. *τίνα λέγεις — μόρον*] The order of these words is interrupted by the interjections *αἰαῖ, αἰαῖ*, which often happens. For the connection is this: *τίνα λέγεις μοι νέον σφάγιον ἐπ' ὀλέθρῳ — μόρον*, so as to mean, what is

the new murderous death of a woman that thou sayest is added to death? i.e. what is this new slaughter that thou tellest after my son's? Is it that of my wife? Rightly the Schol.: *ἐπ' ὀλέθρῳ· τοῦ Αἰμονος*. But how the death of the woman is called *σφάγιον*, i. e. deathly, killing, is easily understood from vs. 1265 and 1268. For the phrase *ἐπ' ὀλέθρῳ ἀμφικ.* *μόρον* cf. Oed. C. 1620: *τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι λύγδην ἐκλαιν πάντες*. As *ἐπ' ἀλλ.* *ἀμφικ.* there signifies to be held in a mutual embrace, so *μόρον ἐπ' ὀλέθρῳ ἀμφικ.* here means death is joined to death. Lastly on the adjective *γυναικεῖον*, for which one would have expected the genitive of the substantive, see at Aj. 134.

V. 1273. Schol.: *οὐ γὰρ ἐν μυχοῖς ἔτι· ἐγκέκλεισται ἡ γυνή*. The folding doors of the palace being opened, the body of Euridyce is beheld. See on Aj. 338.

τίς ἄρα, τίς με πότμος ἔτι περιμένει;
ἔχω μὲν ἐν χεῖρεσσιν ἄρτίως τέκνον.
τάλας, τὸν δ' ἔναντα προςβλέπω νεκρόν.
φεῦ φεῦ μᾶτερ ἀθλίᾳ. φεῦ τέκνον.

1300

ΕΞΑΓΓΕΛΟΣ.

1280 ἡ δ' ὀξύθηκτος ἦδε βωμία πέριξ
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λάχος,
αὐτῆς δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
πράξεις ἐφρυμνήσασα τῷ παιδοκτόνῳ.

1305

V. 1280. Brunck and Hermann are of opinion that a line has been lost between this and the following verses. But Neuius rightly observes that trimeters at least are excepted from the antistrophic response; he compares Aj. 915 sqq. and 961 sqq. El. 1264 sqq. Oed. R. 669 sqq.

V. 1282. *λάχος* is a conjecture of Bothe for *λίχος*.

V. 1276. *τίς ἄρα* — *περιμένει*] So Oed. C. 1715 sq.: *τίς ἄρα με πότμος ἐπαμμένει σέ τ', ὦ φίλα*;

V. 1277 sq. *ἔχω μὲν* — *νεκρόν*] The poet would seem to have departed from the construction with which he commenced. For it appears that the latter member should have been thus formed: *προςβλέπω δὲ ἔναντα τὴν μητέρα αὐτοῦ*. But the present reading is correct, in as much as the first member contained this sense also: *τόν μὲν νεκρόν, τὸ τέκνον, ἐν χερσὶν ἔχω*. And in this sense he added the latter member *τὸν δ' — νεκρόν*, i. e. *τὸν δὲ νεκρόν, τὴν μητέρα αὐτοῦ, ἔναντα προςβλέπω*. Similar is the construction in v. 63 sq. El. 748 sqq. See on Oed. R. 430. But they are greatly deceived, who suppose that the words *ἐν χερσὶν ἔχω* refer to Creon clasping the body of Haemon with his hands. For *ἐν χερσὶν ἔχω*, as in many passages, here signifies *praesto habere, vor sich haben*. So Dinarchus Aerat. 1, §. 107.

V. 1280. Schol.: *ὀξύθηκτος*· *ὀξεῖαν λαβούσα πληγὴν ὡς ἱερεῖον περὶ τὸν βωμόν ἐσφάλη* [Brunck understands the altar of Jupiter

Hercaeus] *προπετής*. If the pronoun *ἦδε* be not corrupt, we must understand it in the sense of *ὥδε* or *ἐνθάδε*.

V. 1281. Schol.: *λύει κελαινὰ ἀπόλλυται*. Cf. Passow Lex. Gr. v. *λύω*. n. 7. — Why the *βλέφαρα* are styled *κελαινά*, will be evident from my note on Oed. C. 1666 sq.

V. 1282. *τοῦ πρὶν* — *λάχος*] The death of Megareus must be understood, Menoeceus in Euripides, son of Creon, who devoted himself to death, for his country. See Eur. Phoen. 911 sqq., Apollod. III, 6, Muncker on Hygin. fab. 67. Pausan IX, 25. relates thus: *Θηβαίοις δὲ τῶν πυλῶν ἐστὶν ἐγγύτατα τῶν Νηϊτέων Μεινοικίως μνήμα τοῦ Κρέοντος. ἀπέκτεινε δὲ ἐκουσίως αὐτὸν κατὰ τὸ μάντευμα τὸ ἐκ Δελφῶν, ἥνίκα Πολυνείκης καὶ ὁ σὺν αὐτῷ στρατός ἀφίκοντο ἐξ Ἀργεῶς*. — Aeschylus agrees with Sophocles in calling this son of Creon Megareus Spt. adv. Th. 474.

V. 1283 sq. *κακὰς πράξεις*] Adversity, misfortune, as *κακῶς* or *εὖ πράττειν* signify to fare prosperously or adversely.

V 1284. Schol.: *ἐφρυμνήσασα*

(στροφὴ β.)

ΚΡΕΩΝ.

1285 αἰαῖ, αἰαῖ,
ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταῖαν
ἔπαισέν τις ἀμφιθήκῳ ξίφει;
δεῖλαιος ἐγώ, φεῦ φεῦ,
δεῖλαια δὲ συγκέκραμαι δύα.

1310

ΕΞΑΓΓΕΛΟΣ.

1290 ὥς αἰτῖαν γε τῶνδε κάκυνων ἔχων
πρὸς τῆς θανούσης τῆςδ' ἐπεσκήπτου μῶρων.

ΚΡΕΩΝ.

ποῖω δὲ κάπελῦσατ' ἐν φοναῖς τρόπῳ;

ΕΞΑΓΓΕΛΟΣ.

παῖσαδ' ὕφ' ἥπαρ αὐτόχειρ αὐτήν, ὅπως
παιδὸς τόδ' ἦσθ' οἷον κώκυτον πάθος.

1315

V. 1288. δ. ἐγώ, αἰαῖ, Dind.

καταρασσάμεν σοι, ὡς παιδοκτόνῳ.
See on Oed. R. 1251.

V. 1286. Schol.: ἀνέπταν·
ἐσείσθην, ἐταράχθην. Wex quotes
Oed. R. 487: πέτομαι δ' ἐλπίσιν.
Aj. 693: περιχαρὴς δ' ἀνεπτόμαν.
Eur. Suppl. 88: ὡς φόβος μ' ἀνα-
πτεροί. Seidler on Eur. El. 177.

V. 1286 sq. τί μ' οὐκ ἔπαι-
σέν τις] This is used as a com-
mand. On the aorist see at Oed.
R. 974.; on the phrase ἀνταῖαν
παῖσιν El. 1415. Valck. on Phoen.
1440. Herm. on Vig. p. 869.

V. 1289. συγκέκραμαι δύα]
Musgrave compares Aj. 895:
οἶκῳ συγκεκραμένῳ. Pindar Ol.
XI, 108: ὥρα τε κεκραμένον.
Arist. Plut. 854: πολυφόρῳ συγ-
κέκραμαι δαίμονι. I will add a
rather similar example from Soph.
El. 1485: τί γὰρ βροτῶν ἂν σὺν
κακοῖς μεμιγμένῳ θνήσκειν
ὁ μέλλων τοῦ χρόνου κέρδος φέ-
ροι;

V. 1290 sq. Schol.: ἐπεσκή-
πτου· κακῶς ἐλέγον τελευτώσης
αὐτῆς, ἐνομίζον, ἐπεγράφον. He
says: you were accused by
this dead woman of bearing
the guilt of his death and

hers. There is nothing objection-
able in the active ἐπισκήπτειν being
joined with the dative in this sense.
See Matth. §. 490. p. 922. Rost
§. 112. 5.

V. 1292. Schol.: τίνι τρόπῳ.
φθῆναι, ἐλύετο καὶ ἐφέρετο εἰς φοναίς;
ἀντὶ τοῦ ποῖω τρόπῳ εἰς φόνον
ἔπαισεν; Nay ἐν φοναῖς ἀπελύσατο
must be considered as spoken in
the same sense as above 1229: ἐν
τῷ ξυμφορᾷ διεφθάρης; cf. note
on Phil. 60. On the verb ἀπολύειν
Eustathius p. 548, 42. (416, 26.):
ἰστίον δὲ, διὰ τῆς ὁμήρου λαβόντις
οἱ ὅστερον καὶ αὐτὸ δὴ μόνον τὸ
λυθῆναι ἀντὶ τοῦ θανεῖν ἔφρασαν·
ὡς δηλοῖ καὶ Σοφοκλῆς ἐν τῷ
ἔθ' ανες, ἀπελύθης [1268.], καὶ
ἐν τῷ ποῖω ἀπελύσατο τρόπῳ.
Musgrave compares Fragm.
Plutarch. Wyttenb. p. 135: ἀπο-
λύεσθαι γὰρ τὸν ἀποθνήσκοντα
καὶ τὸν θάνατον ἀπόλυσιν καλοῦσι,
Athenaeus p. 507. E: ἡ ψυχὴ
— κατὰ τὴν ἀπόλυσιν χωριζομένην
τοῦ σώματος. So also Cic. de Fin.
B. et M. II, 31, 101: quaero autem,
quid sit, quod cum dissolu-
tione, id est morte, sensus
omnis exstinguatur. Id. de

ΚΡΕΩΝ.

- 1295 ὦμοι μοι, τὰδ' οὐκ ἐπ' ἄλλον βροτῶν
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
 ἐγὼ γάρ σ' ἐγὼ σ' ἔκανον, ὦ μέλεος.
 ἐγώ. φάμ' ἔτυμον. ἰὼ πρόσπολοι. 1320
 ἄγετέ μ' ὅ τι τάχιστ', ἄγετέ μ' ἐκποδών,
 1300 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325

ΧΟΡΟΣ.

κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
 βράχιστα γὰρ κράτιστα τῶν ποσὶν κακά.

(ἀντιστροφὴ β.)

ΚΡΕΩΝ.

- ἴτω, ἴτω,
 φανήτω μόρων ὁ κάλλιστ' ἐμῶν 1330
 1305 ἐμοὶ τερμίαν ἄγων ἀμέραν

V. 1297. ἐγὼ σ' ἔκανον is a capital restoration of Hermann's. On the repeated pronoun see my remarks upon Oed. R. 1192, in the critical note. Brunk reads ἐγωγ' ἔκανον. MSS. ἐγὼ ἔκανον. And so Dind.

V. 1299. τάχιστ' is from the conjecture of Erfurdt. MSS. and Dind. τάχος, which violates the metre. Cf. Oed. R. 1340: ἀπάγει' ἐκτόπιον ὃ τι τάχιστα με.

Legg. I, 11, 31: mors fugitur, quasi dissolutio naturae.

V. 1295 sq. τὰδ' — ἐξ αἰτίας] The poet has used an unusual mode of expression, saying: this fault which proceeds from myself will never suit or be transferred to another mortal. For he ought to have said: αὐτὴ ἢ αἰτία ἢ ἐξ ἐμοῦ γενομένη, or ταῦτα, ὧν ἐγὼ αἰτίας, οὐκ ἐπ' ἄλλον βροτῶν ἀρμόσει ποτέ. The verb ἀρμόσει is here used intransitively, as in El. 1293. Oed. R. 902. Trach. 731.

V. 1300. τὸν οὐκ — μηδένα] Matthiae §. 437. not. 1. explains: I who am rather no longer in existence than of no importance. But it will be better, I think, to understand it thus: who have no more existence than he who is not, i. e. than he who has perished.

V. 1301. κέρδη παραινεῖς]

You advise profitably. See on v. 1013. But the Chorus says that what Creon says is useful, because Creon bids them lead him within the house, that he may avoid the sight of those evils of which he was himself the cause.

V. 1302. βράχιστα — κακά] Though the Scholiast adduces five interpretations of this verse, yet the sense is plain: τὰ ἐν ποσὶ κακά βράχιστα κράτιστά ἐστι. It is best for present evils to be as brief as possible, i. e. it is best to get rid of the present evil as quickly as possible. HERM. Cf. Matth. §. 462.

V. 1304 sqq. φανήτω etc.] I. e. φανήτω μόρων ἐμῶν ὕπατος, ὁ καλλίστως ἄγων ἐμοὶ τερμίαν ἀμέραν, as Hermann rightly renders: let the last of deaths wrought by me come bearing to me the last day most wished for.

ὑπατος· ἴτω, ἴτω,
ὅπως μηκέτ' ἅμαρ ἄλλ' εἰσίδω.

ΧΟΡΟΣ.

μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν. 1335

ΚΡΕΩΝ.

1310 ἄλλ' ὦν ἐρῶ μέν, ταῦτα συγκατηξάμην.

ΧΟΡΟΣ.

μή νυν προσεύχου μηδέν· ὥς πεπωμένης
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγῇ.

ΚΡΕΩΝ.

ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν.
ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κατέκανον. 1340

1315 σέ τ' αὖ τάνδ', ἰὼ μέλεος, οὐδ' ἔχω

V. 1314. κατέκανον is from Dindorf's conj. MSS. κατέκα-
νον, Brunnck ἔκτανον.

V. 1315. The old MSS. have ὅς σέ τ' αὐτάν. ὧμοι μέλεος, except
that for ὧμοι, Dresd. and Tricl. have only ὦ. Hence I have restored
ἰὼ, erasing ὅς at the advice of Hermann. From Seidler's conjecture
I have restored αὐ τάνδ'. For αὐτάν is most absurd. Dind. σέ τ' αὐ
τάνδ'. ὦ μοι.

V. 1309. Schol.: ὅτοισι χρὴ
μέλειν· τοῖς θεοῖς. On the pro-
noun τούτοις omitted before ὅτοις,
and to be supplied with μέλει, see
on Philoct. 137 sqq. Τῶνδε, i. e.
τῶν μελλόντων.

V. 1310. Schol.: ὦν βούλομαι
τυχεῖν, ταῦτα ηὔξαμην. Creon had
expressed a wish for his own death.

V. 1311. μή νυν προσεύχου
μηδέν] Brunnck compares Virg.
Aen. VI, 376: Desine fata deum
flecti sperare precando.

V. 1313. ἄγοιτ' ἄν] See
Matth. §. 515. γ. and Rost §.
119. 3. b.

V. 1315. σέ τ' αὐ τάνδ'] So
v. 724 sq.: σέ τ' εἰκός, εἴ τι καί-
ριον λέγει, μαθεῖν, σέ τ' αὐ τοῦδε.
For τάνδε see v. 1295: κακὸν
τόδ' ἄλλο δεύτερον βλέπω. Then
the words ἰὼ μέλεος are parenthe-
tical, as above v. 1319: ὦ μέλεος.
For οὐδ' ἔχω must be referred to

the pronoun ὅς in the antecedent
verse.

V. 1315 sqq. οὐδ' ἔχω —
εἰς ἡλάτο] This passage is cor-
rupt. Nevertheless I have no
doubt but that the sense of the
words originally placed between
μέλεος and πάντα γὰρ was to this
effect: nor do I know where to
look, nor whither to turn.
For the gloss written in Dresd.
and August, over the adverb ὅλα:
εἰς τὸν παῖδα ἢ εἰς τὴν γυναῖκα;
is absurd, although similar to the
explanation of Triclinius: ἵχουν
τί ποιήσω; οὐ γὰρ ἔχω, πότερον
θρηνησάω πρότερον, πότερον τὸ τῆς
γυναίκος πάθος, ἢ τὸ τοῦ παιδός.
For Creon would thus be made to
say that he knew not which corpse
he should mourn, because his whole
present and future fortunes were
afflicted; for the words πάντα —
εἰς ἡλάτο give a reason for the sen-

ὅπα πρὸς πότερον ἴδω· πάντα γὰρ
λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατί μοι 1345
πότμος δυσκόμιστος εἰσήλατο.

ΧΟΡΟΣ.

πολλῶ τὸ φρονεῖν εὐδαιμονίας
1320 πρῶτον ὑπάρχει· χρηὴ δ' ἐς τὰ θεῶν
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι 1350

V. 1316. The old MSS. have ὅπα πρὸς πότερον ἴδω. πᾶ καὶ θῶ. except that for ὅπα πρὸς πότερον Aug. δὴ πρότερον, Dresd. ὅπα πρὸς πρότερον. The passage is extremely corrupt, and it is difficult to conjecture how it came from the hand of Sophocles. I however think it certain that the words πρὸς πότερον are a gloss, although an inapt one, formerly written over ὅπα or πᾶ, the reception of which excluded the genuine reading. But we must not restore in their place πᾶ καὶ θῶ, which are evidently quite corrupt, and destitute of all sense, being perhaps corrupted from παιδω. See the explanatory note. Brunck reads πᾶ δὲ θῶ, Hermann πᾶ θῶ, ὅπα πρότερον ἴδω without adding any interpretation.

V. 1320. δ' ἐς τὰ θεῶν is from Dindorf's conjecture. MSS. δὲ τὰ τ' εἰς θεούς, the Triclinian δὲ τὰ γ' εἰς θεούς.

V. 1321. Hermann μηδέν.

timent before expressed, as is evident from the particle γάρ. But that this sense is absurd will be perceived by any one. Now all will be right, if we interpret the words οὐδ' ἔχω — ἴδω in the manner I have stated. The reason for that remark is then given in the words πάντα — εἰσήλατο, which mean: For all mine is undone, that I have in my hands (the present fate) and as for what is afar (as for the future time), an intolerable fate has fallen upon my head. For the phrase ἐπὶ κρατί μοι πότμος εἰσήλατο cf. above 1272: ἐν δ' ἔμῳ χάρις θεός ἐπαισέ με. Oed. R. 263: νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλαθ' ἢ τύχη. Aesch. Pers. 515 sq.: ὦ δυσπρόνυτοι δαίμον, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλλον παντὶ Περσικῷ γένει.

V. 1319 sq. Schol.: πολλῶ τὸ φρονεῖν· τὸ καλῶς φρονεῖν πρῶτον ἔστιν εὐδαιμονίας, καὶ τοῖς ἀνθρώποις ἑξοχώτατον. Musgrave thinks that πρῶτον is put for πρό-

τερον, defending this usage by many examples. He observes that it would retain its own proper meaning, if τὸ φρονεῖν were a species of εὐδαιμονία. But as it is so, so it was considered by the Greeks. Cf. supra v. 1050. Eur. Heracl. 746: οἴομεσθα γὰρ τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς. Ejusd. fragm. inc. CCIV: τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν. ERF.

V. 1320 sq. χρηὴ δὲ — ἀσεπτεῖν] By the words ἐς τὰ θεῶν ἀσεπτεῖν nothing else is meant than to be impious in matters pertaining to the gods. Εὐσεβεῖν τὰ πρὸς θεοῦς (Philoct. 1441.) means, to be pious towards the gods. Hence μηδὲν ἀσεπτεῖν ἐς τὰ θεῶν means to violate in no respect what pertains to the gods or divine laws.

V. 1321 sq. μεγάλοι — ἐδίδαξαν] Brunck well translates: at superbi, quum gravibus plagis afflicti magnorum dictorum poenas lue-

μεγάλας πληγὰς τῶν ὑπεραίχων
 ἀποτίσαντες
 γήρα τὸ φρονεῖν ἐδίδαξαν.

runt, sapere tandem docen- aorist ἐδίδαξαν I have treated at
 tur. On the signification of the v. 703.

THE
METRES,
USED
BY SOPHOCLES IN THIS PLAY.

Vs. 1 – 99 trimeter iambs.

Vs. 100 – 109.

- 100 $\angle\cup, \angle\cup\cup-, \cup-, \angle\cup, \angle\cup\cup-, \cup-$ dim. glyconic.
 102 $\angle-, \angle\cup\cup-, \cup\cup$ glycon.
 $\cup\angle, \angle\cup\angle\cup\cup-$ id. (Herm. El. p. 550.)
 $\angle\cup, \angle\cup\cup-$ chori. with base. (Herm. El. p. 559. and p. 567.)
 105 $-\angle\angle\cup, \angle\cup\cup-\cup-\cup$ antisp. and logaoed.
 $\angle\cup, \angle\cup, \angle\cup\cup-$ glycon. } (Cf. Herm. El. p. 548. coll. p. 525.)
 $\angle\cup, \angle\cup, \angle\cup\cup-$ glycon. }
 $\cup\cup\cup, \cup\cup\cup, \angle\cup\cup-$ id.
 $\angle-, \angle\cup\cup-\cup$ glyc. cat. (pherecratic.)

V. 102. On the short syllable and hiatus at the end of glycons, see Seidler on Eur. Elect. v. 153. 207. et Advers. in Philoct. p. 117 sqq.

Vs. 110 – 116 an anapaestic system, composed of dimeters, with two monometers interposed.

Vs. 134 – 140.

- $\angle\cup\cup-\cup\cup-\cup\cup-\cup-$ trim. dact. and dip. troch. (logaoed.).
 135 id.
 $\angle-, \angle\cup\cup-$ as v. 104.
 $\angle-\angle\cup, \angle\cup\cup-$ glycon.
 $\angle\cup-, \angle\cup\cup$ dimeter cretic.
 $\angle\cup\cup-, \angle\cup\cup-, \angle\cup\cup-, \angle\cup\cup-$ tetram. chori. hyperc.
 140 $\angle\cup\cup-\cup$ adonius.

V. 134. On the metre of this verse, called Praxilleian, see Hermann El. p. 365 sq. Epit. p. 137.

Vs. 141—147 an anapaestic system, consisting of dimeters.

Vs. 162—331 trimeter iambs.

Vs. 332—341.

⏏⏏⏏—, ⏏⏏⏏—, ⏏—, ⏏⏏⏏—, ⏏— dimet. glycon.

⏏—, ⏏⏏⏏—, ⏏— glycon.

335 ⏏—, ⏏⏏⏏—, ⏏— id.

—⏏⏏, ⏏⏏⏏— glyconic. (Herm. El. p. 563.).

⏏⏏⏏—⏏— dim. iamb. brachycat.

⏏⏏⏏—, ⏏⏏⏏— dim. iamb. hyperc.

⏏⏏⏏—⏏—⏏—⏏—

340 ⏏⏏⏏—⏏—⏏—⏏—⏏—⏏— } octameter dactyl. and ithyphallic.
⏏⏏⏏—⏏—

Vs. 339—341. Hermann rightly saw that these three last verses are joined in one continued range of metre.

Vs. 352—362.

⏏—, ⏏⏏⏏—⏏—⏏—, ⏏⏏⏏—⏏— } anacr., logaoed. and penthem. dact.

⏏⏏⏏—⏏—⏏—, ⏏⏏— anap. logaoed.

355 ⏏⏏⏏—, ⏏⏏— dipod. iamb. and cret.

⏏⏏⏏—, ⏏⏏—, ⏏⏏⏏ dipod. iamb. and dim. cret.

⏏⏏⏏—, ⏏⏏⏏— dim. iamb.

⏏⏏⏏—, ⏏⏏— dipod. iamb. and cret.

360 ⏏⏏⏏—, ⏏⏏⏏—, ⏏⏏⏏—, ⏏⏏— tetram. troch. cat.

⏏⏏— monom. troch.

V. 354. On the logaoedic anapaests, among which we must reckon v. 354. see Hermann Elem. p. 418 sqq. Epit. p. 154 sqq. See vs. 589. 589. 835 sqq. 852 sqq. 1096. 1107 ed. m.

Vs. 374—381 an anapaestic system, consisting of dimeters.

Vs. 382—523 trimeter iambs.

Vs. 524—528 an anapaestic system, consisting of dimeters, with one monometer interposed.

Vs. 529—579 trimeter iambs.

Vs. 580—588.

580 —⏏⏏⏏—⏏—, ⏏⏏⏏— } anap. logaoed. (very similar to verse 354.).

⌒⌒⌒, ⌒⌒⌒⌒⌒⌒— epitr. and trim. dact. cat.

⌒⌒⌒, ⌒⌒⌒⌒⌒⌒⌒⌒⌒⌒ epitr. and logaoed.

⌒⌒⌒, ⌒⌒⌒— dim. iamb.

⌒⌒⌒, ⌒⌒— dim. troch. cat.

585 —⌒⌒⌒, ⌒⌒⌒⌒⌒⌒, ⌒⌒⌒— trim. iamb.

⌒⌒⌒⌒, ⌒⌒⌒⌒— antisp. and penthem. iamb.

⌒⌒⌒, ⌒⌒— dim. troch. cat.

⌒⌒⌒, ⌒⌒⌒, ⌒⌒⌒ trim. iamb. cat.

V. 586. I shall take another opportunity to shew that Boeckh has wrongly united this verse and the following in one. On the metre of v. 586. see Herm. El. p. 230.

Vs. 587 sq. These verses are often joined by lyric poets likewise. So Hor. Od. II, 18. Non ebur neque aureum Mea renidet in domo lacunar.

Vs. 598—608.

⌒, ⌒⌒⌒, ⌒, ⌒⌒, ⌒⌒⌒, ⌒⌒— } two glycon., the last hypercat.

600 —, ⌒⌒⌒, ⌒⌒⌒, ⌒⌒— as 608.

⌒⌒⌒⌒⌒— logaoed.

⌒⌒⌒, ⌒⌒⌒, ⌒ } One verse, consisting of two chori., iamb. and two logaoedic ranks.

605 ⌒⌒⌒⌒⌒— anacreont.

—, ⌒⌒⌒. ⌒— chori. with anacr. and iamb.

⌒⌒⌒⌒⌒— dim. troch. brachyc.

—, ⌒⌒⌒, ⌒⌒⌒, ⌒⌒— trim. chori. cat. with anacr.

V. 600. This kind of verse is noticed by Hermann Elem. p. 433.

Vs. 603 sq. The measure of this verse has never yet been perceived, but my own system defends itself. Cf. vs. 781 sq. ed. m. It consists of two logaoedic ranks, such as elsewhere form complete verses, as in Eur. Bacch. 105: ὦ Σεμέλας τροφοὶ Θῆβαι, στεφανοῦσθε κισσῶν, which verse is even now wrongly divided by the editors into two. Hermann is under the same mistake, Elem. p. 424.

V. 606. See Hermann Elem. p. 556.

Vs. 620—624 an anapaestic system, composed of dimeters, with one monometer interposed.

Vs. 625—774 trimeter iambs.

Vs. 775—783.

- 775 $\cup\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}, \cup\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}$ } dip. iamb., chor.,
 $\text{—}\cup, \text{—}\cup\cup\text{—}, \cup\text{—}, \text{—}\cup, \text{—}\cup\cup\text{—}, \cup\text{—}$ } dip. iamb., chor.
 and two glycs.,
 the latter hyperc.
- 780 $\text{—}\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}, \text{—}\cup\cup\text{—}, \text{—}\text{—}$ } trim. chori. brachyc. with di-
 pod. iamb.
 $\text{—}\text{—}, \text{—}\cup\cup\text{—}, \text{—}\cup\cup\text{—}, \text{—}\text{—}$ } trim. chori. brachyc. with base
 $\text{—}\cup\cup\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}\cup\text{—}$ } and two logaoedic ranks.

Vs. 781 sq. On the other part of this verse, consisting of two logaoedic ranks, see at vs. 603 sq.

Vs. 793—797 an anapaestic system, consisting of dimeters.

Vs. 798—808.

- $\cup\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}\cup\text{—}$ dip. iamb. and logaoed.
 $\text{—}\cup\cup\text{—}\cup\text{—}$ chori. and iamb. (or dact. and cret.).
- 800 $\text{—}\text{—}, \text{—}\cup\cup\text{—}, \cup\text{—}, \text{—}\text{—}\text{—}\cup, \text{—}\cup\cup\text{—}$ two glycons.
 $\text{—}\text{—}\text{—}\text{—}, \text{—}\cup\cup\text{—}, \text{—}\text{—}\text{—}\text{—}, \text{—}\cup\cup\text{—}$ two glycons.
 $\text{—}\cup\cup\text{—}\text{—}$ adonius.
- 805 $\text{—}\text{—}, \text{—}\cup\cup\text{—}$ pherecrateie.
 $\text{—}\text{—}\cup, \text{—}\cup\cup\text{—}, \text{—}\text{—}$ dim. chori. brachyc. with amphibr.
 $\text{—}\cup\cup\text{—}\cup\text{—}, \text{—}\cup, \text{—}\cup\cup\text{—}, \cup\text{—}\text{—}\text{—}$

V. 808. This verse consists of two parts, a choriambus and iambus, or rather a dactyl and cretic, and a glycon joined with a spondaic, or ending with an antispast instead of an iambus.

Vs. 809—814 and 826—828 two anapaestic systems, consisting of dimeters.

Vs. 830—842.

- 830 $\text{—}\text{—}\cup\text{—}, \text{—}\cup\cup\text{—}\cup\text{—}\cup\text{—}$ dipod. iamb. and logaoed.
 $\text{—}, \text{—}\cup\cup\text{—}\cup\text{—}$ logaoed. with anacrusis
 $\text{—}\cup\cup\text{—}\cup, \text{—}\cup\cup\text{—}\cup\text{—}$ adonius and the same as v. 796.
 $\text{—}\text{—}, \text{—}\cup\cup\text{—}\cup$ pherecrateie.
 $\text{—}\text{—}$ iambus (or orthius? Cf. Herm. El. p. 663. nr. 5.).
- 835 $\text{—}\text{—}\text{—}, \text{—}\text{—}$ dim. anap. cat.
 $\text{—}\text{—}\cup\cup\text{—}, \cup\text{—}$ anap. logaoed.
 $\text{—}\text{—}\cup\cup\text{—}, \cup\text{—}\text{—}\text{—}$ two anap. and antisp.
 $\text{—}\text{—}\cup\text{—}, \cup\text{—}\cup\text{—}, \text{—}\cup\text{—}$ dim. iamb. and cret.
 $\cup\text{—}\cup\text{—}, \cup\text{—}\cup\text{—}, \cup\text{—}\cup\text{—}, \cup\text{—}\cup\text{—}$ tetram. iamb.
- 840 $\text{—}\text{—}\text{—}\text{—}$ dochmius.

⌋⌋⌋, ⌋⌋⌋— antisp. and penthem. iamb.

⌋⌋⌋—, ⌋⌋⌋— two penth. iamb.

Vs. 839. The same kind of verse occurs in vs. 939. 949. Oed. C. 1445. 1470. Aj. 343. 350. El. 1069. 1075. It is made a tetrameter iamb. cat. in El. 1398. That these metres are used by the tragedians is wrongly denied by Hermann Elem. p. 146. 158. and Epit. p. 66. 70.

Vs. 843—846.

⌋⌋⌋, ⌋⌋⌋— dim. iamb.

⌋⌋⌋, ⌋⌋⌋— id.

845 ⌋⌋⌋—, ⌋⌋⌋— id.

⌋⌋⌋, ⌋⌋⌋— antisp. and penthem. iamb.

Vs. 864—869.

⌋⌋⌋⌋, ⌋⌋⌋⌋— dim. iamb. hyperc.

865 ⌋⌋, ⌋⌋⌋, ⌋⌋, ⌋⌋— iamb., chori., two cret.

⌋⌋⌋—⌋⌋⌋—⌋⌋—⌋⌋— three dact. and two troch.

⌋⌋⌋—⌋⌋— ithyphallic.

⌋⌋—⌋, ⌋⌋⌋—⌋ dim. troch.

—⌋⌋—, ⌋⌋— dim. iamb. catal.

Vs. 870—915 trimeter iambics.

Vs. 916—930 an anapaestic system; consisting of dimeters, with one monometer interposed.

Vs. 931—940.

⌋—, ⌋⌋⌋—, ⌋⌋⌋—⌋ dim. chori. hyp. with a base.

⌋—, ⌋⌋⌋—, ⌋⌋⌋—, ⌋— trim. chori. brachyc. with a base.

⌋⌋⌋—, ⌋—, ⌋⌋⌋—, —⌋⌋— chori., moloss., chori., antisp.

935 —, ⌋⌋⌋—, ⌋⌋⌋—, ⌋—⌋ trim. chori. brachyc. with anacr.

⌋—, ⌋⌋⌋—, ⌋⌋⌋—, ⌋⌋⌋— trim. chori. with a base.

⌋—, ⌋⌋⌋—, ⌋⌋⌋—, — as v. 932.

—⌋⌋—, ⌋⌋⌋—, ⌋⌋⌋—, ⌋—⌋— tetram. iamb.

940 ⌋⌋⌋—, ⌋⌋⌋— antisp. and penth. iamb.

Vs. 951—959.

⌋⌋, ⌋⌋⌋—⌋⌋⌋—⌋⌋⌋—⌋⌋— Aeolic metre.

⌋—, ⌋⌋⌋—⌋⌋⌋—⌋— id.

⌋—, ⌋⌋⌋—, ⌋⌋⌋— dim. chori. hyperc. with a base.

955 —⌋⌋, ⌋⌋⌋—, ⌋⌋⌋—, ⌋⌋— trim. chori. cat. with amphibr.

⌋⌋⌋—, ⌋⌋⌋—⌋ two penth. iamb.

⌋⌋⌋—, ⌋⌋⌋—, ⌋⌋⌋— trim. iamb.

υ λ λ —, υ λ υ — antisp. and penth. iamb.

— λ υ —, υ λ υ — as v. 956.

V. 951. The metre of this verse is styled by Hephaestion p. 42 ed. Gaisf. *πεντάμετρον Σαπφικὸν τεσσαρεςκαιδεκασύλλαβον* who adduces the following verse of Sappho as an example, ἡράμαν μὲν ἐγὼ σέθεν, Ἄτθί, πάλαι πόκα. The 29th poem of Theocritus, if it be his, which is doubted, is written in the same metre. It consists of a base, three dactyls and a cretic. But with regard to the whole subject of the Aeolic metre, it will not, I think, be useless to transcribe the remarks of the same grammarian p. 40 sq.: τὰ δὲ Αἰολικὰ καλούμενα τὸν μὲν πρῶτον ἔχει πόδα πάντως ἓνα τῶν δισυλλάβων ἀδιάφορον, ἤτοι σπονδεῖον, ἢ ἱαμβον, ἢ τροχαῖον, ἢ πυρρῆχιον· τοὺς δὲ ἐν μέσῳ δακτύλους πάντας· τὸν δὲ τελευταῖον πρὸς τὴν ἀπόθεσιν δάκτυλον μὲν, ἢ κρητικὸν διὰ τὴς τελευταίας ἀδιάφορον, ἢ ἀκατάληκτον ἢ· ἐὰν δὲ καταληκτικὸν, καὶ τὰ ἀπὸ τούτου μεμειωμένα, εἰς δισύλλαβον καὶ σύλλαβήν. Hence it is evident that the base was never disyllabic, and therefore no one will doubt that I have rightly altered the words *παρὰ δὲ* and *κατὰ δὲ* in the antistrophic verse into *παρὸ δὲ* and *καθ' δὲ*, although without the consent of MSS. I will not adduce other arguments which perfectly confirm my emendation. Hermann has treated of this metre in Elem. p. 360 sqq.

V. 952. Any one would be wrong in concluding from the words of Hephaestion that this cannot be an Aeolic verse, since it has a spondee instead of the third dactyl. Not so the Schol. on Hephaestion p. 177: τὸ δὲ δακτυλικὸν τὸ Αἰολικὸν κατὰ μὲν τὰς ἄλλας χώρας πάσας ἐπιδέχεται ὡσαύτως τῷ κοινῷ τοὺς τε δακτύλους καὶ σπονδεῖους, ὁμοίως καὶ τὰς ἀποθέσεις· τὸν δὲ πρῶτον πόδα ἔχει ἓνα τῶν δισυλλάβων ἀδιάφορον. Nor did Aristides Quintilian think otherwise, as is clear from Herm. El. p. 361. The Scholiast seems to agree with Hephaestion that the base was only of two syllables.

Vs. 969—1095 trimeter iambics.

Vs. 1096—1106.

υ υ λ υ υ — υ υ —, υ λ υ — υ logaoed anap.

λ υ λ υ, λ υ υ — glycon. polyschem.

1100 υ λ υ —. υ λ υ —, λ υ υ — υ — υ dim. iamb. and logaoed.

λ υ λ υ, λ υ υ — as 1099.

— λ —, — λ —, — λ — three molossi.

υ λ υ υ —, λ — dim. chori. brach. with anacr.

- $\text{—} \cup$, $\text{—} \cup \cup$ — troch. and chori.
 1105 $\text{—} \text{—} \text{—}$, $\text{—} \cup \cup$ — as 1099.
 $\cup \text{—} \cup$ —, $\cup \text{—} \cup$ — dim. iamb. catal.
 V. 1096. See my remarks respecting this kind of metre on v. 354.
 V. 1102. Three molossi are found similarly joined in Oed. C. 1544.
 1554 ed. m.

Vs. 1118—1125.

- $\text{—} \text{—} \text{—}$, $\cup \text{—} \text{—}$ mol. and bacch.
 $\cup \text{—} \text{—}$, $\text{—} \cup \cup$ — bacch. and chori.
 1120 $\text{—} \cup \cup$ —, $\text{—} \cup \cup$ — dimet. troch. cat.
 $\text{—} \text{—} \text{—}$, $\cup \text{—} \text{—}$ — as v. 1118.
 $\cup \cup \text{—}$, $\text{—} \cup \text{—}$, $\text{—} \cup \cup \cup \cup$ — ion. a min., cret., dact., cret.
 $\cup \text{—} \cup \cup$, $\text{—} \cup \cup$ —, $\text{—} \cup \text{—}$ — penth. iamb., chori., cret.
 1125 $\cup \text{—} \text{—} \cup$, $\text{—} \cup \cup \cup \cup$ — antisp. and logaoed.
 Vs. 1134—1235 trimeter iambics.
 Vs. 1236—1239 an anapaestic system, consisting of dimeters.

Vs. 1240—1250.

- 1240 $\cup \text{—} \text{—}$ as v. 834.
 $\cup \text{—} \text{—} \cup$ —, $\cup \text{—} \text{—} \cup$ — dim. dochm.
 $\cup \cup \cup \cup$ — dochm.
 $\text{—} \cup$ —, $\text{—} \cup$ — dim. cret.
 $\cup \text{—} \text{—} \cup$ —, $\cup \cup \text{—} \text{—} \cup \cup$ — dim. dochm.
 1245 $\text{—} \cup \cup \text{—} \cup$ —, $\cup \text{—} \text{—} \cup$ — id.
 $\cup \text{—} \text{—} \cup$ —, $\cup \text{—} \text{—} \cup$ — id.
 $\cup \text{—} \cup$ — monom. iamb.
 $\cup \cup \cup \cup$ — dochm.
 $\cup \text{—} \text{—} \cup$ —, $\cup \text{—} \text{—} \cup$ — dim. dochm.
 1250 $\text{—} \text{—} \cup$ —, $\cup \text{—} \cup$ —, $\cup \text{—} \cup$ — trim. iamb.

Vs. 1251—1256.

- — — trochee, perhaps semantus.
 trimeter iamb.
 $\cup \cup \cup \cup \cup \cup$, $\cup \cup \cup \text{—} \cup$ — dimet. dochm.
 trimeter iamb.
 1255 $\cup \text{—} \text{—} \cup$ —, $\cup \text{—} \cup \cup$ — dochm. and dim. iamb. brachyc.
 $\text{—} \text{—} \cup$ —, $\cup \text{—} \text{—} \cup$ — dim. dochm.
 Vs. 1257—1262 trimeter iamb.

Vs. 1285 — 1289.

1285 $\cup \text{ } \text{ } \cup$ — monom. iamb. $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — dim. dochm. $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — id. $\cup \text{ } \text{ } \cup$ — dochm. with anacr. $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — dim. dochm.

Vs. 1290 — 1294 trimeter iamb.

Vs. 1295 — 1300.

1295 $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — dim. dochm. $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — id. $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — id. $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — id. $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — id.1300 $\cup \text{ } \text{ } \cup$ —, $\cup \text{ } \text{ } \cup$ — id.

Vs. 1301 sq. trimeter iamb.

Vs. 1319 — 1324 an anapaestic system consisting of dimeters with one monometer interposed.

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